GOSPEL TRUTH DEMONSTRATED,
IN
A COLLECTION
OF
DOCTRINAL BOOKS,
GIVEN FORTH BY THAT FAITHFUL MINISTER OF JESUS CHRIST,
GEORGE FOX:
CONTAINING
PRINCIPLES ESSENTIAL TO CHRISTIANITY AND SALVATION, HELD AMONG THE
PEOPLE CALLED
QUAKERS.

"Seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden
things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by the
manifestation of truth, commanding ourselves to every man's conscience in the sight of God."—2 Cor.
iv. 1, 2.

IN THREE VOLUMES.
Vol. I.

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AN EPISTLE

BY WAY OF PREFACE TO THE UNPREJUDICED READER.

The books and treatises in the following collection being perused, we find the doctrine of our blessed Lord and Saviour Jesus Christ, and those matters, essential to salvation and true Christianity, so plainly asserted, and fully demonstrated, according to holy scripture testimony, as may sufficiently obviate our former and present adversaries' objections, and refute their calumnies and aspersions to the contrary. And, though the most eminent reformers and martyrs have been most envied and misrepresented by their adversaries in all ages, as this true servant and minister of Christ was in his day, and since removed, his name and memory most unjustly defamed by envious spirits; yet the good report and fame, through which he, through faith, (and blessed effects of his faithful labours, great travels and sufferings) obtained, will outlive the great envy of his and truth's adversaries. And as he was a true minister and witness for Christ and his kingdom, both in life and doctrine, so he was a plain and true witness against antichrist, and his kingdom; and although he gave preference to the holy spirit, as all true spiritual Christians do, yet his true love to, and sincere esteem of, the holy scriptures, (being given by divine inspiration,) was clearly manifest.

1st. In his frequent advice to Friends to keep to scripture language, terms, words and doctrines, as taught by the Holy Ghost, in matters of faith, religion, controversy and conversation, and not to be imposed upon, and drawn into unscriptural terms, invented by men in their human wisdom.

2d. In his great industry in searching the holy scriptures, and frequently quoting, reciting, aptly applying and opening the same in his writings, as will appear in the following collection. He truly testified, both in his ministry and writings, for Christ Jesus, his power and coming in the flesh, and in the spirit; he was both for the sacred history and ministry of Christ, revealed according to the holy scripture testimonies of him, respecting his sufferings without, the work of his power within, and his kingdom and glory; under whose conduct, this his minister faith-
fully warned, against the spirit of antichrist and persecution, and against
the mystery of iniquity, mystery Babylon, the false church, the power
of darkness, the corruptions of the world, and its deceit and hypocrisy
under all professions; and in the Lord's hand and power was instrumental
in turning many to righteousness, and from darkness to light, and from
the power of Satan unto God, that they might receive remission of sin,
through faith in his dear son Christ Jesus.

He gave a thorough stroke in his ministry and writings against the
son of perdition, antichrist, Babylon, the beast and false prophet, and
therefore was the more hated by those in whom the spirit of enmity and
persecution ruled: and we question not, but he has his lot and portion
with the holy prophets and apostles in heaven; and a share in their re-
joicing, at the downfall of mystery Babylon, the mother of harlots, and
the kingdom of antichrist and Satan: therefore rejoice ye heavens, and
ye that dwell in them rejoice over her; thou heaven, and ye holy apos-
tles and prophets, for God has avenged you upon her. Rev. xii. 12. and
Rev. xviii. 20. which certainly will be fulfilled at her final downfall.

And as this faithful minister and witness of Christ was a man fearing
God, hating covetousness, and eschewing evil, and was a deep sufferer,
for his testimony to the truth, when on earth; he died in the favour of
God, and rests with him in heaven, with his church triumphant over his
persecutors, and the persecuting spirit, which blasphemes against God
and his tabernacle, and them that dwell in heaven: glory to our God,
and to the lamb on the throne for ever, Hallelujah.

Signed at our Secon-day morning meeting.

George Whitehead, Richard Needham,
Francis Camfield, William Robinson,
William Bingley, Daniel Monro,
John Butcher, John Kent,
William Warren, George Oldner,
Thomas Lower, George Chalkley,
Theodore Eccleston, John Tomkins.

London, the 24th of the tenth month, 1705.
The substance of some other Brethren's Testimonies concerning G. F.

Luke Howard, together with the rest of the Friends of the quarterly meeting in Kent, testify concerning the Lord's faithful servant, George Fox: That he was an honourable elder in the church and family of God, a man of an excellent spirit, with whom was God's power, council and wisdom, and that it dwelt with him, in doctrine, and overseeing the whole flock of God's pasture: His labour of love was to God's glory, by which many were begotten unto God; he did see the fruits of his travel unto the third generation; he declared the everlasting gospel amongst us through God's power, to the convincing of many and confirming them in the faith; and causing many to tremble, and the devil to rage; and afterwards the Lord sent the said G. F. again, to appoint men's and women's meetings, and to see that the whole family was kept in good order, as becomes the house of God: also, that blessed instrument gave forth many good epistles and instructions, both in print, and manuscript, for the edifying of the body, and building of it up in the love of God, who made him shine in the church unto the end of his days. We have often felt the life and love of God in his ministry, and never saw him applaud or set up himself; but in the Lord's name and power, he withstanded that spirit that hath risen up to oppose God's work.

Kent, the 5th of the 8th month, 1691.

Ambrose Rigge, concerning G. F.—That the Lord visited him early in our age, with his gospel day of life and salvation, and made him his messenger of glad tidings to many, and an able minister of the New Testament (or covenant) not of the letter, but of the spirit, and endued him with power from on high, to proclaim the acceptable day of the Lord, then ready to dawn and spring in the hearts of many, who had long sat in darkness and under the shadow of death; He preached the gospel of peace and salvation, not with enticing words of man's wisdom, but in the demonstration of the spirit and power, and an effectual door was opened in the north, and many through his ministry were turned from darkness to light, and from the power of Satan unto God, and gathered to the true shepherd and bishop of their souls; for he did not
preach himself, but Jesus Christ. Of this I was a witness, that he was a stranger and a pilgrim on earth, and went to and fro, and light, wisdom and understanding began to increase: he laboured in the power of the spirit, to build up a spiritual house for God, and temple for the Holy Ghost to dwell in: he testified of the life of the son of God, that it was the light of men, given to direct them into the way of peace and holiness. He travelled through many sufferings, trials and tribulations; in perils (by sea and land) and at last by false brethren; but the Lord’s power was his shield, and defended him to the end of his days, from all the darts of opposition of the adversary. He was a goodly person, and of an amiable countenance, and lived to a good old age, and was gathered in peace unto his fathers, and rests in eternal glory: and upon his death bed he testified, that the holy life and seed, in which all the families of the earth are blessed, reigned; and this I must say also, that whosoever grieved him, or smote at him, in words or writings, must bear their own burthen in the day of account. This testimony laid upon me to give.

Rye Gate in Surrey, the 6th of the 12th month, 1690.

John Taylor:—In the name and power of the Lord, I give this short testimony for that worthy and honourable man of God, George Fox; that he was an instrument by whom I was convinced of, and confirmed in the blessed truth, and gathered into the fellowship of the gospel, which he was a true minister of, and a faithful labourer in God’s work and service, to the conversion of many. The Lord did wonder fully appear with him, for the gathering of people to himself, having given him the word of reconciliation to preach to the poor and needy, whereof I am a living witness. When I first went to him, he treated me in meekness like a lamb; he took me by the hand, and said, young man, this is the word of the Lord to thee, there are three scriptures thou must witness to be fulfilled, first, thou must be turned from darkness to light; next, thou must come to the knowledge of the glory of God; and then, thou must be changed from glory to glory; and this had such an impression on me, that I was fully satisfied he was sent of God, and the word of life was with him; and what he then said unto me, was more effectual than all that I had ever heard from all my teachers before, to the settling and confirming me in the faith of Jesus Christ; and I praise the Lord that sent this his faithful witness, with the gospel of peace and glad tidings to my soul. He devoted himself to the service of God, seeking to gain souls to him, having a constant care upon him, for the settling of the churches of Christ in peace; I am assured that his me-
mory is blessed, and he will be had in everlasting remembrance, and
that he is entered into that rest that abides for ever; though the sense
that was upon me of the great loss, and great want that would be of
this valiant champion of the Lord, cannot be expressed nor known as
yet; and seeing so many worthy men, and champions of God have been
taken away from amongst us of late, who finished their course, and re-
ceived that crown of life and glory that was laid up for them, my earn-
est breathings and prayer to God is, that we may all double our dili-
gence, and walk in the holy order, and under the rule and government
of our Lord and master, Jesus Christ, our captain and bishop of our
souls, that he over all may have the glory and praise for ever, and
ever, amen.

York, the 2d month, 1691.

RICHARD ROBINSON'S TESTIMONY OF G. F.—That the Lord raised him up
and made use of him in early days, in his young years, and sent him
abroad in his power, endued him with his wisdom, and made him pros-
perous in his hand, to the gathering many to the Lord, and the glory of
his arisings, and turning them from darkness, and the ways and works
thereof, unto the true light, and from the power of Satan, unto the pow-
er of the living and true God; and confirming the faithful in that testi-
omony God had given him. He became famous, honourable, and of good
esteem amongst good men; and the word of God's eternal power dwelt
plenteously in him: the judgment of the Lord having fallen upon me (for
my rebellion) and continued so long, that I began to question if I had
not slighted the day of my salvation. This messenger of the Lord came
into our parts in the third month, 1652, who taught that every man was
enlightened, and had a measure of light and grace from the Lord Jesus
Christ, and that if it was obeyed and followed, it would lead to God, but
being disobeyed, would become men's condemnation, which reached
home to my understanding; and from that day and time I became affect-
ed to him, and that people that holds forth that doctrine, and lived up
to the same, although they were but few that then professed the truth
in these parts: I found him to be a man fearing God and loving righte-
ousness, endued with the spirit of judgment, and discerning, of a sound
mind, and with gifts and graces becoming a true minister of the Gospel,
a messenger of our Lord Jesus Christ; in a great measure being learned
in Christ's school, in the things relating to God's kingdom; he stood in de-
fence of the truth against all opposition, and in all things he came to be
tried with; he did approve himself a minister of God, in much patience,
in afflictions, imprisonments, tumults, sufferings and travels; through
whose labour, diligent testimony, and good example, many have been
turned to the Lord, and had occasion to rejoice in the God of their sal-
vation; and being gone to his rest with the Lord, he is ceased from all
his labours, travels and exercises, and his good works follow him; I have
observed that a heavenly divine virtue did attend him, to the convert-
ing, uniting and preserving the Lord's people out of rents and divisions;
and it hath been sealed upon my spirit, that his soul is with the Lord, to
rest in the paradise of his pleasure for evermore.

Countersell, Yorkshire, the 21st of the 12th month, 1690.

JOHN BOWATER'S TESTIMONY.—A short testimony for our honourable
brother in the faith, G. F. It is about thirty years since I first heard
him; his matter was sound and weighty, though not with enticing
words of man's wisdom, but in the demonstration of the spirit and pow-
er of God, opening many weighty things; he travelled up and down in
God's power, to gather people from the idol shepherds (that only feed
themselves) to God, that people might know the true shepherd and
bishop of the soul, and his voice in them; through many trials the Lord
upheld him, and delivered him out of many prisons he was cast into;
he travelled into many countries and islands beyond the seas, into some
of which I afterwards travelled, and saw the fruit of his labours in
many places, where he had settled many monthly, quarterly and year-
ly meetings, that are of great service in many parts of the world, though
some angry and unruly spirits were offended, as some were against
Moses; though there was not a meeker man upon the earth, yet some
said that he took too much upon him, as some have, concerning this
faithful servant of Christ, whose labour and care was all along to pro-
mote truth; since God first sent him forth to preach his gospel, his care
was, to keep things sweet, clean and savoury in the church of Christ,
and that care might be taken for the poor, fatherless and widows; and
not many days before his decease, to wit, the 5th of the 11th month,
1690, about eight days before his departure, at our Second-day morning
meeting, I much minded his exhortation to us, encouraging Friends
that have gifts, to make use of them, mentioning many countries be-
yond the seas that wanted visiting, instancing the labours and hard tral-
vels of Friends, in the beginning of the spreading of truth in our days, in
breaking up of countries, and of the rough ploughing they had in steeple
houses, &c. but now it was more easy; and he complained of many
Demases and Cains, who embrace the present world, and encumber
themselves with their own businesses, and neglect the Lord's, and so are
good for nothing; and said, they that had wives should be as though
they had none; and who goeth a warfare, should not entangle himself with the things of this world. The Lord took him away from the evil to come, and delivered him out of the hands of his enemies, who hated him without a cause.

EDWARD BOURN’S TESTIMONY.—After a long night of apostacy, the great God raised up our dear brother, G. F. to publish the everlasting gospel, in the nation of England, and abroad in other nations, whereby many were turned to the Lord, and found him whom their souls loved, who is the desire of the righteous: in many tribulations and exercises, this our dear friend passed through, the Lord was with him, and did bless and prosper him in his work; I was often with him in person, in several places; Christ sent him forth to preach glad tidings and good things to the poor, labouring in the universal spirit and grace of God, for the good of Adam’s posterity, that they might come to the knowledge of the truth, and be saved; and in his testimony in our holy assembly, he did not appear with the enticing words of man’s wisdom, but in the demonstration of the spirit and power of God, and with authority from him, and they who had the savour of life in them had a sense of the same: we cannot by commendation add to his happiness or faithfulness in the service of the Lord, for he was of a deep judgment and sound understanding; and the spirit and power of truth witnesses to me, that he is amongst the faithful and chosen of the Lord, who died in him, and whose works follow them; and his works and writings, for the exalting of the ever blessed truth, and for the debasing of deceit, will remain as a blessed memorial to generations to come.

Worcester, the 24th of the 4th month, 1692.

LEONARD FELL’S TESTIMONY.—My testimony for my dear, true, and well-beloved friend and father in Christ, George Fox.

He was a man that loved righteousness, and hated iniquity; and the great God of heaven and earth wrought in him by his power and spirit, and framed him according to his mind, and fitted and furnished him for his great and heavenly work, and then sent him into the world; and many were turned to righteousness by him: for many years I frequented his company, and I never saw any thing by him, but that he was kept from the spots of the world, and having finished his course, and truly performed his heavenly father’s great work and service, through many trials, tribulations and exercises, he hath laid down
his head in peace and great joy with the Lord in his kingdom, where his abiding place must be for ever, and evermore.

London, the 13th of the 4th month, 1691.

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Thomas Robertson's Testimony of G. F.—The blessed everlasting day of the Lord dawned upon him in our age; he preached the blessed light, and many became children of it, whereby the darkness was driven away; he had the word of reconciliation, whereby many were brought to God out of sin and evil, and through judgment received mercy and refreshment from the presence of the Lord; let all that are called to it tread in the same steps, and teach the same things, that they may profit themselves and others.

The 20th of the 7th month, 1691.

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Stephen Hubbersty’s Testimony of G. F.—He was a man filled with the divine power and wisdom of God, which made him very honourable in the churches of Christ; my soul loved him from the first; he was a father in Christ to me, and to many thousands; God made use of him, for the turning of us from darkness to light, and from the power of Satan to God, in which we have found eternal salvation; God preserved him to see the head of the spirit of opposition broken, by which he suffered deeply; he sought the honour of God, by whom he was highly beloved, and of all good men; and the Lord took him in everlasting mercy to himself, and the same mercy will be unto all those that walk in his steps unto the end.

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Robert Jones's Testimony.—A few words by way of testimony, according to the knowledge and experience that I had of my dear friend, and honourable in the Lord his God, G. F.

I certainly believe, that the Lord found him out, and fitted him for his work and service, and did empower him from on high, to go forth in that great and glorious work, whereunto he did commission him, making his overcoming power manifest through him, to the turning of many from darkness to the holy pure light, and from the power of Satan to the power of God: for the word of the Lord went through him as a lamp that burneth, opening the eyes of many that sat in darkness, and dwelt as in the region of the shadow of death; many are the wit-
nerness thereof: Oh! how was he carried through so many trials, deep exercises, and sufferings of various sorts, both by sea and land? Surely it was the Lord his God, who clothed him with his holy armour, that the arrows of the uncircumcised could not hurt him (though ever so many and violent) for his life was hid with Christ in God. I had knowledge of him above thirty years, being with him in many meetings, and at my own house and elsewhere, by whose testimony I was refreshed and made glad in the Lord; for his testimony was not with enticing words of man's wisdom, but in the power and demonstration of the spirit of the most high God, both sound and pertinent, to the edification of the hearers, in great plainness exhorting people to wait to feel the power of God in themselves, and keep to it; the children of the light can witness for him, that his doctrine was sound and weighty; the light of Christ he laboured to turn the minds of people to, whereby they might witness the seed of the kingdom, to have dominion in their inward parts. What shall I say? In the blessed seed he lived, and died, and is ever with the Lord his God to behold his glory. I have sometimes admired the great goodness of the Lord, in prolonging his days (which was of great service to the church of Christ) considering his great infirmities of body, by reason of his sore and hard sufferings. Well, good was, and is, the Lord that preserved him, who is gone to eternal rest, and has left a good savour behind him. To this as a testimony for, and in behalf of my dear friend deceased, I in truth of heart subscribe my name, as above written.

The 20th of the 5th month, 1691.

A Testimony from Friends of Berkshire, viz. Oliver Sanson, John Buy, John Giddens, and others, of the labours and travels of our dear friend, G. F.

He was a father and an honourable elder in the church of God, a faithful pastor, and a diligent and careful overseer over the whole flock of Christ in his time; and in the universal spirit of love and life, he laboured abundantly, to the advancement of the kingdom of God, and the increase of the government of Christ Jesus, and establishing the good order thereof in all places wherever he came.

And we in this county were partakers of his labour of love and fatherly care, having been often comforted and refreshed by his ministry, which was not in the words of man's wisdom, but in the demonstration of the spirit and power of God; and also by his epistles, which were of great benefit, full of divine counsel, good exhortations, and wholesome
admonitions, all tending to the confirming, strengthening, and building of us up in our most holy faith and hope towards God and our Lord Jesus Christ: and also for the ordering our conversations aright, and to bear our testimonies as christians faithfully in the world. And when divers (inclining to an undue liberty) against the counsel of God given them, run out into a spirit of strife and contention, and since into an open separation, whereby the tender-hearted, who abode in the truth, were sorely grieved and burthened, and became great sufferers, and were often distressed and bowed down; in this season of great exercise, did our dear friend, abovesaid, G. F. tenderly sympathize, and send many greetings of tender love, fatherly care and sound advice, whereby christian encouragement was received, and divine strength renewed unto them who were near ready to faint, who with joy to God's glory can testify, that he hath many times lifted up the hands that hung down, and strengthened the feeble knees: and although those contentious persons, in a spirit of strife opposed him in the work of God, seeking to lay waste and make void his labours, and to overcome him; yet the Lord bore him up, so that all his enemies by all their striving against him, were so far from prevailing, that they always wounded themselves against that rock wherein he was fixed. Wherefore we (many of us) having received much comfort and benefit, did look upon ourselves in duty obliged to give forth this short testimony, as a thankful remembrance of his labours and travels amongst us, desiring it may stand to posterity, for the honour and glory of the ever-living God, who so gloriously appeared, and dwelt, and wrought in him, which made him a blessing to the nation.

The 30th of the 11th month, 1691.

Oxfordshire Friends' Testimony.—For that faithful and honourable servant of God, and minister of the everlasting gospel of Christ Jesus, G. F.

He was a true and faithful labourer in the work and service the Lord called him unto, in turning many from darkness to light, and from the power of Satan to Christ, the power of the living God; and the Lord was with him, and made his work to prosper in his hand; in somuch, that in a short time, many that were as scattered sheep, that had no shepherd, were by him gathered (as an instrument in the hand of the Lord) to Christ, the true shepherd and bishop of the soul; for he came forth in the name of the Lord, in his mighty power, in the breaking forth or dawning of his glorious day, and sounded the trumpet out of Sion, that gave a certain sound (and an alarm from the Lord's holy
mountain) in this our age, which alarmed the nation, and awakened many of the inhabitants thereof unto righteousness; for the power of the word of the Lord through him, shook the sandy foundations of many, and overthrew the Babylonish buildings, which many people had built in the time of darkness and ignorance, and nature of unrighteousness; then was the deceitfulness of Babel’s builders laid open and discovered, which made them rage like the troubled sea (and to call to rulers to help them) and like the craftsmen of Ephesus, that made silver shrines for Diana, for they began to see their trade was in danger. (Oh!) the wonderful work of that time; this alarm was sounded from north to south through this valiant warrior of the Lamb, by whom the Lord wrought wonderful things, who never turned his back in the day of his spiritual warfare: some of us can well remember when he first came up out of the north country into the south parts, with dread, power and authority, which he was attended with from God, which made the hearts of many to fear and tremble; for many that were as sturdy oaks and tall cedars, high in notion and profession, were made to bow at the power of the word of his testimony: he was endued with a spirit of discerning of the false spirit, and opposed it, and gave a true and just judgment upon it, which was of a very great service to the church of Christ; for he was in the hand of the Lord as a wall of defence to the lambs and little ones of the flock of Christ, in the days of their infancy. As to his ministry, it was plain, yet powerful, consisting much in prophetical openings, declaring the day was come in which God was fulfilling the prophecies of the prophets, though not decked nor flourished with the words of man’s natural wisdom, but delivered in the gospel simplicity, power and demonstration of God’s eternal spirit, and in the wisdom of God, so known only to the truly sanctified. He was a man given up to serve the Lord, and to spend himself and be spent, endeavouring to promote the truth, that the knowledge of it might increase in the earth, and all sober-minded and well-meaning people, of what religion or profession soever, might be brought to the knowledge of it, that in it they might find rest and peace to their immortal souls, little minding the things of this world, but the things of God relating to man’s happiness in the world to come.

He was a man greatly beloved; for all good people that truly feared God, and loved Christ the truth, that were acquainted with him, loved him for the truth’s sake, and had an honourable esteem of him, as indeed he was worthy of double honour, who ruled well in the church of Christ; not seeking his own things, but the things of God, and the welfare, peace and prosperity of his church and people; not exercising lordship, or seeking dominion over them, but rather cherishing all the tender hearted; but a terror he was to the evil doers, and zealous in
his testimony against deceit, to the end of his time; for which cause evil-minded men, hypocrites and deceivers, hated him: he was unto such as a butt or a mark to shoot at; and it may be said of him in that respect, as it was said of Joseph; many archers shot at him, and they hated and grieved him, but his bow abode in strength, when their's was broken, and the arms of his hands were made strong, and continued in strength by the hands of the mighty God of Jacob; and no weapon formed against his life ever prospered; nor any tongue lifted up in judgment, but was by his innocent life condemned, whereby he was made to stand in his testimony to the end, over the heads of all his enemies, to the finishing his course in faithfulness, and the laying down his head in peace; and is (we are satisfied) at rest in Christ, whom he faithfully served, and hath left a good savour behind him: so we shall conclude with this short testimony, that he was a blessing in the hand of the Lord to many thousands in this nation, and other nations, and his memorial will live through generations to come; in whose behalf our souls have cause to bless the name of the Lord, and to render to him the praise, honour, glory and thanksgiving, for he only is worthy, who is over all the heavens and the earth, God, blessed for ever, and for evermore.

Thomas Gillpin,
Bray Doily,
Silas Morten,
Thomas Nickolls,
Thomas Gilks,
Christopher Barrett,
Nathaniel Fulkner,
Richard Vivers,
John Haynes,

Jeremiah Wearing,
Timothy Burborrow,
Thomas Penn,
John Watts,
Alexander Harris,
John Hewes,
Henry Franklin,
John Long, Sen.
Daniel Flaxney.
TO ALL

THAT WOULD KNOW THE WAY TO THE

KINGDOM:

Whether they be in forms, without forms, or got above all forms.

A direction to turn your mind within, where the voice of God is to be heard, whom you ignorantly worship as afar off; and to wait upon him for the true wisdom.

That you may know truth from error, the word from the letter, the power from the form, and the true prophets from the false.

Given forth by one of those whom the world in scorn call Quakers. G. F.

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Christ saith, except a man be born again of water and of the spirit, he cannot see the kingdom of God, nor enter into it, John 3. 3, 5, 8. So no man in his first natural birth can see the kingdom of God, nor enter into it, nor know the things of God: for they that see the kingdom of God, they must come to the spirit of God, and the spiritual birth by which the things of God are known, and the kingdom of God: and John the divine said, he was in the kingdom, Rev. 1. 9. then he saw it: and the apostle said, God hath translated us into the kingdom of his dear son: so then these saw the kingdom, and were in it, Col. 1. 13.

And as many as receive Christ, he gives them 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, John 1. 12, 13. This is the birth that sees, and enters God's kingdom.

I am the light of the world, saith Christ, who enlightens every one that cometh into the world: Christ hath enlightened every one that's come into the world. Thou that loveth that light, which Christ hath enlightened thee withal, thou bringest thy works to the light, that thy deeds may be proved that they are wrought in God; and he that walks in the light, there is no occasion of stumbling in him; it teacheth righteousness and holiness; it will keep thee from lying, and not let thee lie, and keep thee in tenderness of conscience towards God and man, and never let thee swear; it will check thee if thou dost; the light will not
let thee take God's name in vain, it will let thee see if thou doest, thou must not go unpunished; and will never let thee follow drunkenness, nor vain company, for who lives in that nature, are without God, and shall never inherit the kingdom of God; therefore beware, this light will keep thee from adultery and whoredom, for such will God judge; and the light will keep thee from theft, quarrelling and fighting, and abusing thyself with mankind, and envy, and it will keep in the fear of God; this light which is of God, lets thee see all the works of the world, and draws thee out of the worship of the world, and keeps thee in the fear of God; where the true wisdom is made manifest, the pure wisdom is made manifest to the pure, and put into the pure heart, and then thy own wisdom thou wilt see with the light, arising out of the earthly part in thee; which wisdom is sensual, and devilish, and earthly: for while there is enviousness in thee, there lodgeth the man slayer, and all the wisdom is from below, while that nature stands: there are sects, and there are opinions, and there are conceivings arising out of this earthly part, where lodgeth this wisdom, and self-conceit, and pride, and by this wisdom the living God is not known, and so all who dwell in this wisdom put the letter for the word, and give meanings and expositions upon it, and so gather together with the outward letter, not having the power and life that gave it forth: so there are castles built, and strong holds, and fenced cities, and high walls, as the Jews, who had the outward form of that which was given forth from the power, the form of the prophets, and Moses and David, and Abraham, who saw Christ, who lived in power; but the Pharisees and the Priests getting their words, knew not Christ; so it is now with this generation of the world: for you say, ye know Christ, the Jews said, they were of Abraham, so they had gotten the letter, and others' words which had the power, and all these are but imitations and likenesses which are above, lifted up above the pure spirit, and here lodgeth the serpent in this earthly part: but as the eternal light which Christ hath enlightened you withal, is loved, minded, and taken heed unto, this earthly part is wrought out, the daily cross is taken up, the fear of the Lord grows, the true wisdom increaseth, the errors of the wicked are discovered and made manifest, the unjust comes to be slain, the just comes to reign, the wisdom of the world comes to be confounded, then the heathen begin to rage, then tumults arise.

But dwelling in the light, all sects, and all opinions and religions are discovered, and stand naked before the Lord, (and before all who are of God, and are seen with the eternal eye) that arise out of the earth, and the earth is but one, and all such do raise their ground from the letter, which was given forth from the power of God. Now dwelling in the power, in the eternal light, all sects, and opinions come to be judged
and overturned, and seen to be chaff that is to be burned, with that which cannot be quenched; for the light is but one, which is Christ, who enlighteneth every one, and all are enlightened with one light; every one taking heed to that light which Christ hath enlightened you withal, it leads you out of sects, out of forms, out of the beauty of the world, to live in life and power: and waiting in the light which Christ hath enlightened you withal, you come to be disciples of Jesus Christ, and servants to the truth, and not to serve the lusts, nor the desires, nor pleasures, but the light judgeth them; for serving the desires and the lusts, thou turnest into the beastly nature in the world, and into the flesh, and comest to be darkened and veiled; then thy throat is an open sepulchre, that thou drinkest up iniquity as it were water: but dwelling in the light, it judgeth all that; and all thy works and actions come to be judged by that light: and all walking in this light which Christ hath enlightened you with, you all walk in unity and sameness of mind, and lay away all guile, sin, and uncleanness, and are all taught to fear the Lord God: and it will lead you to the church of God, from the church of the world, and from your teachers, to cease from men, to be taught alone of God, who teacheth eternal things eternally; and leads the mind up out of external things.

And dwelling in the light, there is no occasion at all of stumbling, for all things are discovered with the light: thou that lovest it, here is thy teacher; when thou art walking abroad, it is present with thee in thy bosom; thou needest not to say, lo here, or lo there: and as thou liest in thy bed it is present to teach thee, and judge thy wandering mind, which would wander abroad, and thy high thoughts and imaginations, and makes them subject; for following thy thoughts thou art quickly lost. But dwelling in this light, it will discover to thee the body of sin, and thy corruptions, and fallen estate, where thou art, and multitude of thoughts: in that light which shews thee all this, stand, neither go to the right hand, nor to the left: here is patience exercised, here is thy will subjected, here thou wilt see the mercies of God made manifest in death: here thou wilt see the drinking of the waters of Shiloah, which run softly, and the promises of God fulfilled, which are to the seed, which seed is Christ: here thou wilt find a saviour, and the election thou wilt come to know, and the reprobation, and what is cast from God, and what enters: he that can own me here, and receive my testimony into his heart, the immortal seed is born up, and his own will thrust forth, for it is not him that willeth, nor him that runneth, but the election obtaineth it, and God that shews mercy; for the first step of peace is to stand still in the light (which discovers things contrary to it) for power and strength to stand against that nature which the light discovers: here grace grows, here is God alone glorified and exalted, and

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the unknown truth, unknown to the world, made manifest, which draws up that which lies in the prison, and refresheth it in time, up to God, out of time, through time.

Whom God loves, he loves to the end, where the eternal unity is, there is all peace, all clean: no jar, who are all of one mind, hid from the world's wisdom, knowledge, comprehension, and thoughts which can never enter, as it is written, the world by wisdom knows not God, and he is coming to confound the wisdom of the wise. And the church in God, is not in imitation, gathered from the letter, nor is a high-flown people in their imaginations, but are they who are born again of the immortal seed, by the word of God, which lives and endures for ever, which the world knows not; for the word cuts asunder, hews down all wickedness, corruption, pride, and honour of men, that all the honour and glory may be given alone to God: he hews down the first birth, that he may establish the second, and raise up the second; and the word of the Lord is a fire, burns up all the corruptions, burns up all that is hewn down, and as an hammer to beat down, that nothing can stand it; and this is the word by which the saints are born again; you are born again by the immortal word, which lives and endures for ever, and feeding upon the milk of the word, which word is God, which word became flesh, and dwelt among us; so he (Christ) is the head of the church, and they are lively stones: but all you now who put the letter for the word, and have got it in your minds, and gather assemblies by it; this you cannot witness, and it is ignorance for you to say, the letter is the word; when the letter saith, God is the word; and it is a lie to speak and say, the steeple-house is the church; or to say, they that are gathered by the form of the letter, is the church of God; for the church is the pillar and ground of truth, gathered by the eternal power that was before letter was; and all who are in this church, as it is called of the world, and live in the comprehension of the letter, and the earthly part yet standing, there is devilishness in your minds, and earthliness, and pride, and filth; do but hearken to that light in thy conscience, and it will let thee see so: and while those are standing, such sacrifice God accepts not, and praises (while nature is standing) God accepts not, which is Cain's, to which God has no respect, but to Abel's.

And God is coming to judge the great whore, all manner of opinions, and all manner of sects and fellowships, (as you call them) all manner of her forms, as every one that lives in God is coming to overturn and overthrow, for they all lodge in her: all the foundation of them is in the earth, and earthly wisdom, gathered in the earthly nature: he will overturn them, that he may establish his own truth, his own truth in righteousness, his own kingdom. Now the stone cut out of the mountain without hands, begins to strike at the feet of the image, (that the head of gold begins to fall, and the breast of silver, and thighs of brass, and
feet part iron, and part clay,) and his dominion is a dominion for ever over all, and all who dwell not in this light, which Christ hath enlightened you withal, you will be found too light, for he is coming to weigh all things in this balance, and before him the hills shall move, and the mountains shall melt, and the rocks shall cleave, who measures the waters in the hollow of his hand, and his thunders begin to utter their voices, that the mysteries of God may be opened, and the carnal hearts rent; great earthquakes shall be, the terrible day of the Lord draws near, the beast shall be taken, and the false prophet, into the fire must they go, for the beast and the false prophet have gone together, the one has holden up the other. Now is the Lord coming to sit as judge, and reign as king, who is the law giver which shall go forth of Zion. Now shall Zion arise and thresh to beat the hills, and thresh the mountains, now is the sword drawn, which glitters and is furbished, the sword of the Almighty, to hew down Baal's priests, corrupt judges, corrupt justices, corrupt lawyers, fruitless trees which cumber the ground. Drunkard, thou canst not hide thyself; cursed speaker, thou canst not hide thyself; whoremonger, thou canst not hide thyself. Awake, awake all people every where who live in forms, see what ye possess, not having that eternal spirit that gave forth the scriptures; all your formal prayers, formal preaching, formal singing, will be found as the chaff, which is for the unquenchable fire; for Christ is risen, the true light shines, the glory of the Lord appears, and you are discovered to him, to be empty of that eternal spirit in your understandings, which gave forth the scriptures. I am the light, saith Christ, which enlighteneth every one; that light you hate, and all who hate this light, set up teachers without them; but all who love this light, are of God, and lead to God, which is a cross to all the world, and this light is in every one; wait in it to receive Christ; and as many as receive Christ; to them he gives power to become the sons of God, which are not born of the will of man, nor by the will of man, but by the will of God: and these are they who are out of imitations, and have no images, nor likeness of truth, but are in it, and possess it: glory, glory to the Lord God for ever, who governs his people, and is the head of the church, Christ is the head of the man, God is the head of Christ. He that can receive this, if he had not known the letter, let him. He is come who was before the letter was written. In the beginning was the word.

Now all you that hate the light, your deeds are evil: Christ saith, he is the light of the world, and he enlighteneth every one that comes into the world: the one he loves the light, and brings his works to the light, and walks in it, there is no occasion of stumbling in him: the other he hates the light, and will not bring his works to the light to be made manifest, because his deeds are evil, and the light will reprove him:
thou that sayest, the light is natural, and that sayest, Christ doth not enlighten every one that comes into the world, thou art a liar, and blasphemer, and denier of Christ's words, and lays waste the scripture; and thou that sayest, the light is natural, thou puts the letter for the light, which is natural; darkness (true it is) cannot comprehend this light, but the light makes manifest darkness, and this is the condemnation of the world, the light that thou hast, this light thou hast. Christ saith, swear not at all, the light will say the same to thee, in thee: Christ saith, he that lusteth after a woman commiteth adultery with her in his heart; this light will tell thee the same, bringing thy works to it, and loving it. Christ cried woe against the Pharisee, the hypocrite; this light will let thee see the same. Christ will say, go ye cursed workers of iniquity; this light will say the same to thee, in thee, who art a worker of iniquity; here shalt thou be condemned with the light, and judged with the light out of thy own mouth; this light will let thee see all thy hard speeches, thy venomous thoughts, thy evil intentions, and covetous desires, which is idolatry, and dissembling, and deceit, to be works of darkness, and let thee see that all those things are evil; there thou hast learned thy condemnation, there is thy teacher, that would teach thee to know God, there is thy condemnation, hating that light that will condemn thee from him. Thou wilt say, thou knowest in thy conscience that drunkenness is sin, here thou lovest darkness rather than the light that shews it thee, and lying, and swearing, and cursed speaking is sin, and yet thou followest it, and pleasures, there thou loveth darkness rather than the light that shews thee them, because thy deeds are evil; and there thou hast learned thy condemnation; when God's righteousness shall be revealed in flames of fire, thou shalt witness I speak truth. Thou knowest theft is sin, and all unrighteousness God forbids; thou wilt say something in thy conscience tells thee so; if thou hearken to that, it will exercise thy conscience, and bring thee to repentance. Christ saith, I call sinners to repentance; that light in thee calls thee to repentance, and if thou hearkenest to that, thou hearkenest to Christ, and if thou hastest that, thou hastest Christ, and God, then thou turnest into sorcery and evil, into all uncleanness, and then God is not in thy thoughts, and then thou art the disobedient one, which disobeyest the light which God hath enlightened thee with, and there the wrath of God abides on thee, and the prince of the air rules in thee, as he doth in all the children of disobedience, who hate this light.

Now do not think that I bold free will here, man's free will, I speak of that which is contrary to man's will, and loving the light it will keep your wills from running, and your wills from willing any thing, and keep them in subjection; but he that hates this light, and makes a profession of God and Christ, and saith, the letter is the word, and the four books of Mat-
threw, Mark, Luke and John is the gospel, he knoweth not Christ which is glad tidings, the lamb of God, which takes away the sins of the world; for the letter takes not away sin. And thou that sayest thou hadst not come to repentance, if thou hadst not known the letter, thou deniest Christ, who came to call sinners to repentance before the letter was; it is he that calls sinners to repentance, and not the letter, but the letter is a declaration of the word, God is the word; and it is a declaration of the light, Christ is the light; and it is a declaration of the spirit, but the spirit is not it; a declaration of power, but the power is not it; the power, and the life, and the light, was in them that spoke it forth, which ever the world hated; therefore waiting in the light, which Christ hath enlightened you with, that is scripture within you, and that will open the scripture (according as you grow in the light,) and the saint's conditions, as you are sanctified, and as you are cleansed and made free by the son of God, for it is he that maketh free; who are made free from sin, and from the world, are made free by the son of God; and blessed be the father of our Lord Jesus Christ, who hath raised him from the dead, and by him raised us up from the dead.

And to you that tempt God, and say, the Lord give us a sight of our sins, priests and people, does not the light, which Christ hath enlightened you with, let you see your sins, that lying and swearing, cursed speaking, theft, murder, and whoredom, and covetousness, and pride, and lust, and pleasures, all these to be the works of flesh, and fruits of darkness? this light within you lets you see it, so you need not tempt God to give you a sight of your sins, for ye know enough; and waiting in the light, power and strength will be given to you; for they that wait upon the Lord, their strength shall be renewed; and living in the light, and walking up to God, it will bring you to true hunger and thirst after righteousness, that you may receive the blessing from God; and give over tempting of God, as if he had not given you a sight of your sins. And to all ye that say, God give us grace, and we shall refrain from our sin, there ye have got a tempting customary word, for the free grace of God hath appeared to all men, and this is the grace of God, which shews thee ungodliness and worldly lusts. Now thou that livest in ungodliness, lying, and swearing, and theft, and murder, and drunkenness, and filthy pleasures, and lusting after the world, thou art he that turnest the free grace of God into wantonness, and casteth his laws behind thy back, and walkest despitefully against the spirit of grace; here the scripture is fulfilled upon thee! oh vain man! yet thou canst say, God is merciful; he is merciful and just, and that shalt thou see, when destruction comes upon thee; for thou canst say, God is merciful, yet liveth in thy wickedness, passing on thy time without the fear of God, sporting thyself in thy wickedness. Oh ye covetous-proud priests! which deceive the nation, who
mind earthly things, whose God is your belly, who glory in your shame, enemies of the cross of Christ, your destruction is coming, that ye shall not make a prey upon the people any longer: the Lord hath spoken it.

Oh ye great men, and rich men of the earth! weep and howl for your misery is coming, who heap up treasure for the last day: your gold and silver shall eat you up as the rust and the canker; the fire is kindled, the day of the Lord is appearing, a day of howling will be amongst your fat bulls of Bashan, that all the tall cedars and strong oaks must be hewn down, and all the loftiness of men must be laid low: then shall the Lord alone be exalted.

The free grace of God is the saints’ teacher, which teacheth them to deny ungodliness and worldly lusts, to live righteously and godly (like God) in this evil present world, denying all the world’s lusts, and world’s ways, and world’s teachers, and works of darkness, which grace is turned into wantonness, by those who follow the course of the world, and the works of darkness, drunkenness, and uncleanness; and such are they who cannot abide sound doctrine; which heap up teachers, having itching ears. And all who turn from this grace of God, into wantonness, deny it to teach them, and they live in their worldly lusts and ungodliness. Oh how doth the land mourn because of oaths! oaths are heard in the streets openly belched forth. Oh how doth the pride and haughtiness of men and women abound, that scarce know how to walk in the streets! oh how doth oppression and tyranny rule, that the cries of the poor are entered into the ears of the Lord of sabbaths! oh how doth drunkenness and drunkards walk abroad in the streets, which devour the creatures! the Lord is rising, and surely he will be avenged of all his adversaries. He is come to sweep the land of evil-doers, that the earth shall yield her increase, and the land enjoy her sabbaths: and he will sit judge, and righteousness shall run down our streets, and God alone be magnified and glorified, to whom it alone belongs for ever. Oh how doth all the creation groan under this bondage of corruption! the Lord is pouring out his spirit upon all flesh, that his sons and daughters may prophesy up and down this great city, and none shall make them afraid, crying for justice, crying for righteousness, crying for equity: for the cry of the great whore is come up before the Lord, who is adulterated from the truth; they who hate this light, hate Christ which is the husband, and go from him; they who love the light, have the husband which is Christ, but the judgment of the great whore is come, who made all nations to drink of the cup of her fornication, who must drink of the cup of the indignation of the wrath of God poured out without mixture, who must have it filled double. Rejoice, rejoice all ye prophets and holy men of God, triumph in glory: sing aloud praise to the Lord God Almighty, and Omnipotent, who is come to reign: rejoice over the world, over the false
prophets, over the beast, over the whore, which is adulterated from the
light, and tells all her lovers that the light is natural, and so denies the
husband Christ Jesus, and lives in fornication: but all who love the
light, and walk in the light, witness Jesus Christ to be the husband, and
this light is spiritual: now she is convinced of her adultery, of her witch-
craft, of sorcery, and that which doth convince her is the light which
Christ hath enlightened her with, and this is her condemnation. And now
the judgment of the great whore is come, God will be avenged on
her, who has drunk the blood of his saints, who dwelt in the light, and
loved the light.

All who hate this light, they set up to be their light such as are called
of men masters, have the chief places in the assemblies, stand mak-
ing long prayers, lay heavy burthens upon the people, which devour
widows' houses (the widow has not a husband) all are as widows who
are devoured of such; but who loves the light which Christ hath en-
litened them with, it joins them to Christ, and then they witness him to
be their husband, and such as are not devoured of them. And who hate
this light, hold up them who bear rule by their means: which Jeremy,
who dwelt in the light, was sent to cry out against. And they that hate
this light, hold up them that cry for their gain from their quarters, and
never have enough, which Isaiah, who dwelt in the light, was sent to cry
out against. And they that hate the light go after the error of Balaam,
and hold up such who love the wages of unrighteousness; and all who
hate this light have the spirit of error, and they that dwell in the light,
know the spirit of error, and what the spirit of error follows: and all
who hate this light, hold up the hirelings that Micah cried against, and
such as call for the fleece, and clothe themselves with the wool, that
Ezekiel cried against, who was in the light, and full of the spirit. Now
where the same light is made manifest, as was in the prophets which
saw Christ the light, and in the apostles the same light which gave forth
the scripture, all the scripture is witnessed; and here we are grounded
upon the prophets, upon the apostles, and Christ the corner-stone, in the
eternal light, by which we see the priests bear rule by their means now,
and seek for their gain from their quarters now, and are greedy dumb
dogs now, nay worse than Balaam, who loved the wages of unrighteous-
ness,* but durst not take it; but these sue men at the law for it; worse
than Simon Magus, who would have bought the gift of the spirit, but
these sell the letter: this corrupt practice hath long reigned, but now
is made manifest: and in this light we see the hirelings that preach
peace, but he that puts not in their mouths, they prepare war against
him; and by this light, we see teachers who profess they are sent of

* Numbers, 22. 18.
Christ, to be in the seat of the Scribes and Pharisees, and are called of men masters, and have the chief places, going in their long robes, love salutations in the markets, have the uppermost seats at feasts, and under pretence making long prayers, devouring widows' houses, which Christ cried woe against.

And such we cannot own as sent of Christ, nor hold up; for if we should, we should deny the scriptures, and hold up that which Christ forbids: and if we should hold up them who rule by their means, we should deny Jeremiah to be a true prophet, who cried against such: and if we should hold up such as cry for gain from their quarters, we should deny Isaiah, who was sent to cry against such: and if we should hold up such as go for gifts and rewards, who love the wages of unrighteousness, we should deny the apostle, who cried against such; for the same light is manifest, (praised be the Lord God,) by which they are seen and cannot be owned, but must be denied, as they were by the prophets, by Christ, by the apostles: and if we should hold up such that say, revelations are ceased, we should deny the son as they do, for none knows the father but the son, and he to whom the son reveals him, and so we deny those to know Christ, or to be sent of Christ, which deny the son, and deny revelations; for the apostle (which was a minister of God) he was not a minister of Christ, until the son was revealed in him, and then he preached him, and preached the kingdom of God; so all who deny revelations, deny the son and the father both, and live in their imaginations of the letter: and the apostle exhorts the saints to have the loins of their minds girded up, and hope to the end for the grace that was to be brought to them at the revelation of Jesus Christ: now he was a minister, and did exhort to wait for the revelation of Jesus Christ: but now thou that deniest revelations, dost declare thyself openly, to be no minister, and eraseth thyself out from among the ministers of Christ; and thou that goest in the ways of Cain, thou art raised out from Abel, for in thy heart lodgesth persecution, and thy mouth utters it, and thy hands act it.

And you that speak a divination of your own hearts, are raised out from them who speak from the mouth of the Lord; for the prophets of the Lord cried out ever against such, and so they do now: and ye that seek for gain from your quarter, are they that are shut out from the true prophets of God; they cried out against you, and the same light cries out against you now, otherwise the prophets should be made of no effect, for they spoke forth freely, and so they do now that speak forth from the same light; the light is free, which hath enlightened every one that comes into the world; thou that hastest it hast learned thy condemnation; it lets thee see all the evil deeds of thy heart: and the gospel is free to every creature, not to be bought and sold for money.
Oh shameless men, that tell people the letter is the word, and buy and sell it for money, which is a declaration of the word; and the grace is free, which hath appeared to all men, which is the saints' teacher, and you need not have any other teacher, if you own the grace, which shews your ungodliness and worldly lusts; this grace will teach you to deny them, and the light which hath enlightened every one that comes into the world; there's every one of your condemnation in particular that hates it, and there's every one of your teacher that loves it; which is but one, and will open all the figures, and the parables and types to you; and waiting in it, it will guide you to God, there is your teacher; but there is your condemnation who hate it: every one of you shall eternally witness this; to that which should exercise your conscience do I appeal, for now the mighty day of the Lord is coming: meet him, by putting off your works of darkness.

God that made the world and all things in it, dwells not in temples made with hands, neither will be worshipped with men's inventions: but Israel, when he had forgotten his maker; built temples; and Judah build fenced cities; but the Lord will send a fire to devour them, and all your songs shall be turned into mourning; the mouth of the Lord hath spoken it. O then all ye that profess, see that you possess, and profess no more than you are.

All who stumble at the light are without, and are not come to repentance, and so all who stumble at the light, stumble at the door, the door is known by the light which comes from Christ: and all who stumble at the light, stumble at the way; for Christ hath enlightened every one, that, with the light he might see the way (which is Christ) to the father. So all who stumble at the light, stumble at the scriptures, and know not the meaning of them; for that eye that is turned from the light is the blind, and leads into the ditch, and is to be condemned with the light from Christ: and all who stumble at the light, never knew hope which purifies, nor faith which purifies, nor the belief which overcomes the world; but he walks in darkness, and doth not know whither he goes, and the children of light, which dwell in the light, to him their condition is unknown, for he hates that which they walk in; so with that he is condemned; and to you all this is the word of God. And all who stumble at the prophets' words, and cannot understand the words of them, spoken from the light which was in them; and all who stumble at the light, stumble at the apostles' words, which were declared from the light which was made manifest in all consciences, which ministered to the spirits in prison: so all who stumble at the light, they are to be condemned with the light from the life of the prophets and apostles (which dwelt in the light) with the rude wicked world. And here every one shall witness his condemnation just, and see it just, with the light which
shews him his evil deeds, and that Christ's words are true, and to own his condemnation that hateth it; and they are the children of the light that love it, and believe in it, and with the light they see their deeds are wrought in God, to the praise of God, and joy, and comfort of themselves.
The Vials of the Wrath of God poured forth upon the Man of Sin, and upon all Professors of the World, who deny the Light of Christ, which he hath enlightened every one withal, and walk contrary to it; with it they are condemned. By him who is called George Fox.

The World's Profession without Foundation: with several precious Notes to great Men, and rich Men.

All profession of the world is without ground, and the foundation; for the light is denied of the world, and hated: professors, priests, and people, and all who hate the light, their deeds are evil, and they will not bring their works to the light, lest the light should reprove them; they know their deeds are evil; thou wilt not bring thy works, lest the light should reprove them: drunken, thou knowest thy deeds are evil; thou wilt not bring thy works to the light, lest the light should reprove thee; there thou hast learned thy condemnation, which is the light. Liar thou knowest thou shouldst not lie, there thou hast learned thy condemnation, the light; and swearer, and raider, thou knowest thou shouldst not swear; nor rail; the light within thee lets thee see thy deeds are evil, and makes thee confess thy deeds are evil; there thou hast learned thy condemnation, the light. Ye devilish minds, who are hatching mischief, plotting together to do mischief in alehouses, and upon your beds, something in your consciences tells you, you should not do so; there you have learned your condemnation, the light; ye cursed speakers, envious ones, quarrellers, fighters, stoners, wrathful, malicious ones, there is something in your consciences tells you, all this is of the devil; there you have learned your condemnation, the light that Christ hath enlightened you withal, which lets you see your deeds are evil, when you are sitting in alehouses, drinking, carding, shovel-boarding, swearing by God, or your soul, or your faith, or cursing and provoking one another to wrath, fighting and abusing one another; so you are they that defile the flesh; there is something in your consciences tells you, all this is of the devil; there you have learned your condemnation, which is the light which lets you see all the works of darkness.

Now therefore hearken to the light, which may lead you up to God the father of light; it lets you see, you should not lie, not steal, not commit adultery; you should not walk in unclean actions, and all you that do, you know your deeds are evil by the light in your consciences, which is your condemnation, the light in your consciences which should exercise it; and all you wanton lustful ones, sporting yourselves, who gather your-
selves together to spend your time in vanity, there is something in your
consciences tells you, all that to be folly, foolishness, and madness: laug-
ther is madness, saith the prophet, and who is grown solid and civil, and
denies such practices, that is counted madness with you, who live in folly;
tere is that in your consciences lets you see your deeds to be evil,
you have learned the condemnation, the light; and when the book of all
consciences is opened, you will all witness what I speak. To that in
your consciences do I appeal; then the time will come that you will
wish you had not been born into the world.

Now you easeful ones are at ease, and you professors, priests and peo-
ple have set your nests so high as though none could reach you; and
all you conceited ones, who rest in your conceits; and you worldlings, who
are drunk with the cares of this life: and you covetous ones, who devour
one another, for the creature, for the earth, the time is coming when
the poor despised ones shall sit down with Abraham, Isaac, and Jacob,
and a cry will be among all you, and a howling, a wishing you had never
been born.

Liar, thou art for the lake that burns; unbelievers, you are for the
lake; drunkards and scorers, you are for the lake that burns, and shall
never inherit the kingdom of God, who act such things; drunkard, thou
hast cast the law of God behind thy back; and you that mind earthly
things, your end is destruction, whose God is your belly, who glory in
your shame, who live in the lust, drunkenness, gluttony, devouring the
creation, a time will come, that you will wish you had never been born;
for you have all known in your days, that your deeds have been evil,
and that you have done contrary to the light in your consciences; there
is your condemnation, the light; for you wicked will be as the chaff
which the wind driveth away, and all you proud will be as the stubble;
the mouth of the Lord hath spoken it.

This is to be scattered among the ignorant, simple and blind people,
led by the god of this world, and drunkenness, and lust, that the witness
may arise in them, against these ungodly deeds, that they may be left
without excuse, who have had a time, and a visitation and call to repent-
ance. Now you have a time, prize it; you have light which Christ
hath given you; to it I appeal, which lets you see all your evil deeds,
hating it, it will be your condemnation. To all manner of people I speak,
it will eternally witness for the Lord, and condemn you.

Some are drunk with drink, sitting together to invent mischief, to shed
blood, to destroy the innocent. Another company, priests and people,
are got together, drunk with rage and persecution, as drunk as the other
are in rage and madness; plotting and inventing together against the
righteous, to shed innocent blood; some you get into prison, and you are
worse than common drunkards, for you stock, and cause the innocent to
be imprisoned. Therefore awake all drunkards, and fear God, and turn unto the Lord while ye have time.

Pharaoh thou oppressor, Pharaoh thou task master, Pharaoh thou proud one, which layest heavy burthens upon the innocent and righteous seed, and oppressest the just, plagues and woe is thy portion, as was Pharaoh's, who taxes, and oppresseth, and causeth the just and righteous seed to labour under thee; who bindest with oaths, and compellest to swear by that which is a declaration of Christ, who saith, swear not at all; and, he that doth not abide in the doctrine of Christ, hath not God, but is of the devil.

O ye earthly-minded men! give over oppressing the poor; exalt not yourselves above your fellow-creatures, for ye are all of one mould, and blood; you that set your nests on high, join house to house, field to field, till there be no place for the poor, woe is your portion. The earth is the Lord's, and the fulness thereof. And you that have not so much of the earth, give over your murmuring, and reasoning, fretting, and grudging, for all your want, is the want of God; the righteous God is coming to give to every one of you according to your works: now the works of you all must be tried; you that have appeared unto men beautiful outwardly, will be found in the generation of murderers, and you that have pretended to worship, your sacrifice will be found to be Cain's, which God hath no respect to.

O ye high ones, which spread yourselves, appear fair, tall and strong! You know not God, nor yourselves to be oaks. O ye tall cedars! ye know not yourselves to be so; the Lord hath sent to look for fruit in his vineyard among you, but it is full of wild olives, and wild grapes, that many are drunk with the juice of the wild grapes; and so the vineyard is full of briars and thorns, that the lambs and sheep cannot pass, but they are tangled among the briars and the thorns, and the land is as a wilderness, full of serpents, and the earth is overgrown with weeds and nettles, that there is no feeding for the lambs, till the earth be dressed, and overturned.

Howl ye vine-dressers! a day of howling is coming among you, who have been pretenders to the dressing of the vineyards, which are overgrown with weeds, and nettles, and thorns, and crooked ways; the lambs and sheep have been scattered and devoured amongst the briars and the thorns, and no discerning you have had betwixt a lamb and a goat, a sheep and a wolf. Now the Lord himself is gathering his lambs and his sheep where they have been scattered in this cloudy dark day, and some are torn, and some are trampled upon with the horses of Pharaoh; but the Lord's hand is against you, and his sword drawn; the battle is begun, and the sword drawn, which must not be put up till it hath made a sepa-
ration in hewing down, and the Lord himself will have the praise, and the honour, and the renown, who rules over all.

O how beautiful hath thy harlot been! O how full is the land of enchanters! O how full is the land of sorcerers, and witchcrafts! the mystery of her hath deceived many through her whoredoms. Green was grass, and fresh was the flower, the bay tree spread itself, and the hawthorn, but the time is coming of fading; the flower will fade, and the grass will wither, and the whoredom and the enchanter must come to judgment: the Lord is risen, and riseth as a swift witness against the enchanter, against the sorcerers, against the whoremongers, and the covetous. The glittering sword is drawn to hew down you fruitless trees that cumber the ground; ye lustful fleshly ones, you have not seen yourselves to be these trees which cumber the ground: ye heady high-minded ones, you have not seen yourselves to be these trees which cumber the ground: ye who live in the flesh, ye do not see yourselves to be these trees which cumber the ground: ye scorners, ye liars, ye dissenters, false hearts, ye do not see yourselves to be these trees which cumber the ground; but the Lord is risen against you, the earth stinks with the dead that are upon it, and the pollution of the polluted. The Lord is risen with power, and sendeth forth to bury the dead, and to raise up the dead; all who are immortal, this may see, this may receive.

Repent, for the day of the Lord is coming. Awake ye worldlings, hearken to that in your consciences, which shews you sin and evil; that will guide you unto God, loving it. Awake ye drunkards, and lustful ones, who follow pleasures; consider the ways you walk in; for you who act such things, must never inherit the kingdom of God; for you act contrary to that in your consciences, which will be your condemnation; pride, and ambition, selfishness, and self-will stands up, which the plagues of God are due unto; silence all flesh, who live in your conceit and deceit, and stealing in the night, what the saints spoke, making yourselves drunk with it, and then sell it to drunkards, and then are jovial, eating and drinking with drunkards. Howl ye drunkards, for ye shall want the staff of bread; a day of howling is coming upon you; lay aside all deceitful merchandise.

And all ye star-gazers, who are gazing among the stars, wondering after your imaginations, doing the works of darkness, in whom lodgeth the spirit of witchcraft.

Silence, and come down all ye that ride so high, that do bestir you as Jannes did, and Jambres, at the coming of the children of Israel out of Egypt; through the fire and the sea, ye cannot come.

Silence all presumptuous talkers of God, who see him not, but are presumptuous boasters, who live in envy, crossness, and perverseness,
and vain contention, which proceeds from corrupt minds, who mind the earth, and earthly things, who are enemies to the cross of Christ, who glory in your shame, whose end is destruction, whose belly is your God, who do not see God, are not come so far as Moses; for Moses saw God face to face; and death reigns from Adam to Moses, and all that see not God, death reigns in you. To that in your conscience I appeal, which Christ hath enlightened you withal, which calls you to repentance, which shews you your evil deeds, which will be your teacher, owning and loving it; and your condemnation, hating it. Now you have time prize it; this is the day of your visitation.
A WORD
FROM THE LORD, TO ALL THE WORLD,

And all Professors in the World; spoken in Parables: wherein all may come to read themselves through the Parables, and see where they are. By G. F.

Man being drove into the earth out of Paradise, and death having passed over all men, the flaming sword turns every way to keep the tree of life, death having passed over all men; death reigned from Adam until Moses: and as there is death within, so death speaks; and though Christ hath given to every one of you a measure according to your ability, and this measure is the light; yet one, he loves the light, and the other, he hates the light, and this is the condemnation; he that loves the light, and brings his deeds to the light, there is no occasion at all of stumbling; this is the light that gave forth the scriptures; according as thou art grown up in it, thou wilt read them again; and this light thou that hastest, thou stumblest, because thy deeds are evil; thou wilt not bring thy deeds to the light, least it should reprove them; thou knowest thy deeds are evil, this light shews thee, there thou hast learned thy condemnation; thou knowest thou shouldest not lie, be drunk, and that thou shouldest not steal, nor commit adultery; this light will tell thee all this, and it will condemn thee, and reprove thee; if thou lovest it and bringest thy works to it: but thy deeds being evil, and knowing it will reprove thee, therefore thou hastest it, and wilt not bring thy deeds to it, therefore this is thy condemnation; here thou hast learned it, when the righteousness of God is revealed through flames of fire upon thee, then thou shalt see it is true; thou knowest thou shouldst not be proud, delight in fashions and customs, and follow the world; this light will shew thee, and let thee see all that is vanity, and bring thee sometimes to confess it; and yet thy heart being hardened, and the deceit strong, thou rejectest and hatest that which calls thee to repentance, which lies low in thee, and continually calling thee to forsake thy lovers: it tells thee thou shouldest not lust, nor covet, nor thieve: it tells thee there is danger to all you thieves, and lustful ones, and covetous ones; it speaks to you, and I tell you there will be your condemnation; when the book of conscience is opened, in your own mouths ye shall be judged, therefore take warning: when the vengeance of God falls upon you, then you will say, you had time once, when it is
past, and the plagues of God are poured upon you, who hate to be reformed by that light in your conscience; when God calls you continually to repentance, ye hear not his voice, but trust in your own fancies and dreams, and lieing divinations, and so hate the light, for if you love it, it would bring you to repentance, and the fear of the Lord; and the fear of the Lord is to depart from all sin and wickedness, and all evil, and all respecting of persons, for thou that dost, respects not God's law, which forbids it; for he that doth respect persons transgresses the law, and is convinced as a transgressor, and commits sin; thou that dost not own this light, which is according to the law of God, which respects no man's person, that in thy conscience, if thoulovest it and hearkenest to it, it will exalt God alone; ye proud ones at this may stumble, but to that in your consciences, which should exercise it, I appeal.

And this light will bring you to walk in the commands of Christ; Christ Jesus saith, in all your communications let your yea be yea, and your nay be nay, for whatsoever is more, is evil; and swear not at all, for that was in the old time, the swearing: now thou that dost not abide in the doctrine of Christ art of the devil; swear not by the head, nor by Jerusalem, nor by the earth, nor by Heaven: these are great noted things: I say, swear not by the bible, which is a great noted thing, which you swear by now; if the Lord's oath be performed, which he swear by himself, then all oaths are put an end to; if the high-priest Jesus Christ be owned, then all the priests are put an end to, which were true types and figures of him; for he that holds up priests which receive tythes according to the law, doth deny Jesus Christ come in the flesh: but who loves the light that he hath given them, witness Jesus Christ come in the flesh, but those are they which deny all the priests that receive tythes; for the receiving tythes was in old time, though Abraham paid tythes to Melchizedek, who was a figure; when Jesus Christ the everlasting priest was come, he put an end to all figures; and you that hold up the figures, deny Christ come in the flesh. There was a temple which God commanded; when Christ was come and risen, all outward temples were denied; and we witness one priest, which is over the household of God, ten thousand witness one priest, which is entered into the holiest; and all the priests and his hirelings are denied; and all such as go after covetousness, to make gain of the people, are denied, and all such as bear rule by their means, and seek for their gain from their quarters, are denied; and all such as are called of men masters, and have the chiefest places in the assemblies, are denied by such who have one master Jesus Christ, to whom all power is given in heaven and earth, who masters over all, and hath conquered all, subdued all, reigns over all heaven and earth, judge over all heaven and earth. And the mighty day of the Lord is coming; God that made the world, dwells not in temples made with
hands, neither is he worshipped with the works of men's hands, seeing he is Lord of all, hath given to all breath and life, made of all nations man of one mould, to dwell upon the face of the earth, and is coming to fill his with the knowledge of himself. To all you that are unlearned outwardly, of the letter, that cannot read the scripture outwardly, to you I have a word from the Lord to speak; which is, Christ saith, I have given to every one a measure, according to their ability; this is the measure, the light which is pure, which doth convince thee, and if thou dost take heed to this light, that is scripture within thee; as a man should give, or a king should give to his subjects, or to them that are under him, every one a measure of the outward; so Jesus Christ the king, gives every one a measure of the inward, according to their ability; as the king doth outwardly according to their ability, and so that is a figure to thee, and if thou waitest in this measure, and improve thy measure, and be faithful in thy measure to God who hath given it thee, then thou comest to be a servant to the king Jesus Christ; as the servant outwardly doth improve his outward measure, and serve the king outwardly, so thou comest to improve thy inward, that is a figure to thee; so figures are spoken to the carnal part in man.

And as the light opens and exerciseth thy conscience, it will open to thee parables and figures, and it will let thee see invisible things, which are clearly seen by that which is invisible in thee, which are clearly seen since the creation of the world, that doth declare the eternal power and Godhead; that which is invisible is the light within thee, which he who is invisible hath given thee a measure of, that will let thee see thy heart to be stony; and as stones without thee of the like nature, and the high-ground without thee, so thy heart is high-ground; and as thorny ground without thee, so thy heart is as thorny ground; and as thou walkest up and down, it will let thee see the rough way without thee, and rough way within thee; and as thou walkest in the way full of briars and thorns without thee, so crooked ways within thee it will let see; as there are briars without thee, so there are briars within thee; and as serpents without thee, so the nature of serpents within thee; as vipers without thee, so the nature of vipers within thee; and all this lodgeth upon the earth; the earth without thee, so the earth within thee; as lions without thee, so the nature of lions within thee; trees without thee, so thou art the nature of a tree which riseth out of the earth; as trees grow out of the earth without thee, trees within thee; as forests without thee, so the wilderness in thy heart; these things doth the scripture speak of; who had the light spoke forth these parables, to that nature in men and women: this light lets thee see, who hatest the light: as fat bulls without thee, feeding the flesh, thou art as a fat bull, who only feedest the flesh; as here are dogs and swine without thee, thou art a dog that
bitest and devourest, and barkest, there is thy figure that barkest; as 
swine without thee, thou art a swine wallowing in the mire; and as a 
soul house without thee, thou art the house; as a candle lighted up in the 
house without thee, the candle is lighted up in thy heart, which is the 
spirit of the Lord, and thou wilt see the house soul, there is thy figure.

As tall cedars without thee, thou wilt see thyself a tall cedar, who 
livest without the truth, spreading thyself: and as strong oaks without 
thee, thou in thy strength wilt see thyself as a strong oak, who art full 
of earth, and livest in thy power and dignity; and as horses without thee, 
thou who livest in earth and filth, and lust, thou art as a horse neighing 
up and down, this the light will let thee see; as asses without thee, snuff-
ing up their noses upon the mountains, thou art lifted up in thy high-
mindedness, and full of pride and wildness, thou wilt see thyself to be as 
a wild ass; and as the grass without thee, which is green for awhile, 
thou wilt see thyself to be as the grass that grows upon the earth, which 
is green for awhile, but is suddenly cut down; the light within thee will 
let thee see these things; and as cutting down without thee with a 
sickle, so cutting thee down; as reaping without thee, so reaping thee 
down, hewing the wicked: here thou mayest learn thy figure, who art 
reaping and mowing, as thou art walking in the field, thou mayest read 
scripture; as flowers are beautiful for a time, so thou that art famous, 
thou that art beautiful in thy glory, thou art as fading flowers, there 
thou mayest learn thy figure; this light will let thee see the good ground 
without thee, so are they who are the good heart, plowing up without 
thee, so plowing up the fallow ground within thee; as thou hearest the 
thunder without thee, so thou mayest hear the thunder within thee; the 
voice without, so the voice within thee; these are figures: as the earth-
quake without thee, so earthquake within thee; and as mountains with-
out thee, so mountains within thee; as hail-stones without thee, so hail-
stones within thee; as wolves without thee, so the nature of wolves 
within thee; here thou canst go no way but thou mayest read thy figure.

As beasts without thee, so thou art the nature of brute beasts, that 
turnest from the light of God in thee; as the canker without thee eating, 
so the canker within; as the sea without thee, so the wicked are as the 
sea, the like nature of the sea within thee; as foaming without thee, so 
foaming within; as harvest without thee, so harvest within, who come 
to see with the invisible eye, all they that mind the light shall see another 
harvest; as there are many sowing the seed without, that lies under the 
cloths, so shalt thou see the seed that lieth under the cloths in thee; and 
as the summer without thee, so are the children of God brought into the 
summer, where there is joy and peace, and are brought out of the world; 
and as singing of birds without thee, so are they that are brought out of 
the winter; the world is a figure to them; as a turtle-dove without thee,
that is a figure who comes to this joyful land; as doves without thee, nature of doves within; as lambs without thee, the nature of lambs within; as sheep without thee, so the nature of sheep within; and as goats without thee, the nature of goats within; now the light of God gave forth all these figures, like unto that nature in man, and of what the saints should enjoy; and this light will let thee see, as there are fowls without thee who have nests, so thou who art flown above the truth, art as a fowl that hath a nest, the nature of fowls within: and as there are dragons that devour without thee, so there is the nature of dragons that devours the righteous, and acts contrary to that pure principle in thy conscience; and as a bed of sorrow without thee, so thou must be brought (that harloted from the truth) into the bed of sorrow within. And as there is a widow without thee, which hath not a husband, so thou art a widow which hath not Jesus Christ, who followest such priests as are called of men masters; as a garden without thee, and dressing it without, so is Christ and his spouse the saints: as there is a weeding without thee, so the weeding of the weeds in the heart: thistles without thee, the nature of thistles within thee; sour grapes without thee, thou that are turned from the truth, hast the nature of sour grapes in thee: as thou seest the wild grapes without thee, which set the children's teeth on edge without thee, so they set their teeth on edge, who are growing in the earth, and take off that which acts contrary to the light, and the light will let you see it; as the night without thee and darkness, so there is night within: and as stars without thee, so there are stars within thee; as moon without thee, so there is moon within thee: and as clouds without thee, so there are clouds within thee. These are all figures; and as the sun without thee, so the sun of righteousness arising with healing in his wings within thee. All who mind the measure which God hath given you, it will open unto you these outward figures which God spake, and will teach you; as you go up and down you shall read your figures; as covering without you, so there is covering within; woe to him that is covered, and not with the spirit of the Lord; and as fire and an oven without thee, and as stubble without thee, all you proud, and all you wicked are as stubble to be consumed in the fire, as fire doth the stubble.

Now this light will shew you these figures: here thou mayest read scriptures thou that lov'st the light; thou that hatest this light canst not see these figures. But it is the invisible that opens these, that gave them forth; and here thou that art unlearned in the letter, mayest read the scripture, and as the secret chambers without thee, hearken to the light within thee; and it will let thee see the secret places, where the retired place, the secret chambers are; and as a prison without thee, so there is a prison within, where the seed of God lies; and as there is
threshing without thee, it will let thee see threshing within thee; chaff without thee, the chaff within; wheat without thee, so there is wheat within: this light of God which gave forth the scripture, this light of God according to its measure will open the scripture to thee; for man being drove into the earth, and the earth being above the seed; so as the earth without thee, so the earth within thee; the Lord speaking low things, comparisons like to that nature in man; that man may look upon the creation with that which is invisible, and there read himself; there thou mayest see wherever thou goest.

And to all you the word of the Lord, that hath learned the letter of the scripture, your Hebrew, Greek, and Latin, who hate the light within, and say every one hath not the light; to you shall I open my mouth in some parables. Ye are the painted walls, as ye see the painted walls without you, so you are painted walls, there is your figure: and as you see men stumble without you, which are blind; so do you which say that every one hath not the light, and that every one is not enlightened: for ye stumble at the eye which should let you see, and your mouth is the mouth of the false prophet, which the scripture speaks of: the true prophet saith, he enlighteneth every one that comes into the world; and there was but two, and there are but two; and thou that sayest he doth not enlighten every one that cometh into the world, and he saith he doth enlighten every one that cometh into the world; thou art the false prophet, and goest about to make Christ a liar, who is the true prophet: ye are the hypocrites who are hipt above the truth with your fair faces; and ye are the thieves which steal your neighbours' words, and ye are filthy dreamers, which say, Christ hath not enlightened every one that comes into the world, they speak a lie, the divination of their own brain; and sell the prophets' words, and Christ's words for money, which was spoken forth freely. Ye tell people ye preach the gospel, who minister the letter, and know not the gospel; and yet tell them that the letter is the word; and the letter saith God is the word; and ye tell them the letter is the light; and the letter saith Christ is the light: the Lord is coming in flames of fire, flames of fire without you, as you see with a natural eye, see flames of fire within, who have the light come upon you: you ungodly ones, as a sword without, which hews down, so shall ye that are wicked find the sword of the Lord, which is the word of the Lord, hew you down: and as you see fire burning without you, so ye that hate the light, shall see the fire within you; and as you see wells without water without you, so you shall see within you wells without water: so ye that say every one hath not the light; and as a cloud without you, so are ye clouds without water, and all your knowledge, Hebrew, Greek and Latin is natural; and the natural man knoweth not the things of God.

Therefore to all people every where, to that light in you I appeal,
which shews you sin and evil to be works of darkness, and deeds of the flesh. O the old man! there is your teacher, and there is your condemnation, hating that light: and ye are they that get the saints' words in the old bottles, and ye give meanings to them, ye who are of the generation that murdered ever the righteous seed; as bottles without you, so are you bottles, new wine put into new bottles, the old wine put into old bottles, and that is a figure: and as trees with leaves without, that bears no fruit, so are they that have profession and no life, nor no fruit; as sons and daughters without, born by the will of man, so there are sons and daughters of God, born by the will of God, heirs of another world; as these are born in this world, and as there is the world without you, so there is the world in the heart; as there is the field without, so there is the field in the heart; as there is the merchant-man without, that seeks for pearls without, so there is the merchant-man that seeks for pearls within; and as there is the kingdom without, so there is the kingdom of heaven within; and as the axe is laid to the tree-root without, to hew down the tree without, so the axe is laid to the tree within, that brings not forth good fruit; and as trees cumber the ground without upon the earth, so do men cumber the ground; fruitless trees; and as there are rocks without, there are rocks within; as there is cleaving of rocks without, so there is cleaving of rocks within; as there are heavy burthens without, so there are heavy burthens within, the pure are burthened: and as the rain falls upon the plants without, so doth the mercy of God fall upon the tender plants within; as there is a vineyard planted without, so are the people of God a vineyard; who love the light, and have the invisible eye, will read these figures and parables; and ye need not go to your natural priests without you; but this within will open them, as you love it, and walk in it as the saints did, who gave forth the scripture, and they exhorted others to take heed to that light, and said, ye have a more sure word of prophecy, unto which ye do well to take heed, as unto a light shining in a dark place, till the day dawn, and the day-star arise in your hearts.

And this light is your teacher, which teacheth you holiness, and teacheth you the fear of the Lord; and this light hating of it will be your condemnation, and then you stumble, and then you neither understand parables nor figures, but are they that stumble at noon day; all you who are earthly, minding that which is invisible, ye will read the earthly parables and figures, and see the time of winter; as there is winter without, so there is winter within, the time of winter, and the time of summer, if you wait to get through the earthly part; the earth must be removed, and the earth must be shaken when the glory of the Lord ariseth. This is witnessed; so God Almighty open your understandings, all people every where, that you may see yourselves. And if you take heed to that light which will exercise your consciences, it will let you
see yourselves, which eye is the light, and this light will let you see God; but if your minds go forth, the God of this world cometh in and takes the dominion, and so your minds are blinded, and your understandings darkened: therefore every one, what you possess, profess, for the saints were what they spoke; and every one as Christ hath given you a measure, according to your ability, mind your measure, and improve your measure, and let the saints' conditions alone, but as you find them fulfilled in you; and lay aside all contention, and striving about words, which is no profit, but mind the pure light of God within, which will teach every one to know God, and so every one must improve his talent, and improve his measure according to his ability; so every one will be rewarded according to his works, whether they be good or evil.

And thou that sayest every one hath not the light, who art the blind Pharisee, I shall stop thy mouth with a few words, which the servants of God hath spoken forth. Christ himself saith, which is the true light, he doth enlighten every one that cometh into the world, and the one he loveth it, and the other he hateth it. And this is the condemnation of the world, that light is come into the world, and men love darkness rather than light, because their deeds are evil; and thou that sayest he doth not enlighten every one that cometh into the world, and there thou art a false prophet, and a witness against Christ; and thou that sayest the grace of God hath not appeared to all men to teach them, thou art he that turnest the grace of God into wantonness; and to thee the grace hath appeared, for that is grace that shews the ungodliness and worldly lusts, and there thou goest to make the apostle a liar, when the grace of God, he saith, (which we witness,) hath appeared to all men, which teacheth us to deny all ungodliness and worldly lusts, and to live godly, and soberly, and righteously in this present world; and this grace hath appeared to thee who livest wickedly and ungodly, and art of this present world; to that in thy conscience I appeal, which thou shalt eternally witness, for to it the grace cometh and appears; and when the book of conscience is opened, all men shall be judged out of it: and here thou that sayest every one hath not the light in his conscience to exercise it, thou goest about to make God unjust; for the light which lets man see sin and evil, is a perfect light of God; and thou that sayest every one hath not a measure of light within them, to shew them all their works and actions which they do, thou goest about to make God unjust, and unrighteous, and to keep the creature in darkness, for God saith he will give to every one a reward according to their works; and if he had not a light how should he see his works, and how should the world be judged in righteousness? But blind hypocrites must show themselves, that they may openly appear blind to all them that are in the light, and love the light; and you that hate the light, there is your condemnation.
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WITH SEVERAL PAPERS OF OTHER FRIENDS.

To all who love the Lord Jesus Christ, mercy and peace be multiplied unto you.

Who have been scattered abroad in the cloudy dark day from mountain to mountain, and worshipping that which you know not, following the imagination of others, which they spake from the divination of their own brain,* and not from the mouth of the Lord,† shepherds that fed themselves, and clothed themselves with the wool, and sought after the fleece,‡ and so made a prey upon us, and upon the people. Our God (as he promised, saying, I will gather my sheep from your mouths, and seek them which have been scattered in the cloudy dark day) hath gathered us, and doth feed us upon the mountain in a good pasture; and so we witness the promise of the Lord fulfilled: and as the Lord said I will seek that which was lost, and bring again that which was driven away, through that one shepherd Jesus Christ; herein do we witness the Lord fulfilling the scriptures in us, and I witness the lost sheep is found; and the Lord hath brought back again that which was driven away; and here do we deny all the teachers of the world, who speak a divination of their own brain,§ and not from the mouth of the Lord;|| for who spoke from the mouth of the Lord, denied them then; so do we by the same word: and we deny all them that seek for gain from their quarters,¶ which are greedy dumb dogs, as the scripture saith; and all those who take the people’s money, and sell the letter, which was spoken forth freely; for Isaiah that spake from the mouth of the Lord, he denied such things, and bid all come freely, without money, and without price, to hear the voice of the Lord, that their souls might live, and to make with them an everlasting covenant, even the sure mercies of David: and this covenant I do witness; therefore I deny with the same word, wherewith they spake, the same things the scripture denieth, and all those that bear rule by their means, and hirelings which preach for hire, and prophecy for money. For Jeremy, who had the eternal word, denied such things,** Micah denied such things;†† and Jesus Christ who was the word, said, the hireling would flee, because he is an hireling;‡‡ and this word the Lord hath made manifest, which gathers our hearts together up to God, and opens to us the scriptures §§ whereby we see the deceit of the

* Ezek. 34. 12. † Jer. 23. ‡ Ezek. 34. 23. §§ Jer. 23. 16.
§ Isa. 65. 10, 11, 12. ¶ Isa. 55. 1, 2, 3, 4. †† Jer. 5. 30, 31. §§§ 2 Cor. 5. 19.
|| Ezek. 34. 12. ††† Mic. 3. 11.
Priests of the world now, of the same generation and nature, and acting those things there is no scripture for, which the holy men of God did not practice. And for taking tythes, in the old time Levi was to receive tythes,* and the strangers, the fatherless and widows were to come and eat, and be filled within his gate; but this was according to the law; and here you see the priests of the world do not act according to the law, in which were types and figures of Christ; and when Christ was come, those he sent forth were not to have a bag, nor a stick to defend them, nor two coats, nor brass, nor silver; but freely ye have received, freely give;† the workman is worthy of his meat; so they neither walk according to the law, nor the gospel, therefore we deny them; and the minister of Jesus Christ, which went into the world, they had no portion of the world, but whipping, stocking, prisoning.‡

But they, that were gathered out of the world in the eternal world, which met together, and were of one heart, one mind, one soul, to such they said, if we minister unto you spiritual things, is it a great thing if you minister to us carnal things?§ This was spoken to them upon whom the end of the world was come; and this I do witness, what the scripture doth say: God commanded an outward temple, circumcision, the sabbath, given as figures and types, and shadows of Jesus Christ;|| but when Jesus Christ, the substance was come, and when he was crucified and risen, who believed in him, preached his resurrection, and so went up and down in the synagogues, and into the temple, reasoning and disputing with them that held them up,¶ to bring them out of the figure, up to Jesus Christ, who was the substance; so all which were gathered together in the substance, met together, and then the church was in God,** and they denied the outward temple, which God commanded, being made the temples of God;†† and denied circumcision outwardly, being circumcised with the spirit;‡‡ and denied the Jewish sabbath outwardly, and observing days, §§ for he that believes is entered into his rest, and hath ceased from his own work, even as God from his.||| And all those now, who have received Jesus Christ the substance, who is the head of the church, deny all types and figures of him, and do witness the scriptures fulfilled; and Jesus Christ, who is the mediator between God and man, being made manifest in them, makes them all of one mind, and one heart, and to deny the priests of the world, who profess him in words, and act those things he forbids.¶¶

As, first, sprinkling of infants, and telling people they baptize them

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into the faith, into the church, which there is no scripture for; but the
baptism by one spirit into one body, this we own; and the church is in
God,* as Paul, and Silvanus, and Timotheus wrote to the church of
the Thessalonians, which was in God.† And they tell people of a
sacrament, for which there is no scripture: that we do deny, and
them; but the Supper of the Lord we own;‡ the bread that we break is
the communion of the body of Christ, the cup we drink is the commu-
nion of the blood of Christ, all made to drink into one spirit. And the
singing of psalms after their manner, we deny; for they sing David's
tremblings, quakings and roarings; this they have turned into metre;
as if we should see one of you lie roaring and crying, till his eyes should
grow dim, and watering his bed with tears,§ and we should turn it into
metre, and make a rhyme of it, and take it, and go among a company
of ignorant people, and say, let us sing to the praise and glory of God.
O Lord, I am not puffed in mind, I have no scornful eye, when they are
puffed in minds, and have scornful eyes: and when they read the psalms,
they keep on their hate, and when they sing them, they keep off their
hats; here they worship the work of their own hands; all such practices
we deny: but we will sing with the spirit, we will sing with grace, we will
sing with understanding, praises, praises unto the Lord God on high.
And they speak a divination of their own brain, and not from the mouth
of the Lord;‖ and such the Lord sent his prophets to cry out against;¶ all
these now who study a divination of their own brain, and speak not
from the mouth of the Lord, we do deny: and all who are made ministers
by Oxford and Cambridge, bred up with learning, and so made minis-
ters by the will of men,** and speak natural languages, as Hebrew and
Greek, and say that is the original, which a natural man may learn, and
the natural man knows not the things of God, and all such we do deny;
for Paul was brought up at the feet of Gamaliel, in the Jewish religion,
but that did not make him a minister of Jesus Christ; for he declares
that he was not made a minister by the will of man, nor of man, neither
by man, but by the will of God, and all such I own, who stand out of the
will of man, denying all carnal ends; for this ministry draws up to God
out of the world, and doth not respect any man's person, but ministers
to that which is in prison.†† But those teachers which are made by
man, say, the letter is the light, the letter is the word; the four§§ books,
Matthew, Mark, Luke and John, is the gospel, when the letter saith,
Christ is the glad tidings which was promised, the Lamb of God which
taketh away the sins of the world, and this we witness to be fulfilled.

* 1 Cor. 12. 13. † 1 Thes. 1. 1. ‡ 1 Cor. 10. 15, 16, 17. § Psal. 6. 6. & 131. 1.
3. 19. §§ The gospel of Christ, which is the power of God to salvation, Rom. 1. 16.
wax before the four books were, though they contain true declarations thereof.
All they that are in the light are in unity; for the light is but one, and who know the light are in unity; all who know the word, which is a mystery, are come to the beginning, are sanctified by the word, and clean through the word; for this word is a fire, burning up all corruption, as an hammer beats down all high minds, high nature, that the pure seed may be raised up; as a sword cuts to pieces, and divides asunder the precious from the vile, and makes a separation inwardly and outwardly from uncleanness;* and this is the word of reconciliation, that reconcileth together to God, and gathers the hearts of his together,† to live in love and unity one with another,‡ and lets them see how they have been strangers and aliens from the life of God;§ the light and the word draws from under the occasion of all laws outwardly,¶ working out that filthy nature which the outward law takes hold on;¶ so walking in the spirit,** there is not a fulfilling the lusts of the flesh;†† and the spirit is but one, which baptizeth into one body, which we do witness to be fulfilled:††† praise be to the Lord.

And whereas we are a people accused to raise up a new war, it is false; for dwelling in the word, it takes away the occasion of wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before wars were; for the ministers of God, which had the word of reconciliation to draw them from the occasion of all wars, working out that nature that occasions war, said, whence do wars arise? even from the lusts.§ Therefore, all dear people, who love the Lord Jesus Christ, and the appearance of Jesus Christ in your souls, be not talkers of the truth, nor followers of the blind guides,¶¶ but mind the pure light of God in you, which shews your sin and evil, and how you have spent your time, and shows you how your minds go forth, and every carnal thought; and if you love that light, you love Christ,¶¶¶ and walking in the light in measure, there will be no occasion of stumbling, for all stumbling is in being disobedient, and wait to find the word in you, as the scripture saith; not to fetch it from above, nor from beneath; but what saith it? It is nigh thee, in thy heart, for with the heart man believeth, and with the tongue confession is made unto salvation:*** and abiding inwardly in the light, it will let you see one another, and the unity one with another, and the teachers of the world to be the ministers of the letter.

And whereas we are accused for going into steeple-houses, it was the practice of the apostles to go into the synagogues, reasoning and disputing about the scriptures,††† showing them the substance, and they told them that God did not dwell in temples made with hands, neither was

* John 1. 9. † John 1. 1. ‡ Gen. 3. 15. § Luke 2. 10, 11. ¶ John 1. 29. ¶¶ John 15. 3. ** Heb. 4. 12. †† 2 Cor. 5. 19. ††† Eph. 2. 12. §§ Jam. 4, 1, 2. ¶¶¶ Matt. 23. 16. ¶¶¶ 1 Job. 2. 10. *** Rom. 10. 8, 10. †††† Acts 7. 47, 48, 49.
he worshipped with men's hands: Stephen saith, the most high dwells not in temples made with hands, and for witnessing forth the substance, was stoned to death; but these were types of Jesus Christ. And the saints who were made the temples of God, denied the outward temple; but there is a ministry now which doth in words profess Jesus Christ, holds up these outward temples, and as Moses, which was a type of Christ, which was a servant, was faithful in his house, so the deceit (after him) got into his place,* and was called of men masters, which sat in his seat, which pretended justice, and did it not; and that was the time before Christ was sacrificed up, who came to fulfil the law, and not to break it; but he cried, woe unto them that were called of men masters,† and had the chiefest place in the assemblies, and laid heavy burthens upon the people, and painted themselves with the prophets' words. But when Jesus Christ was sacrificed and risen, and his ministers preached his resurrection, they did not hold up the types and figures then, but held forth the substance, Jesus Christ; and all who were gathered together in the substance, were of one heart, one mind, one soul, and met together, and exhorted one another, and builded up one another in the most holy faith,‡ and all true building is in that which is holy; (and this faith I witness) which is but one, and all are one that are in it, if ten thousand, which purifies the heart, stands in God; glory and honour to the highest; and whom Jesus Christ made ministers, he made them not masters; but said, be ye not called masters, for ye have one master, even Jesus Christ.¶ But the teachers of the world, who in words profess the Lord Jesus Christ, are called of men masters, and lay heavy burthens upon the people, go in long robes, having the chiefest place in the assemblies, standing praying in the synagogues; and they that did so, Christ Jesus said, their prayers were heathenish; which shows they were never taught of him, for they abode not in his doctrine; and he that abideth not in the truth is of the devil;‖ and here they show themselves neither to follow Jesus Christ the example, nor the apostles as an example, but take the scriptures to trade withal.

And all those which Jesus Christ, the prophets and apostles do deny, we deny. When the apostles spake to the saints, he bade them take heed to the light that shined in a dark place, till the day dawned, and the day-star arose in their hearts;¶¶ and as the light appeared, so they exhorted one another; for there were false prophets, and false teachers among the people, which with feigned words and covetousness, made merchandize of them, who had forsaken the right way, following the ways of Balaam, going in the way of Cain, whose sacrifice God did not accept.**

all people that love the Lord Jesus Christ, you may see all the teachers of the world there, going after the ways of Balaam; for then that doctrine crept in, which is scattered over the world, and the apostles saw certain creeping into houses, leading silly women captive, laden with sin, and divers lusts, which were ever learning, and never able to come to the knowledge of the truth, which he describes; they were lovers of their own selves, covetous, proud, heady, high-minded, self-willed, incontinent, truce-breakers, false accusers, fierce, despisers of those that are good, and lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; as Jannes and Jambres withstood Moses, so do these; men of corrupt minds, reprobates concerning the faith; but they shall proceed no further, their folly shall appear to all men."

Now the apostle bids, from such turn away; though once he said, some preach Christ of envy, some of strife and contention, some of good will;† though their intention was but to add affliction to his bonds, yet he rejoiced in it; and that was a time when few did believe that that was the Christ; so that his name was spread abroad, he did not matter what they were; but when his name was spread abroad, and many got the form, and had not the power, such were antichrists, and were denied by them who had power, and so they are now.

And all people consider (you that have been long hearers and learners) if you be yet come to the first principle of religion, to that which turns the mind to God; ‡ all whose faith doth not purify, they are reprobates concerning the faith.¶ So ask any priest or people, whether they shall overcome the body of sin, as long as they are upon the earth? they will say no. Therefore their seeming faith I deny, for faith purifies the heart, and gives the victory over the world; †† and this I own, and you have put off the body of sin, by the circumcision made without hands; †¶ and whilst we were servants of sin, we were free from righteousness, but God be thanked, who hath made us free from sin, to serve God in righteousness, in the newness of the spirit, and not in the oldness of the letter.**

And whereas we are accused for not owning magistracy; justice we own for conscience sake; for that light which is in the conscience, loves equity, and righteousness, and justice, and leads out of all evil, and uncleanness; for let every soul be subject to the higher power, for all power is of God, †† and the powers of God our souls are subject unto; for he that resisteth that, resisteth the ordinance of God; but who lives in drunkenness, in pride, in covetousness, murder, lust and uncleanness,

* 2 Tim. 3. 1. to 9. † Phil. 1. 15. ‡ Heb. 6. 1. ¶ 2 Tim. 3. 8. 1 John 3. 3. † 1 John 5. 4. † Col. 2. 11. ** Rom. 6. 22. Rom. 7. 6. †† Rom. 13. 1.
their souls are not subject to the higher power, but resist it, and that
nature we do deny, and justify that which cuts it down: we own honour
and set it up; and honour all men in the Lord; but as for respecting
persons we deny, for he that respects persons, commits sin, and is a
transgressor of the law. For to respect a proud man, because he hath
a gold ring on his finger, and fine apparel, such respects we deny, for the
scriptures deny the same;* and to set up a great man which hath abun-
dance of earth, joining field to field, and land to land, and respect such
above the poor, this is an evil eye;† for God cries woe unto such, for
God hath made all of one mould, and one blood, to dwell upon the face
of the earth, and he is no respecter of persons;‡ and who are in the
faith of the Lord Jesus Christ, it is without respect of persons, for it is
but one, and makes all one, one seed, one soul, one heart, one mind, in
one God, father of all, over all, blessed for ever: and this we do witness
(praised be the Lord) to be fulfilled, which all the holy men of God did
witness forth, a good conscience, and therefore we have a cloud of wit-
tnesses which are recorded in the scriptures.§

And whereas we are accused for uncivil speeches, which the world
calls uncivil, and railing, as because we say thou to a particular person,
and you to a number. The scripture witness,¶ that all the holy men of
God practised the same, thoued one, and yeed many; thoued kings, thoued
God, thoued Christ, and said, thou O Lord of heaven and earth;∥ and
therefore who art thou, O proud flesh, that thou art exalted?** dost not
thou, thou God, and thou Christ, in thy prayers? and wouldst thou be
yeed?|| here shows the son of perdition himself, and is exalted above
all that is called God in thee; and the language of God is not known
with thee. And as for the customs and fashions of the world, bowing
and making obeisance with cap and knee, which men and women have
done one to another, which lived without the fear of the Lord, we deny;¶¶
but we honour all men in the Lord with our souls, and with our hearts,
and who looks for these things outwardly, there is a fleshly principle, for
these things may be done and are practised, and the heart full of
envy; therefore all these fashions we deny.§§ And touching good-even
and good-morrow, which are customs of the world, spoken without fear
of the Lord, we do deny; but good to all men we wish, and the good
day, that they may be brought into it, and that they may see the happy
day; but the vain fashions and customs which the fleshly and heathenish
nature holds up, and when it is crossed in its ways and customs, rageth,
and is mad, we deny; and that nature which holds up all these things,
we deny.

¶ Acts 26. 2. 27. ¶ Psal. 25. 1. ** 2 Thes. 2. 3. †† John 21. 15. ‡‡ Job 34. 21.
For the God of power, light, and glory, hath raised up a light in his people, and gathered their hearts together to himself, and hath discovered unto them the vanity of all things, wherein they have lived, and shewed them his way and truth, where they should walk and glorify him, and serve him in holiness and newness of life;* and with eternal food, the bread of life, doth he feed us, whereby we become wonders to the world,§ as he hath raised his seed to his praise and glory, and is adding daily to his church,† and the strong man bows himself, and the keepers of the house tremble,‡ and the powers of the earth shake, and the glory of the Lord is rising, and is risen, which terribly shakes the earth, that the idols of gold and silver are cast away, and God alone loved, who is Lord of heaven and earth; and the works of the Lord are strange and wondrous, as ever were, as the scriptures witness. When Daniel heard the voice, he fell down and trembled, and his strength was gone.|| And Paul, when he heard the voice, he fell down, and trembled:¶ and Habakkuk, when he heard the voice, his lips quivered, his belly shook, rottenness entered into his bones, that he might rest in the day of trouble.** And David when he heard the voice of God in the holy temple, and his prayers came before him, the earth shook, and David his flesh trembled.†† And work out your salvation with fear and trembling. Now these workings are strange to them, where the strong man keeps the house, and who are in the earth; but who are rising up out of the earth, witness the power of the earth to be shaken; and who are raised up out of the earth, witness these things, and have a cloud of witnesses to witness them,†† passing through the same door,§§ to the same rest; and so we witness the scriptures, and the power of Christ, and them to be fulfilled, and fulfilling; praises, praises be unto the Lord God Almighty for ever. We witness the happy day of the Lord is come, the good and happy day, and glad tidings to souls, the day of Christ;||| praises, praises, be to him for ever. All ye children of the Lord, praise the Lord for ever, sing praises unto the Lord for evermore. This is the day of salvation, and the everlasting gospel,¶¶ glad tidings are come into our souls, free pardon of sin by Jesus Christ; who is come to take away sin, and to destroy the works of the devil; thus do we witness the scriptures fulfilled by God alone, therefore deny all the ministers of the letter.***

TO THE

HIGH AND LOFTY ONES.

Hear the Lord God, and take heed of pride; woe unto you that are given to vanity, you grieve the spirit of the Lord God in you, you lose seriousness, you lose moderation in your apparel, in your diet; you lose temperance, you are not temperate in your apparel, nor in your diet. Bow to the Lord, you evil-doers; what a bowing and bending make you one to another; bow to the Lord, give him the glory, give him the honour, ye who are offended, that you have not the earthly honour. Earthly man, earthly Adam! not the spiritual man, the Lord from heaven heavenly, not the spiritual man, the second Adam. O how do you go in your apparel, that you can scarce tell how to pass the streets! O the glory of the world hath swallowed you up many of you! O! you have entered into the great temptation. What would the devil have given Christ to have bowed down to him? Have you not the lusts of the flesh? Have you not the pride of life? And yet profess scriptures and bow down to him who is out of the truth: have you not your hearts' desire in those things? Are you not dressed so in your apparel, that you can scarce tell how to walk the streets, in gold, silver, jewels. Old men, have you lost gravity? Young men, have you forgotten sincerity? and young women forsaken modesty, following vanity? O what a painting of yourselves you make, young and old people? O the spirit is vexed where vanity is! God will not always strive with man. O how have you forgotten the Lord, and given yourselves up to your hearts' lusts! Consider all people the days you spend, and have spent in vanity, in wantonness, in fooleries and toys, in superfluities, in haughtiness, in sports, in pleasures and games. Doth not something in you all prick you and check you for your unconverted state, for your conversation in the earth, and for delighting in all things in the earth, setting your hearts in vanity? O old men, how can you but see and consider, is the fear of God quite gone out of your hearts? O who can but speak, who can hold his tongue? O how is the spirit grieved and vexed with your vanity and abominations? O how is the just trodden under feet? O how is every one carried away with vanity and vexation of spirit, and covered with it? How do men reel in their folly and madness, that they cannot tell how to go, nor what to wear, nor what to eat, nor what to drink, nor what to put on? Is not this the fashion of the heathen, and not like christians? Unsettled minds, that run into every fashion, that invent strange and new fashions! repent, repent, lest God's
judgments come upon you, and sweep you away at unawares. O how
doth your inordinate affections appear! you are excessive in apparel,
you are excessive in superfluity and diet.

O what good doth your preaching and teaching do you? How doth
it profit you at all, while you are so given up to vanity, as though you
had never heard talk of God, talk of religion, talk of christians, prophets
and apostles! read their declarations, and see what they declared against.
The rod of God must be fed withal, ye lofty and full, ye haughty and
high-minded; O how do you eat and drink, and then rise up to play! Is
not this your practice ye full ones, and fat ones? Do you call this recrea-
tion, ye idle ones, like the old world? as Sodom and Gomorrah in fulness
of bread and idleness, who turned against Noah and Lot, the preachers
of righteousness, so it is at this day, and so it was in the days of the pro-
phets, and in the days of the apostles; these were spots in their feasts,
that were beginning before the apostles’ decease, to eat and to drink, and
rise up to play, admiring men’s persons because of advantage, of whose
root and offspring you are, that make yourselves merry over the just in
the particular, and then in the general, and so live wantonly upon the
earth, and in pleasure, and nourish your hearts, you are of the flock that
kills the just root and offspring; for the people sat down to eat and drink,
and rose up to play, with whom God was not well pleased, of whom God
slew thousands at once; there is your example, and there is your stock;
and there are your old fathers: though you profess the saints’ words, if
you read the scriptures, you may see of whose stock you are, and of whose
generation, and whose path you go in; therefore if you love a long life,
your souls’ happiness and good, come out of vanity, come to seriousness
and gravity, come to the Lord, come off all the barren mountains,
all people come off the barren mountains, that you may have re-
freshment of the Lord God; come off vanity that you may be led
with the spirit, and not grieve it, and vex it, but that you may
have unity in the spirit, with the Father of spirits, and unity one with
another; your vanities grieve the spirit, whereby you are a burden to
the creation; it is a marvel how you can walk up and down the streets,
and not be checked and reproved in your own particulars, for your vanity,
and not be ashamed. Is the witness stifled in you? Hath the custom of
the sin taken away the sense, are you past feeling? Know you not that
you must come to the dust you high, lofty, wanton, giddy ones? O how
are you daubed with silver lace, and your jewels, and your spots of
your faces, and your feathers, and your wearing of gold, and through
the abundance of your vanity and of your superfluity! ambition and
pride, loftiness and haughtiness stops the ear from hearing the Lord,
his decree and sentence against you, and how he beholds you afar off,
and stops up the eye with which you should see yourselves, and stops up

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your ear from hearing the poor, the blind and the lame, that lay up and
down your streets; so that he that regards not the poor, regards not his
Maker; and turning his ear from the poor, turns his ear from his Maker.

So all come to soberness and modesty, and shamefacedness, and be
ashamed of all your pride and vanity, and delight in the Lord your
Creator, more than the creature, the giver of all good, and take pleasure
in him alone, and in his judgments; if not, woe and wrath, and his plagues
will come upon you. O what a pudder is here, what a bowing and bend-
ing is here? Bow to the Lord, give glory to Him, give honour to Him,
fear Him, dread the Lord, the Creator of all, of heaven and earth, and
of power: he will throw down all deceit with his power. Honour you
not the creature more than the Creator? Bow you not more to the cre-ature
than the Creator? Bow you not oftener with hat and knee to the
creature, than to the Creator? Give you not more honour and worship,
and respect to the creature than to the Creator? O shameless men and
women! God will abase your pride, and bring your honour and glory to
the dust, who beholds your vanity. O how have you your lackies and
lads to carry your trains after you. O you scorers, give over scorning,
and O ye fools learn to be wise, all ye that are given to vanity, for
shall they that are given to vanity prosper? Hearken to the spirit of
God in you, that checks you for vanity, that you may come into the fear
of God, whereby you may learn wisdom, and may not destroy the crea-
tion, and that you may come to know God, whereby you may come to
feel eternal life, that which checks you for your sins, and your vanity,
and for your going after it, whereby you may come to understanding,
and know what is vanity, and vexeth the spirit, and what doth not vex
the spirit, that is pleasing to God, that you may learn with that which
gives you understanding; while you have time prize it, lest your time be
past; this is the day of your visitation, love the Lord God above all
his creatures, and delight not in vanity, that to the Lord God in your
generation, you may be a blessing, for all the destroyers of the creation
are accursed; for woe, and misery, and plagues are to come upon all the
world.

Bow you not more and oftener with the hat and the knee to one
another, than you do unto the Lord? People cannot tell how to please
one another in their bowing with the hat, in curtseying one to another,
but they will be ready to think, that I bowed with my hat oftener to him
than he did to me, and I curtseyed more to her than she did to me; and
thus they are offended one at another; and such a one hath more rib-
bons, and gold and silver on him than I have, and spots on their faces,
and he powders his hair and curls it; and so when any is in another
fashion contrary to them, then they envy one another, which is among
such that have lost gravity. And are ye not here as the transgressing
children of Israel, mincing, tinkling in round attire, amongst whom must
come to the stink? Isaiah 8. And are ye not out of the apostle’s doctrine, who saith, “Not wearing of gold, nor brodered attire, nor plaiting of hair; but the adorning which is the hidden man of the heart.”

To all the Rulers of the Earth.

Oh all ye rulers of the earth, from the foundation of the world, to this day, who have been in the transgression of the law of God, of the life of God, out of the fear of God, such in all ages have turned the sword against the just, that have transgressed the just principle of God in themselves, and grafted themselves into the wicked root; all such, from the foundation of the world to this day, have turned the sword backward like blind men; so hit their friends that come with love to their souls; and strike at them instead of their enemies; ye persecute the just, ye kill the saints, the prophets, and the Son, and persecute them that be in the life of the prophets and apostles; these have always strengthened the hands of evildoers; but they that have reproved in your gates, in your streets, have been your prey; you have banished, you have whipped, you have imprisoned, ye have persecuted, you have burned my flesh, saith the Lord; ye have branded, ye have marked, ye have fire and faggots, and houses of correction, and inquisitions, and sending up and down warrants, mittimus, banishing the servants of the Lord, persecuting them because they cannot bow with the hat, give you the earthly honour, not honouring the courts, (as it was in the days of the martyrs, for the testifying of the truth,) and say thou to one, shewing that you are of the earthly old Adam, drawe from God into the earth, not of the second Adam, the Lord from heaven, Christ Jesus, who receives not honour of men. None honours the Father and the Son, but who hath received honour from God, and that which is of God.

Now men in haste and passion, in rage, and fury, and bitterness, and prejudice, these are unseasoned men for to be justices, unseasoned men to have honour, for humility goes before the honour: pride and high-mindedness, and liftings up, that looks for respect of persons, more than for truth, justice and equity; for if men keep down, low and humble, all doing justly, they are honoured in the hearts of all people, with the just principle of God, that all people honours the higher power, that honour justice, and exalt the humility which goes before the honour, for God brings down the mighty from his seat, and theabaseth the proud, and beholds him afar off, and brings down the lofty; and where bitterness, and prejudice, and burnings are in the breasts of people, they will side for parties, and be for their own ends: and what work have men with these innocent
people, which ye in scorn call Quakers? prisoning, hauling out of steeplehouses, sending them as vagabonds from place to place, those that be able people outwardly, whipping of them; and because they cannot bow with their hat to you, what work are your judges making with them; and fining of them, prisoning them, because they cannot swear; and prisoning them, and fining them, because they cannot pay the priest tythes; preparing war against them, because they cannot put into their mouths, such as Micah cried against; if people were not hardened, they would look into these things, and consider these things, and see all along from the foundation of the world, how they out of the fear of God persecute, though they have got the form of words, but out of the life of them: these persecute men because they cannot put into the priest's mouth, and such as hold up such priests as are made by men, and held up in men's wills, and not by the will of God, and persecute them because they cannot break Christ's command, but keep it, which saith, "Swear not all;" and prison and persecute such as cannot receive honour from men, nor give honour to men which is from below; can the children of God give honour to that which God will abase and throw down?

All that seek or would be honoured in the hearts of all people, must answer the principle of God in all people, with justice, with equity, with truth, and they must have patience, and humbleness, and mercy, for ye have whipped, ye have burned, ye have persecuted, and these things lie upon you: you that have acted these things are out of the fear of God; therefore now you that fear God, whose hands are clear from blood, and from persecuting the innocent; and who have done justly to the wicked, the Lord God will be your reward, you shall have a crown that is immortal, that have kept yourselves from persecuting the innocent, and put a difference between the precious and the vile; and to them that do well have been a praise; and them that have reproved sin in your gates, have not been a prey, but ye have protected them, you have nourished them; and the evil-doer hath not been strengthened; happy are ye who are honoured in the hearts of all people, ye are in their hearts who do justly, love truth, are merciful, and humble, such God exalts and honours in the hearts of all his people, with that of himself, such know the proud and lofty cannot honour them; they will not receive the honour from them, which is but a compliment, and from below, and is earthly for that which honours a magistrate, that doth justice and equity, and honours the power, it is from the principle of God in him, that keeps him humble, and low, which brings him from under the occasion of the law, which is a praise to them that do well, and a terror to the evil-doers.

A lover of all your souls, and your eternal good, and a friend to the creation, and the truth, and them that be in the life of God. G. F.
A VISITATION TO THE JEWS.

From them whom the Lord hath visited from on High, among whom he hath performed his Promise made to Abraham, Isaac, and Jacob.

The mighty Day of the Lord is come, and coming, who dwells not in Temples made with Hands, nor is He worshipped with Men’s Hands, but in the Spirit, from whom the Scripture was given forth. By G. F.

To the Jews scattered, who are of the seed of Abraham, to whom the promise belongs, who have long had the words, but missed the promise, which promise is to the seed. From them who are of the seed, who witness the promise, to you this is sent.

From them that are of the seed of Abraham, to all the scattered Jews according to the flesh, who have the law of God, the form of it, but being found out of the life of it, have not possessed that which Moses saw, who received the law from God, which law you have the form of, and your fathers in ages past had, who put Christ to death, and slew him that is the end of the law, God’s righteousness, Christ Jesus, the end of God’s righteous law, to keep out of all unrighteousness.

And your fathers, that had the form of the law, slew the prophets that showed the coming of this just one, Christ Jesus, the end of his righteous law, God’s righteousness; they having the prophets’ words, and Moses’s words, but out of the prophets’ and Moses’s life, who saw the just one that was to come and suffer, were those that slew the prophets.

David saw the just one, and called him Lord; and Moses saw him which received the law from God, which law was given to your fathers, which you have had the form of, who said, “Like unto me will God raise you up a prophet from among your brethren, and him they should hear, and every one that would not hear that prophet should be cut off.”

Now your fathers that had Moses, who saw this prophet, and received the law from him, who said, God would raise up this prophet, and he came among your fathers, that had the law, and Moses’s words, but not Moses’s life; and the prophet’s words, but not the prophet’s life; they knew him not, neither heard him, though he was a prophet, raised up from among the brethren; and was made of the seed of Abraham, according to the flesh, but declared to be the Son of God, according to the scriptures, by signs, wonders and miracles, devils being made subject to him, loosing many from their chains, which were kept under bonds;
and yet your fathers believed not that prophet which Moses saw, and
the prophets saw, who was come to fulfill what was written of him;
nor did they believe the words spoken by God through Moses, and God's
command: so therein were in the transgression, though the
law the words of it they had, but found in the transgression, out of the
life of the law, and the life of the prophets, and came to be mingled
among the heathen which knew not God, who be in the same transgres-
sion, though you profess the words declared from the life; wherefore
being out of the life of the prophets, being raised up among your fathers,
who speak of this just one, of this prophet; your fathers did persecute
them, and did put them to death; and at last the Son came.

And to your fathers spake a parable, which was agreeable to the pro-
phets' words: as a man letting forth a vineyard to husbandmen, and he
sent his servants to look for fruits, and they beat one and cast him out,
and wounded another, and killed another; and last of all he sent his son;
and when they saw the son, the heir of the vineyard, come, said they
to the keepers of the vineyard, this is the heir, let us kill him, and cast
him out, then the vineyard will be ours. And these things your fathers
did fulfill, they killed him, they cast him out, and delivered him up to the
Gentiles to be mocked, scourged, and crucified.

Now consider, what hath become of you since, of you husbandmen?
Celt you been laid waste? and was not the word fulfilled concerning
his coming and rising up from among the brethren? and when he
was come among them, he would have gathered them as a hen gathereth
her chickens under her wings, but your fathers would not. And he
showed them how they stoned the prophets, and killed them; and how
wise men should be sent among them; and scribes and prophets, some of
them they should crucify and scourge in their synagogues, because they
neither knew the Father, nor the prophet that he had raised up, which
Moses spoke of.

Wherefore, saith he to Jerusalem, behold your house is left unto you
desolate. Hath it not been so? Was he not a true prophet to you herein?
Are not your houses unto you desolate?

Are not this prophet's words here fulfilled on your fathers, and you
scattered, which prophet Moses spoke of, who went up to Jerusalem, and
was betrayed by him that David spoke of, unto the chief priests and
scribes, who condemned him to death, and delivered him to the Gentiles
to be mocked, scourged and crucified, but the third day he rose again;
and saith Christ, it cannot be that a prophet perish out of Jerusalem.

This the prophet spake to your fathers, of whom you have the form
of the law, and the words of the prophets, which killed the prophets,
and yet built their sepulchres.

Here you may see your fathers, and as it was with them, so it is with
you, being now found in the same transgression, until you come to the
life of the prophets, and of Moses; then with the life you see him who
is the end of the prophets and Moses, even the Emanuel spoken of, born
of a virgin, which is Christ.

Now coming to the life the prophets were in, and Moses was in, with
that, this you will come to see; and with it you will come to the conver-
sion, and see the everlasting offering.

And Christ the Emanuel, this prophet whom Moses speaks of, and the
prophets saw, (who said, it could not be that a prophet perish out of Je-
rusalem) was delivered by the chief priests and scribes to be condemned
to death, and delivered to the Gentiles to be mocked, scourged and cru-
cified: [now mind,] he was betrayed into the hands of the chief priests
and scribes, and was condemned to death, and by them delivered to the
Gentiles to be scourged and crucified.

Now saith Christ, when you shall see Jerusalem compassed with armies,
then know that the desolation thereof is nigh: hath not Jerusalem been
compassed with armies, and hath it not been laid waste? your house
desolate, and scattered as the prophet said? hath not Jerusalem been
compassed with armies, where the prophets were slain? and saith the
prophet, they should fall by the edge of the sword, and be led away
captive into all nations, and Jerusalem should be trodden down of the
Gentiles, to whom your fathers delivered him to be crucified to death,
until the time of the Gentiles was fulfilled. [Now mind,] are not these
words fulfilled which the prophets spake whom God raised up? is not
Jerusalem trodden down? have not you been carried captives into other
nations?

Have not the Gentiles trodden Jerusalem under foot? hath it not been
compassed with armies? have not your houses been left desolate? have
not some fallen by the edge of the sword? have not they come upon you,
the Gentiles, whom you delivered this prophet unto, to be mocked and
crucified? and have not they laid Jerusalem waste? and hath not the
temple been thrown down, and not one stone left upon another, which
Solomon was commanded to build, as Christ foretold, who was a greater
than Solomon. So consider, are not the words of this prophet fulfilled
on you that had the words of the prophets, but being out of the life,
know not the substance? and being strangers from the life of Moses, who
had the life of the law, and strangers from the life of the prophets; you
see not God's purpose, nor decree, nor determined counsel, which had
shewed unto his prophets of the coming of the just one before he came,
before whom your fathers being in the transgression, out of the life of
the law and the prophets, chose a murderer, Barabas, and the chief
priests persuaded the people to ask the murderer, and to crucify the just.
Dost not this show that they were in the state of the murderer?
And when the just was risen, whom neither death nor bonds could not hold, according to the determinate counsel of God, as David who foresaw it, said, he would not leave his soul in hell, nor suffer his holy one to see corruption.

The chief priests, and those that set a guard on Christ after they had crucified him, when the news came he was risen, gave large money to the soldiers to say, that his disciples came by night and stole him away; and this report hath gone among the Jews, and so blinded you with a lie, for a lie is of the devil, and he it is that is out of the truth, and abode not in it, that blinds the eye, and casts a mist before their eyes, that they should not believe, and so believe the lies before the truth.

For had your fathers known Moses and the prophets in the life; they would have known him, the just one, the holy one, whom God would not suffer to see corruption, though he was numbered among transgressors, and among them he made his grave, whom God highly exalted at his right hand, to whom thrones, powers and dominions must be subject, who is the end of God's righteous law, God's righteousness, which the prophet Essay spoke of, who could not hold his peace for Zion's sake, and for Jerusalem's sake he could not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and kings thy glory; and thou shalt be called by a new name.* This righteousness is come forth, and the Gentiles see it, and doth burn as a lamp, and the brightness and salvation thereof is witnessed among them, and the vengeance of our God is proclaimed, the acceptable year of the Lord is come, and comfort to all that mourn; the good tidings are preached to the meek, the broken-hearted are bound up; liberty is proclaimed to the captives, and the prison doors are opened, and they that are bound go forth, who sing of his glory;† and the Gentiles see his righteousness and profess it, and the Lord is an everlasting light to his people, and God their glory. For we can call salvation our walls, and gates praise. And the sons have come from far, this is witnessed; and behold, saith the Lord, Gentiles shall come to thy light, and kings to the brightness of thy rising, lift up thine eyes round about thee, and all that gather themselves together, they shall come to thee from far; and saith the Lord, arise, shine, for thy light is come, for the glory of the Lord is risen upon thee: behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee.‡ This light the prophet saw the Gentiles should come to, and kings to the brightness of thy rising. And saith the Lord by his prophet, is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob; take

* Isa. 62. 1. † Isa. 61. ‡ Isa. 60.
notice, and restore the preserved of Israel, take notice again; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.

Now mind, the light to the Gentiles, and salvation to the end of the earth, which now the Gentiles professe; the prophet who was in the life, saw this: and many, as it is said before, do witness this light to the Gentiles, and salvation to the ends of the earth, the redeemer of Israel, the raiser up of the tribes of Jacob; and this is the redeemer of Israel, the holy one, to him whom man despiseth, to him whom nations abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship because of the Lord who is faithful, and the holy one of Israel, and he shall choose thee.

And thus saith the Lord, I will lift my hand to the Gentiles, and set up my standard to the people, and the people witness the standard, and the hand is witnessed, which to the Gentiles is lifted up of the Lord God.

Behold my servant whom I uphold, my elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles: and the Gentiles now witness this judgment brought forth to them, and this judgment is set in the earth: he shall not fail nor be discouraged, till he hath set judgment in the earth, and the isles shall wait for his law: now many of the isles do witness this law, who have waited for it, which is royal.

Thus saith the Lord, he that created the heavens, and searched them out, he that spread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: Now this covenant to the people, and this light to the Gentiles that the prophet speaks of, the Gentiles witness now, and the people witness this covenant of God, and God's promise fulfilled. And them that were ministers of this covenant, were sent to turn the Gentiles from darkness to the light; and those Jews and those Gentiles that did believe in the light, did believe the everlasting covenant, and did receive the everlasting covenant, and the glory of Israel; and this brought in the Gentiles to light, which broke down the partition-wall between the Jew and the Gentile, and of twain made one new man: which covenant of light the prophet saw before he was come; and when he was come, your fathers owned him not, neither received, though by signs and wonders, and miracles, confirmed he his ministry, and that he came from God; yet said they blasphemously, which had the prophets'
words, and Moses’s words, but out of the life of both, that by Beelzebub
the prince of the devils be cast them out.

And here they having the words, and not the life, when he was come
that the words spoke of, they that had the words knew him not, and the
Gentiles, their minds being alienated from the life of God, and strangers
from the covenant of promise, and commonwealth of Israel, to them the
light was promised, and that to it the Gentiles should come, which many
did, and do now enjoy, and know the unsearchable riches that are hid
in God, Christ Jesus.

And the Jews and the Gentiles receiving the light, the covenant of
promise, they come to be baptized with the spirit into the one body;
and that covenant of light which brings in the Gentiles, lets see the end
of the first covenant, that doth decay, and lets see the everlasting cove-
nant, Christ Jesus (who came to fulfil the law, and not to break it:
heaven and earth shall pass away, but not one tittle of the law shall
pass away till all be fulfilled.) The law of life is perfect, converting
the soul,* and brings it from under that which was against it; and so at
this covenant of God, the light of the Gentiles, the Jews stumble, which
covenant the prophets prophesied of, and your fathers in those days
stood against; and so here is the saying of the Lord (which is the law
of life) fulfilled: the builders rejected the corner-stone; and as David
said, their table became a snare, a trap, and a stumbling-block,† and a
recompense unto them: and hath it not been so? I say, then, have they
stumbled that they should fall? God forbid, but rather through their
fall salvation is come unto the Gentiles, for to provoke them to jealousy;
take notice of that. Now if the fall of them be the riches of the world,
and the diminishing of them, [mark,] the riches of the Gentiles, how
much more their fulness; I speak to you Gentiles.‡

So here, who are come into the life of Moses and the prophets, do
witness that which Moses and the prophets said should come to pass, that
Christ should suffer, and rise from the dead, and shew light to the people
and to the Gentiles, in which light Jews and Gentiles are one; I will
make an everlasting covenant with you, saith the Lord, even the sure
mercies of David; behold I will give him for a witness to the people, a
leader and commander to the people;§ behold thou shalt call a nation
that knew thee not, and nations that knew thee not, shall run unto thee:
now this everlasting covenant is witnessed, to which nations run; and
the people witness the leader (which you that had the covenant which
did decay stood against) and do enjoy the covenant of peace and autho-

* Psal. 19. 7. † Psal. 69. 22. ‡ Rom. 11. 2, 12. § Isa. 54. 55. 56.
polluting, takes hold of this covenant; as for me; this is my covenant with them, saith the Lord, my spirit that is in thee, &c. So the everlasting covenant is witnessed, which doth not decay, with which is seen that which doth decay; I will make an everlasting covenant with them, and their seed shall be known among the Gentiles; and saith the Lord, my glory shall be declared among the Gentiles, and I will take of them for priests and Levites, saith the Lord; and behold, saith the Lord, the day is come, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, which covenant they broke, though I was an husband to them, saith the Lord; but this shall be the covenant which I will make with the house of Israel; after those days I will put my law into their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the greatest to the least, saith the Lord, for I will forgive their iniquities, and I will remember their sins no more: mind this, you that have this first covenant, which was given to your fathers when they came out of the land of Egypt; but saith the Lord, I will make a new covenant, not according to the covenant I made with your fathers, which was to decay, for there you had a law in tables of stone writ; but here in this covenant you shall have the law written in your hearts, with which you shall come to know the Lord, and need not say, know the Lord: and here is the covenant which was everlasting. Now the covenant which was made with your fathers, while that was standing you were to be taught of the Lord; but this covenant being witnessed and received, the law-writer in your hearts, you shall no more every man teach his brother, and his neighbour, saying, know the Lord; for all shall know him, from the greatest to the least.

And now thousands do witness this second covenant, this everlasting covenant, not according to that covenant given to your fathers in tables of stone, but the everlasting covenant written in the heart, where they know the Lord: and these witness the second covenant, where the iniquities are forgiven, and the sins and transgressions the Lord will remember no more.*

If these ordinances depart from before me, saith the Lord, then shall the seed of Israel cease from being a nation before me for ever, and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: I will make an

* Jer. 31.
everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts, that they shall not depart from me.

So you that had the covenant given to your fathers when they came out of the land of Egypt, stood against his covenant, though it was witnessed by Moses and the prophets, which you read; so you stand against the promise of God to you, which now thousands of the Gentiles do witness, the covenant of light, which to them was promised, with which they knew God, and so are come unto the life of the law, and covenant of God which reconciles Jews and Gentiles together; which brings to see that he is God of both, and brings them to one; so that which doth convert, brings into the life that the prophet spoke of, and Moses spoke of, which God to them did let see, and the promise, which things is come to pass, and the life of the law and the prophets is witnessed, and he that sits on the throne of David now reigns.

And again, thus saith the Lord, if you can break my covenant of the day, [take notice] and my covenant of the light, that there should not be day and night in their season. Mark, this covenant which orders day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and this is the covenant, and this is the king of the Jews, whom they would not have to reign. And this is he who bears his Government upon his shoulders, which is without end; and this is the heir, and this is he that is come for judgment into the world, to make them blind that say they see, and to make them see, that see not.

And this is the question that lies upon you to answer, if he was David's son, how did he call him Lord? Now as you come to the light, you will see it, and him that shall, and doth reign on the throne of David, with the priests, Levites and ministers; as the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, saith the Lord.

Now he that sits on the throne of David, his seed witness him Lord and king, who is the prince of life, that hath dominion over death, and through death has destroyed him that hath the power of death; and repentance is preached, and remission of sins through faith in him, from whom comes the refreshing into the soul, who is the bishop of it; and as they cannot break the covenant that keepeth day and night in its season (for they was made by him who was the covenant) so they cannot break this covenant with David, that he should not have a son to reign on his throne; if they can break that covenant that orders day and night, then they may break this covenant with David my servant, that he should not have a son to reign on his throne. They shall set their faces towards Zion, saying come let us join ourselves to the Lord in a perpetual cove-
nant that shall not be forgotten. Now the everlasting covenant written in
the heart, by which you need not say, know the Lord, brings from
among the heathen, separates from among the strangers and aliens from
the life of God, as the Gentiles were.

Though the Lord by his spirit in the prophets spoke of the promise,
that he should be a light to the Gentiles, and that they should see his
glory, which many now do enjoy, and embrace and see him who sits on
the throne of David, him whom Abraham, David, and Isaiah saw, and
Jeremiah saw, and the prophets gave testimony of, and Moses, who said,
God would raise up, and the people should hear him, and the people
doth hear him; yet they which had the words, being strangers from
the life of God, knew him not when he was come, and God had raised him
up, but denied the resurrection of the just one.

And Jesus Christ, the Emanuel that Moses spoke of, the prophet which
God raised up, said, “Think not I am come to destroy the law, but to
fulfil it; (whom your fathers thought was out of the life of it,) saith he,
it was said in old time, thou shalt not commit adultery;” [mark] commit
it: but I say unto you, he that looketh on a woman to lust after her,
bath in his heart committed adultery already. Now mark, here is the
law written in the heart, here is the new covenant that the prophet
speaks of, which is agreeable to Moses, and to them all, that which ful-
fits the law, not breaks it.

And the law saith, “Thou shalt do no murder;” but your fathers which
had garnished the sepulchres of the prophets which their fathers had
killed, desired a murderer before the just one, the Emanuel, the Saviour,
him whom Moses, the prophets, and Abraham did give testimony of; and
they said, “His blood be upon us;” and Christ said, “All the righteous
blood from Abel to Zacharias, should be required of this generation.”
So have you not been driven into other nations, and your houses been
desolate since, and Jerusalem trodden under foot, where the prophets
perished that shewed the coming of the just one; and at last the Son
was cast out by you, upon whom the Gentiles hath trodden.

But now is the Lord gathering to himself, and his name is great among
the Gentiles, and the remnant of Jacob shall be in the midst of many
people, (which now is witnessed, and his tent is known,) as the dew from
the Lord, as the showers on the grass, that tarries not for man, [take
notice.] nor waits for the son of man; and the remnant of Jacob shall be
among the Gentiles in the midst of many people, as a lion among the
beasts of the forest, as a young lion among the sheep, whom if he goes
through, he tears down, and tears in pieces, and none can deliver; now
this is seen among many people.

* Jer. 33.
And in that day saith the Lord, there shall be a root of Jesse, which shall stand for an ensign of the people, to it the Gentiles shall seek, and his rest shall be glorious. Now the Gentiles have found this glorious rest, and to this ensign, this root of Jesse they do seek, which this day is fulfilled among them, and witnessed; glory to the Lord God the highest for ever: and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

Now this ensign is set up for the outcasts of Israel, for nations, and to the gathering of the dispersed of Judah from the four corners of the earth; now you owning the light, you own this ensign, (and this ensign now is witnessed,) and we see it, and have that set upon the throne of David; for the Lord will utterly destroy the tongue of the Egyptian sea, and there shall be a highway for the remnant of his people, which shall be left from Assyria, [take notice,] like as it was to Israel in the day that he came up out of Egypt.†

And where this covenant, (that is everlasting,) of light is received, with it the first is seen that doth decay; and thus saith the Lord, I will hold thy hand, I will keep thee, and give thee for a covenant of the people, and a light to the Gentiles, to open the blind eyes, to bring out the prisoners out of the prison, and them that sit in darkness out of the prison-house. I am the Lord, that is my name, and my glory I will not give to another; behold, the former things are come to pass, and new things I tell you of, before they spring forth, I tell you of them.

Now, when these things were sprung up among you, and come to pass, that bad the first covenant given to you, when you came out of Egypt; these new things, this new covenant you received not, though to you it was declared by the prophet before they did spring forth; and this covenant of the people, the light of the Gentiles, opens the blind eyes, brings out the prisoners out of the prison-house, and this is he that preaches unto the spirits in prison: now you and your fathers that have rested in the former things, not beholding nor seeing the new things that are come to pass, and declared to your fathers before they came to pass, shews how you have refused the corner-stone, (which have been builders of the words without life,) the covenant of light, the prince of peace, the Lord of glory, he that sits on David’s throne, that comes, (as it is written in the volume of the book,) to do the will of God.

So the new things which were declared by the prophet before they sprung forth, you that remain in the old have rejected, and have you not been rejected, [mark] and provoked by a people that were not a people? Have not the Gentiles which followed not after righteousness,
obtained the righteousness, even the righteousness of faith in Christ Jesus, the covenant of light, the light of the Gentiles, among whom his name is great,* and their eyes are opened, and the prisoners come out of the prison-house, and in him do the Gentiles trust. And thus saith the Lord, in an acceptable time have I heard thee, in a day of salvation have I helped thee, I will preserve thee, and give thee for a covenant to the people, to establish the earth: I will give thee (saith the Lord) a light of the Gentiles, that thou mayest be my salvation to the end of the earth. Now he that establisheth the earth, the covenant witnessed, by whom all things were made; what? is he salvation to the end of the earth, the covenant of light? yea, who enlighteneth every man that cometh into the world, which Isaiah spoke of, which your fathers had their will on. And thus saith the Lord, I will preserve thee, and give thee for a covenant to the people, to establish the earth, to obtain the inheritance of the desolate heritage; [mark] this covenant of the people to establish the earth, which obtains the inheritance of the desolate heritages, and says to the prisoners, go forth, and to them that are in darkness, shew yourselves; which is now fulfilled, and fulfilling; they shall feed in the way, and their pasture shall be on the tops of the hills, and these witness the fresh springs of water, and this is witnessed among them that witness his covenant,† and are converted to God, to serve the living God in righteousness, who are come to the life of the prophets, and possess that which they spoke of; therefore did David give thanks to the Lord among the heathen, and sing praises to his name; great deliverance gives he to his king, to David and his seed, (whose seed we are for evermore;) and Moses that received the covenant from the Lord, when your fathers came out of Egypt, said, “Like unto me will the Lord thy God raise thee up a prophet from the midst of thy brethren, him shall ye hearken unto:” now this prophet did Stephen witness and hold forth, when he was brought before the council, whom they cast out and stoned. Your fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion which he had seen, which also the fathers that came after brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David, who found favour before God, and desired to build a tabernacle for the God of Jacob; but Solomon built him a house, howbeit the most high dwelleth not in temples made with hands, as saith the prophet, heaven is my throne, and the earth is my foot-stool, what house will ye build me, saith the Lord, or what is the place of my rest? Now your fathers that held up these outward things, being not in the life that saw beyond them, the end of them, the things

which Stephen here witnessed, whom your fathers that had the law and
not the life, put to death, which had persecuted the prophets that shewed
the coming of the just one, of whom they had been the betrayers, and
murderers, and that stoned Stephen; these knew not that new thing
that must come to pass, before declared, which the Lord by his prophets
spoke of, but were disobedient and rebellious against the Lord, and cast
his law behind their backs, and slew his prophets which testified against
them, to turn them to the Lord, and they wrought great provocations;
therefore the Lord delivered them to their enemies, and vexed them in
the time of their troubles; and when they cried to him he heard them,
and according to his manifold mercies he gave them a Saviour, who saved
them from the hand of their enemies: now you may see the cause why
his hand was against them, being rebellious and disobedient, casting the
law behind their backs, being out of the life of it; here is the cause of
slaying the prophets who witnessed the life of his law, and yet many
years did the Lord forbear them; and testify against them that had the
words by the spirit in his prophets: therefore now you having the pro-
phets' words, have built their sepulchres; were you in the prophets' life,
you would see that which the prophets gave testimony of, and Moses,
between whom the world was made, the glory of Israel, the light of the
Gentiles, the leader of the people; [take notice.] the light is to lead, yea,
the light is the leader of the people.

Now you being out of the life of the prophets and Moses, having their
words, thinking to have life in the scriptures, searching them which do
testify of Christ, but not coming to the prophets' life, you know not the
voice of the prophets, though they be read among you every sabbath-day,
nor Christ the end of them; so coming not to the prophets' life, you come
not to Christ the life, whom the prophets testified of, who said unto your
fathers, ye will not come to me that ye might have life, who had that
which testified of him; so he now is witnessed that the scriptures testifies
of, who is the light and life, which light is the life of man, he by whom
the world was made.

And your fathers which had the prophets' words, and Moses's words,
being strangers from the life, were them that said, they saw, but were
them that were blind, and saw not Christ the just one, that the prophets
shewed the coming of, and Moses spoke of, whom you had your law from,
who said, like to him God would raise up a prophet, him you should hear,
whom you did not hear but put him away from you, who were out of
the life of the prophets, and would not hear him that was the life of them,
and said, as for this man you know not whence he was, and would not
have him to rule over you.

Therefore consider ye this; your fathers nor you ever came to see this
prophet which Moses spoke of, and the prophets testified of; your fathers
had the words, but come not to the life, which you never come to see, until you come to the life of Moses, and Abraham that saw his glory, and that will let you see Christ the end of them, and that which the prophets spake of, and wrote of, and gave testimony of, which all his holy apostles witnessed after his resurrection; him, who was the covenant that the prophets and Moses gave testimony of, whom you having the words, but being found out of the life, persecuted.

But now you may come to see in this mighty day of the Lord, his gatherings together, with his covenant of light and his mighty power, which is everlasting and changeth not, where the prophecy is opened, and things not declared of are known, which gathers together in one up to God, which leadeth out of the changeable things up to God who is a spirit; and the hour is now come, wherein they worship him in spirit; and the salvation of the Jews which is to the end of the earth, is believed in, and witnessed, and the time of the Gentiles not believing in the light is seen, and their conversation, wherein was the excess, wantonness, lust, wine, revelling, banqueting, and abominable idolatory; by which light (who believe in it) are turned from them, and come to the honest conversation, and the obtaining of the Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. And the gospel is preached to the Gentiles, which is the power of God to salvation to every one that believeth in the light; and him saith God I give for a covenant, a light to the Gentiles; and when this covenant of God was come, Christ Jesus the everlasting covenant said, believe in the light, I am come a light into the world, and he that abideth in the light, shall not abide in darkness. And the ambassadors of this covenant of light, life, and peace, hazard their lives among the Jews and Gentiles, among all sorts of people, which were out of the life of the law, and they did preach to them, to the Gentiles, and do still, for the covenant of light is everlasting to bring them to it; but now many have the words declared from this covenant of light, but yet are strangers to it, and them; that killed the Lord Jesus Christ, and their own prophets, and have persecuted the apostles, and pleased not God, but were contrary to all them, these were of your fathers, who had the words, but were strangers to the life; and these did forbid speaking to the Gentiles, to whom the covenant was promised, they themselves being in the transgression, out of the life of what they professed, and out of the life of the prophets who declared this covenant; but now the riches of the glory of the mystery of the Gentiles is known, which God would make known, which had been hid from ages and generations, which is now made manifest to his saints, which is Christ in them, the hope of glory, whom we preach, warning every man, that we may present every man perfect in Christ Jesus the light, the everlasting covenant of God.

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Now such Gentiles that walk after the vanity of their minds, are strangers yet from the glory of Israel, and the commonwealth and life of God, and the covenant of light; but God is gathering with his covenant of light up to himself both Jews and Gentiles in one: I say his everlasting covenant, not according to the old covenant which he gave to your fathers, when they were brought up out of the land Egypt, which did decay and wax old, for this covenant never doth decay or wax old; glory, glory to the Lord God of life for ever.

And so the Gentiles that are not yet come to own the light, are without the true hope, without God in the world; and so the promise being to the seed, he saith not unto seeds, as of many, but of one, which is the seed, which is Christ: and this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect, that the blessing of Abraham might come on the Gentiles through Jesus Christ, as it is written, “I will give him to be a light,” to whom he was preached after his resurrection; and this light brings from giving offence to Jew and Gentile that believe, but offends both that be against it. And when the Gentiles which had not the law, did the things contained in the law, this showed the work of the law written in their hearts, that judged you Jews that had the law, and were transgressors of it, which caused the Gentiles to blaspheme God, and so your circumcision became uncircumcision, and their uncircumcision became circumcision, and judged you; so the light, which is the life, joins Jews and Gentiles together in one, up to one God, who is light, who is Lord of all, and rich to all, with which spirit they come to be baptized into one body: and you may come to know the salvation that is sent to the Gentiles, the everlasting covenant which among them is witnessed, which God of old promised; and Christ the prophet says, “Go not in the way of the Gentiles, but to the lost sheep of the house of Israel.”

Now when your fathers had delivered him up to be crucified, he sent his apostles to preach to all nations, to the Jews, and to the Gentiles, and when the Jews did not hear, (your fathers that had the words of the prophets and Moses, which spake of this covenant) they turned to the Gentiles, and the Holy Ghost they witnessed, to whom the apostles were sent, to whom the promise belonged; and so Israel, which had the law and the prophets, being out of the life, saw not the glory of Israel, neither the light of the Gentiles which now is manifested, him whom the apostles and prophets declared.†

Now among the Gentiles there is an exercising of lordship, and the great ones exercise authority on them, but it shall not be so with you,

* Gal. 3.  
† Luke 2.
saith Christ the light, the covenant whom God spoke of, whom Moses said God would raise up: for they that are in the light, are from the will of the Gentiles turned, and their lordship to Christ the Lord, [mark] and so the Gentiles are no more aliens but citizens, and co-heirs, joint-heirs, who believe in the light, in the covenant. So you that hold up that which doth decay, stand against the prince of life, the covenant that doth not decay, which many of the Gentiles received; and you that stood in the first, that doth decay, come to be thrust out now by that which doth not decay; and now as you hearken to the light, this you will come to see, and it is the light that doth now manifest the counsels of your hearts, your thoughts, your vain imaginations, and covetousness, which is idolatry, and the lusting after those things which you should not.

Now this light gives to see Christ the covenant of light, and brings into the life of the law and the prophets to see Christ who is the light, which light in men, is the life of Christ, who is the end of the law. He is the light of the world, and doth enlighten every man that cometh into the world, He by whom it was made. If you love the light, and bring your deeds to the light, it will let you see whether they be wrought in God; but if you hate the light, it will be your condemnation: and saith Solomon the king, (and Christ that was a greater, said, a greater than Solomon was here;) and Christ the light said, before Abraham was, I am; which because he said, they took up stones to cast at him,) to do justice and judgment, is more acceptable to the Lord than sacrifice;* mark, this justice and judgment is more acceptable to the Lord than your sacrifice. And saith the Lord, I will take no bullock out of thine house, nor goat out of thy flock; for all the beasts of the forest are mine, the beasts of a thousand hills. I know all the fowls of the mountains, and all the wild beasts of the field are mine: if I be hungry, I will not tell thee, for the world is mine, [mark] and all that therein is. Will I eat the flesh of bulls? or drink the blood of goats? offer unto God thanksgiving, and pay thy vows to the most high;† and (saith the Lord by the prophet) I desire mercy and not sacrifice, and the knowledge of God more than burnt offering. Now you may see, many had the burnt offerings, and not the knowledge of God, whereas the knowledge of God, he required more than burnt offerings, and mercy, and not sacrifice: [mind,] mercy and not sacrifice.

And when Christ was come, the covenant of light, he bid your fathers (who were in the burnt-offerings and sacrifices, but out of the knowledge and mercy) go and learn what the prophets’ words meant, he would have mercy and not sacrifice; such as had the burnt offering, and not the mercy, nor knowledge of God; of such God desired mercy before sacri-

* Prov. 21. 5.  † Psal. 50.
fice, and the knowledge of God before burnt offerings. So your fathers
that had the sacrifice and the burnt offering, were without the mercy
and the knowledge of God, who knew not the Son the covenant of light,
that Moses and the prophets spoke of, and the blind offered the blind,
that which was not accepted of the Lord, who respects not your per-
sons, but suffered you to be trodden under foot of the Gentiles, and to
have been scattered. But now is the Lord warning you to turn to him,
and to do works meet for repentance, that you might come to know the
prince of life, the end of the law, the end of the prophets, the end of all
outward sacrifices, and come to know the spiritual sacrifice, which is
acceptable to God by Jesus Christ, going up from the spiritual household,
which is built on the prophets, Christ the corner stone, who is now come
to reign on the throne of David, whose seed witness him David's son;—
God will shew mercy to his seed for evermore; which mercy his seed
witness, and witness the Son who reigns on the throne of David, the
Son of God, who is the seed of Abraham, to whom the promise was
when he was in the uncircumcision; and the promise which was made
to him when he was in the uncircumcision do we witness fulfilled; glory,
glory to the Lord God for evermore.

And we are of the promise, which is to all the seed, which was not
made to him through the law, therefore it is of faith, that it might be
by grace, that the promise might be sure to all the seed; not to that
only which is of the law, but to that also which is of the faith of Abra-
ham, who is the father of us also: and he who was of Abraham is now
witnessed, that took upon him the seed, according to the flesh, who was
before Abraham was; a greater than Solomon; him, who according to
the flesh, is of the seed of Abraham, but according to the spirit was de-
clared to be the Son of God, the king of glory. And him David saw,
and called him Lord, who said, God would not suffer his holy one to see
corruption, nor leave his soul in hell;* and saith David of him, thou hast
ascended up on high, thou hast led captivity captive, thou hast received
gifts for men, yea for the rebellious, that the Lord God might dwell
amongst men. [Mark.] He that ascended up on high, led captivity cap-
tive, and gives gifts unto men, that the Lord might dwell amongst them,
and he that ascended, [mark] he that led captivity captive, what is it?
but he that descended first into the lower parts of the earth, and he is
the same that ascended far above all heavens, that he might fill all things,
by whom all things were made, to reconcile all things to himself. And
he gave some prophets, some evangelists, some apostles and teachers, for
the perfecting of the saints, for the work of the ministry, for the edifying
of the body of Christ, till all come into the unity of the faith, and the

* Psal. 68.
knowledge of the Son of God, (the covenant) unto a perfect man, unto
the measure of the stature of the fulness of Christ.

And the prophet Isaiah, speaking of Christ, said, he would proclaim
liberty to the captives, [mark] to the captives, and he did proclaim
liberty to the captives, and went ministering to the spirits in prison.
Now you who have had the words declared forth from the prophets and
Moses, but not being guided with that spirit that gave them forth, you see
not the captives, but are captives; see not him that brings deliverance,
and heals the broken hearted, and recovers to the blind their sight, and
sets at liberty them that are bruised; that leads captivity captive, and
gives deliverance to the captives; and this is not known till you come to
the covenant of light. And when Ezekiel was among the captives at
the river of Keba, the heavens were opened, and he saw the vision of
God; [mark] when he was among the captives and he was to go to them
of the captivity, and speak to them; and after he was commanded to
speak to the captives, the spirit of the Lord took him up, and brought
him to them.

So consider now, you that have had the prophets' words, but not
knowing him that is on high, that leads captivity captive, being found
out of the life, are scattered abroad; and hearken to the light that will
discover your iniquity, whereby your captivity may be turned away;
whereby you may come to the life of the prophets and Moses, with which
you may see Christ: for Jeremiah did lament the falseness of the prophets,
which had not discovered their iniquity, which might have turned away
their captivity, that you might come to know the voice of the bridegroom,
the voice of joy, the voice of gladness, and the voice of them that say,
"praise the Lord of hosts, for his mercies endure for ever," and of them
that bring the sacrifice of praise into the house of the Lord. I will
cause to return the captivity of the land, as at first, saith the Lord; now
know, this captivity led captive, and this captivity returned.

And was it not often that Jerusalem and the children of Israel were
carried into captivity for transgressing of the righteous law of God?
And did not the enemy come upon you, which trod down the wall of
Jerusalem, which was before Christ was manifest in the flesh, which
after came and was manifest in the flesh, according to the saying of the
prophet which shewed the coming of the just one; and when he was
come among you that had the words of Moses and the prophets, but
being out of the life, you saw not that which Moses and the prophets
saw; though the prophet said, Jerusalem should be laid waste, and com-
passed with armies; the wall thrown down, and you scattered: is not
the word of this prophet fulfilled among you, and upon you? Had you
been in the life as Moses was in, and the prophets, and Abraham, you

* Isaiah 61.
would have seen the glory of Israel, him whom God raised up to sit on David's throne, the hope that all the fathers hoped for.

Now your fathers being out of the life, though they had the words, knew not the substance when he was come, (but on the contrary) delivered him up to the Gentiles to be crucified, which Gentiles trod your city under foot, and they cried crucify him, crucify him, and desired his blood might be upon their heads. Now Jacob comes to be saved from his captivity, and Israel shall return to his rest, and I will be found of you, saith the Lord, and will turn away your captivity, and will gather you from all the nations, and from all the places where I have driven you, and will bring you again to this place, saith the Lord, whence I caused you to be carried away captive; when you come to the life of the law, this you shall witness. Now wait in the light, that you may come to witness this promise fulfilled, for the Lord's flock hath been carried away captive, but now is the Lord redeeming, and gathering them with his power out of captivity, and leading captivity captive.

And, saith the Lord, I will gather the remnant of my sheep out of all the countries where I have driven them, and bring them again to their fold, and they shall grow and increase; and I will set one shepherd over them, which shall feed them; they shall dread no more, nor be afraid, neither shall they lack any thing, saith the Lord: for the day is come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth.

Now this branch, this king, this shepherd, this fold do we witness, that are his sheep, and are come to witness the life that Moses was in, and the prophets were in, and David was in, from which life the scriptures were given forth to be believed and fulfilled, which we see with the same that gave them forth, and the Son we see to reign; and the Lord is cutting off, according to his promise, Babel, his name and his remnant, son and nephew, and there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was unto Israel in the day when he came up out of the land of Egypt: [of this take notice.]

In that day shall the remnant of Israel, and such as have escaped of the house of Jacob, stay no more on him that smote them; [mark] on him that smote them, but shall stay upon the Lord, the holy one of Israel in truth; the remnant shall return, even the remnant of Jacob, to the mighty God; for though thy people O Israel be as the sand of the sea, yet a remnant of them shall return, and there is a remnant that keeps the commands of God. And did not the Lord speak to Ezekiel;

* Isaiah 14. v. 22.
that your fathers should be carried away captive, and the time is come that whosoever shall call on the name of the Lord shall be saved; for in Mount Sion and Jerusalem shall be deliverance, as the Lord hath said, and a remnant the Lord shall call. And the remnant of the Philistines shall perish: seek good, and not evil, hate the evil, and love the good, and establish judgment in the gate, it may be the Lord of hosts will be merciful to the remnant of Joseph,* though the number of Israel be as the sand of the sea, yet a remnant shall be saved. Even so at this present time, there is a remnant through the election of grace; and now is the remnant known, that doth give glory to God. And thus saith the Lord to your fathers, who changed his judgments into wickedness, and his statutes more than the wicked: I will execute judgment in thee; I will do unto thee what I never did before, neither will I do any more the like, I will execute judgment in thee, the whole remnant of thee will I scatter in all the winds.

And these things and many more this prophet doth relate, which was done to your fathers, and what they should act and do, who are out of the life of the law: but now such as be in the life of the law, prophets, and Christ, can say, who is a God like unto thee, who taketh away iniquity, and passeth by the transgression of the remnant of thy heritage; and saith the Lord, I will bring again their captivity, and the captivity of Sodom, and her daughters; and the captivity of Samaria, and her daughters; and will I bring again the captivity of thy captives in the midst of them.† Now they that be in the life of the prophets see this, that they that were in the captivity, had despised the oath, in breaking the covenant; yet notwithstanding, saith the Lord, I will remember my covenant with thee in the day of thy youth, and will establish unto thee an everlasting covenant, and thou shalt know that I am the Lord: the Lord will raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, saith the Lord, and build it as in the days of old, that they may possess the remnant of the heathen, which are called by my name, saith the Lord.

And the dragon was wroth with the woman, and went to war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ; the dragon is wroth with them that keep the commandments, and them he cannot endure, but is wroth, and makes war against them. And the remnant of the seed of the woman appears now, that have the testimony of Jesus, and keep the commands of God, over all the world stands, and the dragon and his wrath fears not, but by the testimony of Jesus they overcome, which is the spirit of prophecy, who are his remnant which keeps his commandments.

* Amos 5.  † Ezek. 16. 53.
with whom the dragon now is wroth, and makes war against. And now is the Lord made manifest to them that asked not after him, and found of them that sought him not; this prophecy of Isaiah is fulfilled in this our days, the father is made manifest; God hath made manifest his covenant to them that did not ask after him. [Mark.] Them that asked not after him, to them he is made manifest.

And you which be strangers from the light, the covenant, having the first covenant, this you saw not, your eyes were blinded, who were from the life of the law and prophets, and this should provoke you to jealousy, they must come to life from the dead, before the riches of the world be known, the covenant of light, the unchangeable, and the conversion, to the life of Moses and the prophets, and the Son of God, who of them is the end; and this you must know when converted, and come to the father of spirits, and know Moses and the prophets that gave forth the scriptures; for the life is that which doth convert, and lets see for what purpose it was given, and gives a spirit of understanding, by which the prophets spoke, by which spirit they saw the eyes of your fathers blinded, whose ears were dull of hearing, and hearts gross, and are in blindness, not receiving the covenant of light within; so over your hearts the veil is remaining, who yet have that eye blinded, and cannot hear the Holy Ghost, nor him who was born of it, to be converted and healed, who ever testified, and is for judgment with the spirit that scripture was given forth from; for Moses in the light saw the covenant, and Abraham saw the promise in the light, and we in the light do enjoy that promise, which they saw to be fulfilled, the covenant of light, and witness the holy spirit the scriptures were given forth from, and do see them which have the words of the scriptures, but are not in the spirit that gave them forth, them God the father of spirits scatters, though they gather together, and such be the heathens that know not the spirit the scriptures were given forth from, these know not God the father of spirits, but are all a-heaps about words, killing and destroying one another.

From them who are Israel's commonwealth, who are the remnant that keep the command of God, and are of the seed of Abraham, who witness the mighty power of the Lord, in raising his own seed by his own power in this day; and the trumpet is blown in Zion, and the alarm is sounded in his holy mountain, which makes the earth to tremble, and it doth tremble at the word of the Lord, (and is by the dark world called Quakers,) at whose voice Moses exceedingly did quake, which power and voice now is known among us, which doth not only shake the earth but the heavens, which power removes that which is shaken, that that which cannot be shaken may remain and appear; and before this covenant you come to know, your hearts must be rent, so to come to witness the abolishing of death before life, and immortality be brought to light through
the gospel, which is the power of God, which removes, shakes and throws down all the contrary, and so the promise comes to be fulfilled: and saith the Lord by the prophet, make the heart of this people fat, make their ears heavy, saith the Lord, to him that was in the spirit, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and be healed; these were from the light of the law, the life, for his law is light, saith Solomon.†

But I said, how long Lord? [mark] and he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [take notice.] They that be in the Holy Ghost see this fulfilled upon you, who have not understood with your hearts, nor seen with your eyes, nor been converted, whose cities are laid waste, and houses without man, and the land come to be desolate without the spirit, that gave forth scriptures: and the Lord hath removed men far away, and there is a great forsaking in the midst of the land [of this take notice.] But yet in it shall be a tenth [mark] and it shall return, and be eaten as a teil tree, and as an oak, whose substance is in them when they cast their leaves, [of that take notice.] so the holy seed shall be the substance thereof. [Mark.] The holy seed: life from the dead, he that hath an ear, let him hear; and this must be known before the riches of the world be.

Now that which gathers you to the promise, is the light and power of God, and the light will let you see all the evil deeds you have done, all the ungodly actions you have committed, and all your transgressions, that is the light which shews you them, and if you love the light, you will come to see yourselves, and whether your deeds be wrought in God, and if you believe in the light, which manifesteth all that ever you have done, ye will become the children of light, and receive power from Christ, from whence the light comes, him by whom the world was made, to stand against the evil, which he hath given you a light to see; and with this light you come to know the Messias your Saviour, to save you from your sin, which he discovers, and to see the one offering.

But you that do hate this light, and go into the evil, and love the darkness more than that which shews you your evil deeds, and evil ways, when God is not in all your thoughts, when your heart revolts, and when you call on him with your lips, and your hearts afar off: this is the light of Christ that shews you this, and lets you see your covetousness, and idolatry, and if you go on in these things before-mentioned, the light will be your condemnation, saith Christ, who enlighteneth every man that cometh into the world. This light of Christ tells you, you should

* Isaiah 6. † Prov. 6. 23.
not do unjustly one to another, that you should not be drunk, nor oppress one another, nor wrong one another. It is the light that shews you this, and measures things aright, and this word is nigh you, in the heart, and in the mouth, to obey and do it.

Now, as you love the light, and bring your deeds to it, you will come to know the light Moses was in, and come to know the prophet, which he said God would raise up, whom you should hear; and come to know the covenant of light, which brings in the Gentiles from dead idols, to serve the living God, which the prophet spoke of, which is the glory of Israel. And as you love this light before-mentioned, you will come to know the law in your hearts written, the new covenant, the everlasting covenant, which the prophet prophesied of, which now thousands do witness, with which light they know God the glory of Israel, Zion's king, and him are come to worship; and this light will tell you, you must not bow to any likeness, but unto God alone, nor commit adultery, nor serve graven images, the gods of the heathen, nor follow their customs which are vain, for against that God's hand is turned, who is one with the light, which light the darkness cannot comprehend, though it in darkness shines; and Christ the light came to his own, and his own received him not, even among your fathers that had the oracles of God, and the darkness could not the light comprehend, though the light in darkness shined, neither could the darkness see him, by whom the world was made, the light who is glorified with the Father, with the glory that he had with the Father before the world was: therefore to the light in you I appeal, that with it you may be turned from darkness, and the power of Satan to God, and receive the covenant of light, and the power of God Christ Jesus, that you may come to life, regeneration, and conversion, and the renewing of your minds, remission of sins, and receive the refreshing into your souls.

§ And as you love the light that shews you the evil that ever you have done, ye love Christ, and that light is it which gives the knowledge of the glory of God in the face of Christ,* which shines in the dark heart, and none comes to the knowledge of God but by the light which shines in the heart; and this treasure have we in earthen vessels, that the excellency of the power might be of God, and not of man: but if you hate this light, you hate Christ, and remain stumbling, blind, and scattered, refusing the corner stone, whom all the builders stumble at, who are out of the light, and none comes from stumbling, to know the words of the scripture declared from the life, but such as own the light. To the light in you I appeal, if you go on in your evil deeds, and unbelief, not believing in the light, the light is your condemnation; hating the light,
you hate Christ, for you do not come to the knowledge of God but by the light; he that comes to the knowledge of God, knows his Son; now none comes to the Son, but who owns and comes to the light, which from the Son doth come: and this light brings to one heart, one mind, one people, one God, one mediator, betwixt God and man; and this light unites and brings Jew and Gentile together; and he that believes not in the light, doth not believe in God, who is light, nor know his Son, who enlightens every man that cometh into the world. And to you this is the word of the Lord.
A VISITATION

TO ALL YOU THAT HAVE LONG HAD THE SCRIPTURES,

But are found out of the Life of them that gave them forth, that are stumbling about the words, fighting and contending about them, imprisoning and persecuting them that witness the Life, that gave them forth.—By G. F.

To all you who are from the life of the law, and the prophets, which is light, and from the spirit of understanding, which gave forth the scripture, and hearing hear not, and seeing see not, having hearts and understand not, whose ears are heavy, whose eyes are shut, and whose hearts are fat; who are in the transgression, out of the law of God, and his covenant first and second, against all such the Lord sent his prophet to declare, and commanded him, go tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not, make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them, who were from the light, who with that ear could not hear.

Now the prophet was in the life of the law, the people were here gone from the life of the law, therefore the life turned against them that were from that of God in them; and the life of the law, the life turning against them, being one with that of God in them, which they were gone from, so the life blinded them, and their ears became heavy, and their hearts fat, and their eyes shut, and they could not hear with their ears, nor understand with their hearts, nor be converted, even such as were gone from the life, with which the spirit of God was one, in which the prophet was.

And the prophet Isaiah told this people, that were gone from the life of the law, what the Lord would do with his vineyard, he would take away the hedge thereof, and it should be eaten up, and break down the wall thereof, and it should be trodden down; and I will lay it waste, and it shall not be pruned, nor digged; I will also command the clouds that they rain no rain upon it: for the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant, he looked for judgment, but behold oppression; for righteousness, but be-

* Isa. 6. 9, 10.  
† Isa. 5. 5, 6.
hold a cry. These were those that were blind, where the judgment was not, but the oppression, and were from the light, such Christ came to make blind, against whom went the woe that drew iniquity with cords of vanity, and sin as it were with a cart-rope, that called good evil, and evil good, such as were from the life of the law, and such as these hearing hear not, and seeing see not, whose hearts are made fat: make them fat, whose eyes are shut lest they should see, whose ears are heavy lest they should hear. Then said I, Lord how long? and he answered, until the cities be wasted without inhabitant, and the houses without men, and the land be utterly desolate; [mark and take notice of this] until the cities be without inhabitant, and the houses without men, and the land be utterly desolate.† Now such as were here out of the life of the law and the prophets, being in the transgression, the life went against them that were from the life, and blinded them, and stopped that ear, and that heart cannot understand, that against the life is turned, until the city be wasted without inhabitant, and God hides his counsel and secrets from this eye, and from this ear; so he comes to make them blind, that they cannot see, which are in the transgression, but doth not blind the eye that the prophet saw withal.

And again the prophet said to them that were out of the life of the law, in the transgression. Stay yourselves and wonder, for the Lord hath poured out upon you the spirit of deep sleep, and has closed your eyes, the prophets, and your rulers, and the seers hath he covered, the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee, and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I cannot, for I am not learned. Wherefore thus saith the Lord, forasmuch as this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men, therefore will I proceed, &c. These people were gone from the life of the law, whose hearts were far removed from God, to these the book was sealed, and the vision of all was become unto them as a sealed book, and they could not read it, neither the learned, nor the unlearned, for to both it was sealed; to this people that could not see nor hear was the book sealed, whose eye was blinded though they were learned or unlearned, such as were gone from the life of the law, which was the light, the life of the law, the light they had not, and such the prophet saw, who was in the light of the Holy Ghost, and their fear towards the Lord was taught by the precepts of men, (as it is now with them that are blind,) these their eyes were closed, upon

* Isa. 6. 11.  † Isa. 29. 9, 10, 11, 12, &c.
whom was poured a spirit of deep sleep, who staggered like a drunken man, but not with wine, who sought deep to hide their counsel from the Lord, and worked in the dark, among whom the Lord will do a marvelous work, and a wonder, the wisdom of their wise men shall perish, and the understanding of the prudent shall be hid.

These were them that turned things upside down, who should be esteemed as the potter's clay; for shall the work say to him that made it, he made me not? or, shall the thing framed say of him that framed it, he had no understanding? yea, he sees [take notice] that hath made and framed: mind this, you who call upon God with your lips, but your hearts afar off, who be strangers from the life of his law, who turn things upside down that must be turned upside down, before the life of the law, which is the light, be known, and your eyes opened. Who are in the spirit of slumber, and the spirit of deep sleep, yet have wisdom and a prudent understanding: these were them that the prophet saw erred from the life of the law, and such God made blind; for the promise was when God gave forth the law, the blessing, and they that were in the law saw the end of it; a curse was not to them that did abide in the life of the law, the woe was not to them but the blessing; the curse was to them that did not abide in the life of the law, and such came not to see the end of what they possessed; and these went from the life of the law to men's precepts, and they were such as called upon God with their lips, but their hearts were afar off; and such owning not the life of the law, they owned not Christ when he came, who was the end of it, but were blind, and so Isaiah's words came to be fulfilled, which were spoken forth from the life, when Christ came, who was the life, they that had the words of the law, and were out of the life, knew him not, but were blinded, and by hearing should not hear, nor understand; and seeing they should see, and not perceive; these which were gone from the life of the law, the light, which Christ was one with.

These could not perceive nor see, though they saw, and though they heard, they could not understand, being in the transgression gone from the life of the law, and such Christ came to make blind; and these eyes must be blinded that they cannot see nor hear; for that which must hear, comes to the life of the law, and to the conversion; and saith Christ to them that were gone from the life of the law, which hearing heard not, neither understood, "These people's hearts were waxed gross, their ears were dull of hearing, (their eyes were closed, lest at any time, [mark] they were so shut up from the light the life of the law) lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them."

Now you may all come to see what sort of people they were whose hearts were waxed gross, and ears dull of hearing, and could not see-
with their eyes, nor hear with their ears, lest they should be converted, and Christ should heal them; such as were out of the life of the law, and were from that of God in them, in the unconverted estate, against whom Christ cried woe: for how can they hear with their ears, or see with their eyes, that are from the life of the law? and how otherwise can it be, but that their hearts will wax fat and gross, and be hardened with the deceit, who go from the life of the law, which is the eye which God blinds not, who is light, and teach men's commandments for doctrines; such as hear not the light of the law, are blind, and are such as run into the lust, whose hearts grow fat; and are such as have a wisdom, and a prudent understanding, but as to hearing or seeing the things of God, their eyes are made blind, and ears they have, but hear not, and hearts they have, but understand not; and cannot understand with their hearts, nor see with their eyes, lest any time they should see with their eyes and hear with their ears, and I should convert them, and they should be healed.

Now this ear and eye which is gone from the life of the law, hearcth not, sees not, and the heart waxeth gross, and that eye must be made blind, before Christ come to heal them, and convert them: "He that hath an ear to hear, let him hear."

And to such as were gone from the life of the law and prophets, into the transgression, Christ spoke parables; they that were gone from the life of the law, seeing, they saw not; and hearing, they heard not, nor perceived, nor understood; these having the words, but being out of the life, were they that were blinded, gross, and could not hear nor perceive, nor understand the mystery of the kingdom; unto these Christ spoke in parables. And the disciples said to Christ, "Why speakest thou unto them in parables?" and he said unto them, "To you it is given to know the mystery, but to them it is not, who have eyes and see not, ears and hear not; but blessed are your eyes, for they see, and your ears for they hear: for whatsoever hath, to him shall be given [mark.] and he shall have more abundance; [mark.] and whatsoever hath not, from him shall be taken away, even that which he hath. He that hath an ear to hear let him hear." So they knew the mystery of the kingdom who were in the light, and those saw not the mystery of the kingdom, which were not in the light, therefore spoke Christ to them in parables, because in seeing, they saw not; and hearing, they heard not, neither did they understand: so in them is fulfilled the prophecy of Isaiah, which saith, "By hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Therefore parables were spoken to these which were gone from the
life of the law, which did not understand with their heart the mystery of
the kingdom, to be converted and healed: for such as understood, came
with their heart to the life of the law, the light, to converting and
healing; others stood against it, and that eye was blinded, so saw them not,
and were not converted: and all dullness of hearing was among them
that were from the life of the law, the light; which life of the law
gave to see before transgression was; and so these that did not understand
with their hearts, not converted, not healed, were they that were gone
from the light, the life of the law; such could not see the second cove-
nant, when he was come, and to these Christ opened his mouth in para-
bles, and uttered forth things which have been kept secret from the
foundation of the world, to the fulfilling of the prophets' words who
were in the life; and to those that were out of the light, the life of the
law, were the parables spoke; but blessed, saith Christ to his disciples,
are your eyes, for they see, and your ears, for they hear; the life is
manifested that was with the father before the world was, which all the
prophets of God did give testimony to,* while Moses is read, the veil is
over the heart, but where the life of Moses is, that sees the end of the
first covenant, Christ Jesus: but they that were out of the life of the first,
were in the hardness, such had the words of Moses, but were out
of the life, whose ears were dull of hearing, and served God with their
lips, out of the life the light, and their hearts afar off; such were in the
days of Isaiah the prophet, and in the days of Christ in the flesh, these
Christ plainly told, them he came to make blind who said they saw, but
were out of the life of what they professed, the light, and the God of this
world blinded the eye of their mind, and for judgment Christ came into
the world, to make them to see that saw not, and to make them blind
that said they saw, where the God of this world ruled. And John speaks
of the fulfilling of Isaiah's words, who saw the glory of the Lord, and
spake of him; he saw them that were from the life of the law, the light
and the prophets, that could not see with their eyes, nor understand with
their hearts,† whose serving God was with the lip, but the heart afar
off; these could not hear Christ when he came, nor understand with
their hearts, nor be converted nor healed; such were for judgment, and
such Christ judged and made blind; for these could not understand with
their hearts, nor be converted nor healed, who were far from the light,
and had it not.

And the apostle speaks of the hated and loved, the election and repro-
bation, that the purpose of God, according to the election, might stand,
not of works, but of him that calleth,‡ as it was said, the elder shall
serve the younger; Esau have I hated, Jacob have I loved [mark,] so it

* Matt. 13. † Job 12. ‡ Rom. 9.
is not of him that runneth, but of God that sheweth mercy; as the scripture saith of Pharaoh, for the purpose have I raised thee up, that I may show my power in thee, and that my name may be declared throughout all the earth: [of this take notice.] The power which overthrew Pharaoh, brings the seed out of bondage; therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. But thou wilt say unto me, who hath resisted his will? Why doth he yet find fault? Nay, but O man, who art thou that repliest against God, who is light, thou who art from the light? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, another a vessel to dishonour? [mark.] but what, if God willing to shew his wrath, and to make his power known, endureth with much long suffering, the vessels of wrath fitted to destruction, the children of disobedience. [Mark] Jacob is loved, but Esau is hated; Esau was the first, a prophane person: Pharaoh a persecutor of the seed of God, who was hardened, God had mercy on his seed, and made his power known, in overthrowing the one and delivering the other.

And he that willeth, and he that runneth, obtaineth not the promise of God, but the election obtains it: in Isaac shall thy seed be called; and they which be the children of the flesh are not the children of God; and so it is not in him that willeth, nor in him that runneth, but in God that shews mercy, the election obtains it.

But, O man, who art thou that repliest against God? [mark] man, not the election which obtains the promise: shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make one vessel of honour, another to dishonour? What if God willing to shew his wrath, and make his power known, endured with long suffering, the vessels of wrath fitted to destruction: [take notice] endured with much long suffering, the vessels of wrath fitted to destruction.

What if God will make his power known upon such, and will shew his wrath upon the vessels thereof, who are in the disobedience from the light; hath not the potter power over the clay, the vessels of wrath, where the enduring with much long suffering hath been; such be from the life of the law of God, in the disobedience, children of wrath, on whom the wrath of God abides; therefore the thing formed that saith, why hast thou made me thus? here is the willing, and not the election, which obtains it without the willing and running, which overthrow the vessels of wrath fitted for destruction, and the willing and the running, who hath endured with long suffering: and now it is seen, the Lord will have mercy on whom he will have mercy, and the promise is to the seed, and Jacob is loved, and Esau is hated, and Ishmael is driven out;

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and the power which overthrew Pharaoh, which hath raised up the seed; and the vessels of wrath, on whom he doth make his power known, and shews his wrath, which he hath endured with much long suffering, the vessels of wrath fitted for destruction, and the will that is willing is seen, and the mind which is running, and attains it not; and the man which replies against God, who is saying, why hast thou made me thus? As if the potter had not power over the clay: and here is the willing and the running, but the promise of God is to the seed, and the election obtains it, and hath obtained; that he might make known the riches of his glory on the vessels of mercy whom he hath called; so the promise is to the seed, not to seeds, as of many, but as of one, which seed is Christ. And David that was in the life of the law, seeing the second covenant, saw them that had the words of the law, but were out of the life: * and Paul who was in the life of the law, the light that David was in, saw David's words fulfilled in his generation, among them that were out of the life of the law, though they had the words, and saith, according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day; they were such as were from the life of Moses and the prophets, having their minds reprobated; and saith David, let their table be made a snare, and a trap, and a stumbling block; and for a recompense, let their eyes be darkened that they may not see, and bow down their neck alway: such as were from the life of the law, have they stumbled that they should fall? God forbid; but through their fall, salvation is come to the Gentiles.

Now they that had the outward covenant, the words of the law, and stood for the outward, and were not guided with the inward, their tables became a snare unto them, and a trap, and a stumbling block, and they fell, and through their fall (who were in the outward, from the light, the life of the law) salvation came to the Gentiles, and the riches of the world, the light, which is Christ the salvation, which overthrows the outward, and brings in the inward, the Jews in the spirit: for to such as were in the life of the law, the table did not become a snare, a trap, but they saw the end with the light; but such as were from the life of the law, had the spirit of slumber; so the election hath obtained it, and the rest were blinded; [mark,] the rest were blinded, the election is not blinded; read this, who sees this, who is come to the election, which obtains, where this is witnessed, that which is blinded is seen, and the God of this world is judged, and the eye he opens, and that which doth blind is judged with the light, with the eye where the conversion and healing is, and the casting away of them is seen, that were out of the life of the law, and the prophets, which had the outward oracles, which brought in

* Rom. 11.
the Gentiles, who said, they saw, but were out of the life of what they professed. For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? [mark,] the receiving of them is life from the dead, and that life which came from the dead, unites both Jew and Gentile together, when the converting comes, the healing comes, and the elect; and the life of the law, and the prophets is fulfilled, and the other eye is put out, and the gross heart, and the dull ear, and the spirit of slumber, and all this is by the spirit of truth judged, and the lip-service of God, and all this is judged, which brings the life from the dead, which brings to serve God with the heart, and brings the heart nigh unto God, while they who professed the law, being from the life, that heart perceives not, that eye sees not, which goes from the light, and cannot see the mystery, nor hear Christ the end of the law.

And here is the rebellious people, and the stiff-necked, which hearing hear not, and seeing see not,* hearts have they, and understand not, whom God blinds, that his mysteries they see not, they that are gone from the light, which are from the life of the law, the light, which is one with the light of God, in every man, which answers his law, so that which may be known of God is manifest, in them, for God hath shewed it unto them, with that they know that the judgments of God are upon them, when they act unrighteously. And in the acts the apostles speaking to the Jews which had the words of the law, and the prophets, (but out of the law and the life of Moses, and the prophets who knew not Christ the end of them, which life the apostles were in,) when he had spoken with the Jews, and persuaded them concerning Christ out of the law, Moses, and the prophets, shewing unto them the fulfilling of Isaiah's words, saying, go unto this people, and say, "hearing you shall hear, and not understand, and seeing you shall see, and not perceive; for the heart of this people is waxed gross, and they are dull of hearing, and their eyes are closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them, to them he said, be it known unto you the salvation of God, is sent to the Gentiles, and they will hear it," Acts 28. v. 28.

So here the apostle, Christ, and Isaiah saw them that had the words of Moses, and the prophets, but out of the life, the light, such could not hear nor see, being from the life of God, such were blind, and such God's hand often turned against, and carried them into captivity, yea, to the bringing down, and bringing forth of his seed out of captivity; so in bringing them down that were in captivity, they often came to

* Rom. 1.
remember God, and so God's promise stands with the seed sure, and his election sure.

All along you may see in the days of the prophets, Christ and his apostles, such as had not the life of the prophets and apostles, being found out of the life of the spirit of God, had the spirit of slumber, had hearts, and could not perceive, eyes they had and could not see, ears they had and could not hear, and such eyes were blind, and ears were made deaf, and knew not the mystery of the kingdom, having their hearts gross, and far from God, and served him but with the lips, and they that were from the life of the law were here; they that were in the life of the law, they saw such as were from the life of the law; here one saw, and the other did not; one saw, and the other's eye was made blind: And they that did carry God's seed into captivity, should be brought into bondage, and God would judge them, and they had the eye which was blind: so you may all see, that that which was from the life of the law, the life of the prophets, the life of Christ, which is the light, doth harden, which is in the deceit, and such as hear the voice of the Son of God are not hardened, but such as hear not the voice of the Son of God, are hardened through the deceit, among these there were wars, one destroying another, and carrying captives.

But who are come to the life of the law, and the end of the law, the end of the first covenant, the everlasting priesthood, from the changeable to the unchangeable, witness that which doth not veil, change, nor harden, and makes to see the captive state, and leads out of captivity; while Moses is read, the veil is yet over the heart, which doth harden, but takes away that which doth harden, and brings the mind out of the changeable, which their mind was in, in the outward, to the life, the light (who were hardened and blinded, having the spirit of slumber) and to the covenant of light, the everlasting covenant, the end of all shadows, types, and figures, to the substance, that old covenant is decayed to them, and so with this that is kept out, which doth harden, [mark,] the deceit, which is out of the truth, the life, which is in the transgression, having a pretence of the worship, but out of the life of it; all such are blinded, and can neither hear with their ears, nor see with their eyes, nor be converted, nor healed, and from the life of the law are, whose hearts are afar off from God; so all these that have the words of Moses, and of the prophets, that are from the light, the life, with the life come to have all their wisdom and knowledge, overthrown, such had their eyes blinded, and had a spirit of slumber, and hearts gross, and these the life of the law overthrew, from top to bottom, and all that profession without the life of the law, calling upon God with the lips, but hearts afar off, God overthrows and judges, judges and blinds; he that hath an ear to hear, let him hear.
That which overthrows the Jews outward, brings in the Jews inward, in the spirit to Christ the light, which is one in the spirit, and baptizeth them both Jew and Gentile into one body, and here he comes to the life of the law, and the prophets, and Christ, and the promise fulfilled, where there is seeing, and hearing, and conversion, the heart being brought to the Lord God to perceive. And to you this is the word of the Lord.

And this eye the Lord doth not blind, God doth not blind his own eye, but that eye which is out of the life of the law, the prophets, and Christ, and that eye is blinded which receiveth not the testimony of the prophets, nor the Son, and this the prophet saw with the Holy Ghost, and Christ saw, who by the Holy Ghost was conceived, and the apostle saw with the Holy Ghost such as were blinded, and is to be blinded, and the Holy Ghost was not blinded; that which goes from the life, cannot believe the life, but is hardened, they being from the life could not hear, nor see the life, when the life spake unto them, to be converted, their eyes were so closed, lest Christ the light should heal them, to them woe was from the light, to them which were from it, they went from the life, and the life was against them; so the light cast them away, that held up the outward priests, that had the outward covenant; their eyes they have closed, [mark,] they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and Christ should heal them; [mark,] they have closed their eyes, lest they should see Christ (that own not the light) that lighteth every man that cometh into the world, they have closed their eyes, lest they should see it, and hear it, and come to understand with the heart, and should be converted, and Christ should heal them. They closed their eyes, lest they should see the light, (who were from it and owned it not,) the healing which brings to be converted, and turns the heart from being gross, and the new heart comes to be received; these that have closed their eyes, least they should see the light at any time, saying they see, but are blind; so being from the light the sin remains; these call on God with their lips, but being from the light, the heart is afar off; and these are the unconverted, and understand not with the heart, and are unhealed, and follow the world, which say, they can see, when Christ came to make blind, and for judgment is he come into the world, that they that say they see may be made blind, and they that see not, may see; and the light brings Jews and Gentiles to see one another, and this raises up the tribes of Jacob, and gathers together in the unity in one, and with it doth them reconcile up to God, with the covenant of light, which is unchangeable.

And the apostle James, speaking of the faith of our Lord Jesus Christ, the Lord of glory, which is without respect of persons, and shewing the
law which is royal, saith, if ye fulfil the royal law according to the scripture, thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors: so that you that respect persons, do commit sin, and would have others to respect persons, and so commit sin, and who cannot, these you cast into prison, and go into the transgression of the law of God, and are against them whose souls are subject to the higher power, and do not respect the ordinances of God (as they do) but respect persons, and do commit sin, and are transgressors, and so bring to yourselves destruction, whose souls are not subject to the higher power, but the ordinance of God is resisted by such, and the royal law, and it convinceth them as transgressors; so speak, and so do, as they that would be judged by the law of liberty: for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all: [mark,] this one point of not respecting persons, if it be broken makes guilty of all. As for instance; he that saith do not commit adultery, said also, do not kill; if thou commit not adultery, yet if thou killest, thou art become a transgressor of the whole law, adulterated from the life, and resistest the higher power, to which the soul should be subject.

Quere.—But deceit will say, if I must not respect persons, I must not honour my father and mother.

Answer.—He honours not father and mother that disobeys God's command, and is out of his law, and lives not in the life of his law, who saith, thou shalt not respect persons; and the same saith, obey your parents in the Lord; for the law is the light, and the light is the life, and the life preserves, which light gives to know God and his will in the law, and God's judgments on them that transgress it, and this light keeps from adultery; and where the royal seed Christ is now risen up, (made under the law) brings to know, that marriage is honourable. He that hath an ear to hear, let him hear.

Objection.—Saith he that is out of the light, may I not respect another woman as well as my wife, seeing I may not respect persons?

Answer.—The light which is the law, teacheth thee not to commit adultery, and to love thy neighbour as thyself, and thy wife as thy own flesh, and know that marriage is honourable, and the bed undefiled: and this light brings parents to train up their children in the fear of the Lord, with which they come to honour them in the Lord. And this the law, which is the light, tells thee, thou must not lust nor covet, which if thou doest, thou hast an idol. So that which covets goes from the law, which is the light, and from the light, which is the law, to the idol maker, where is the founder of the image, that hardens, blinds, stops the ear,

* James 2.
and makes the heart gross, and there comes in the eye which God blinds, and there is the heart far from God, though there be calling upon him with the lips. To the light in you all I appeal, that you may come to the law written in your hearts, with which you may come all to know the Lord, and Christ his son, his righteousness, the end of God's law, which is righteous, the end of the righteous, God's righteous law.

Let every man be subject to the higher power; [mark,] for there is no power but of God; the powers that be are ordained of God. [Mark,] Put on the whole armour of God, for we wrestle that we may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armour of God, that you may be able to stand in the evil day, and having done all to stand; having your loins girt about with truth, having the breast-plate of righteousness: so the armour and breast-plate of righteousness, brings to stand against the principalities and powers, against the rulers of darkness, against the spiritual wickedness in high places, whose feet are here shod with the preparation of the gospel of peace, and have the shield of faith, whereby they are able to quench all the fiery darts of the wicked, and have the helmet of salvation, the sword of the spirit, which is the word of God, and their souls are subject to the higher powers, and wrestle against the principalities, powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. For there is no power but is of God; the powers that be ordained of God, bring to stand against the principalities and powers, against the rulers of the darkness of the world, the spiritual wickedness in high places: [mark,] here is the higher power, that which God hath ordained, to which the soul must be subject; and here is that which is out of the truth, the which, whose loins are girded with truth stand against.

And whosoever therefore resisteth the powers which he ordained of God, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation: such as go from the light, the truth, and the power of God, their souls are not subject to the higher power, but that comes in which wars against it, (the lusts) which war against the soul, where the spiritual wickedness, and the ruler of the darkness is, against which, who be in the truth war; for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; [mark] then thou art kept in the truth, and the loins about girded with it; for he is the minister of God to thee for good, who hath this higher power which is of God, which is above the principalities, and powers, and rulers of darkness in the world, and spiritual wickedness in high places, which
is out of the light, out of the truth; such are not the help-governors, but he is the help-government that stands against sin, which is the higher power to which the soul must be subject: but if thou dost that which is evil, be afraid, then thou goest from the light, and thy soul is not subject to the higher power, and art where the spiritual wickedness is, and the ruler of darkness, and the spiritual wickedness in the high places, which is to be wrestled against, and so thou goest into the evil, and this higher power goes against thee, for he is the minister of God, a revenger to execute wrath on him that doth evil, whose soul is not subject to the higher power, but is gone from the truth, the light, into the power of wickedness and darkness, which the power of God is above. Wherefore ye must needs be subject, not only for wrath, but for conscience sake, so the light which turneth from the evil, and the powers and rulers of darkness, and spiritual wickednesses in high places and principalities, the soul it brings to be subject to the higher power for conscience sake, and to own the minister of God, which is for good, which is in the power, which who resists, brings to himself damnation, who to the evil doers is a terror, for the power of God turns against them that go from the light, and this is the power, that no man's person doth respect.

So for the Lord's sake submit yourselves to every ordinance of man, whether it be the king, as superior; or to governors, or unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well; here the higher power is it that punisheth the evil doer, and torments the evil, goes against it, and against all the spiritual wickednesses, in high places,* [take notice of that:] to that ordinance for the Lord's sake, we are to be subject unto, for the Lord's sake, for it is the will of God to have the evil doer punished, that so with well-doing you put to silence the ignorance of foolish men, as free not using your liberty as a cloak of maliciousness, but as the servants of God. [Mark,] And again, Peter who was in the light, and his soul subject to the higher power, and owned every ordinance of man for the Lord's sake, which went against the evil, he said unto the rulers when they commanded him to speak no more in the name of Jesus, whether was it better to obey God, or man? This spake Peter, he that stood against man's ordinance, which was contrary to the command of God; so such as did not believe in the light, such were not to be obeyed; whose souls were not subject to the higher powers, for the commands of God are not contrary to his own power, for whose souls are subject to the higher power, they own Christ the light, the power of God, the end of the law: so all for the Lord's sake, be ye subject to every ordinance of man, for the Lord's sake, for the punishment of evil doers, [mark,] to be subject to that ordinance

* 1 Pet. 2. 13, 14, &c.
that punishes the evil, that doth not punish the good, that doth not go against the command of God, nor Christ, for it is that power the soul must be subject unto.

And Peter that was subject to the higher power, who was not subject to the rulers, the high-priests, elders, and council, who charged them to speak no more in the name of Christ, said to them, whether was it better to obey God or man, and to their ordinance was not subject, but preached Christ the light, whose soul was subject to the higher power. Neither were the three children subject to the king's command, who commanded them to bow to the image he set up; neither was Daniel obedient to the king's decree, which was made that he should not pray unto his God. Neither was Mordecai obedient to the king's command, and to Haman could not bow, though by his not bowing all the Jews might have been destroyed; so him that would have Mordecai to bow, God bowed, and overthrew Haman, and brought down Nebuchadnezzar that set up the image and gave forth his commandment, to all nations, people, and languages, that all to it should bow; and God with his power made him to know the most high reigned; which most high made him to bow, and feed with the beasts of the field, seven times was to pass over till he knew the most high to rule in the kingdoms of men, and gives it to whomsoever he will; [mark.] to whomsoever he will he gives it: here was a higher power above Nebuchadnezzar's power, which Nebuchadnezzar was out of, which power overthrew him, which power the three children were in. This he knew not by all his might and authority, until seven times passed over him, and that which was to pass over him seven times, was to be fulfilled, before it was known that the most high ruled in the kingdoms of men; [mark.] which thing he did not know, when he was against that power which the three children were in, and to which their souls were subject, though they were cast into the fire, for not bowing to the image, nor hearkening to the king's command. But the image, and the founder of the image, were thrown down, and before he was thrown down, he knew not the most high to rule, as they do not now, and such God with his power breaks down, and the images to which the servants of the Lord could not bow, that were subject to the higher power, that delivered them; which power threw down Nebuchadnezzar that had set up the image, and made him to bow to, and to worship, and to know that the most high reigned. And to you this is the word of the Lord.
A DECLARATION

OF THE DIFFERENCE OF THE MINISTERS OF THE WORD,
FROM THE MINISTERS OF THE WORLD;
WHO CALLS THE WRITINGS THE WORD.

The Ministers of the Word now lay in Prisons, for witnessing Christ the Word, by them who have the Writings, who are filling up the Measure of their Fathers, who had the Writings, and persecuted the Word, and the Ministers of the Word.—By G. F.

They that were ministers of the word, took in hand to set forth in order a declaration of those things, which were most surely believed among them, which were eye-witnesses from the beginning, and having had a perfect understanding of those things, from the very first to write in order; shewing how John was born, how Christ was born, and how they came to fulfil the prophets, and how Christ suffered, and how John suffered, and how the prophets did give testimony of Christ, shewing the coming of the just one, and Abraham, and Moses, and David; and how the just one did come to fulfil what was written of him; and how John was sent before to prepare the way, and how Christ was offered up and died, and rose again according to the scriptures, of this the ministers of the word set forth in order a declaration: Matthew, a minister of the word, Mark, a minister of the word, Luke, a minister of the word, and John, a minister of the word, and John saith in his declaration (a minister of the word) what the word is. God is the word, “In the beginning was the word, and the word was with God, and the word was God.”* and he did not say, the declaration was the word, but said in his declaration, God was the word: and in the Hebrews the minister of the word saith, “Who have spoken unto ye the word of God, whose faith follow, considering the end of their conversation, Christ Jesus the same yesterday, to day, and forever.”† And John a minister of the word saith, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifest unto us, that which we have seen and heard, declare we unto you.”‡§ So that which was from the beginning

* John 1. 1. † Heb. 13. 7, 8. ‡ 1 John 1. 1, 2, 3,
with the Father, was before paper, and ink, and writings, which the ministers of the word declared forth, and shewed unto the saints: and Peter, a minister of the word, in his epistle, he saw the mockers and scoffers which spoke the high words in hypocrisy, he declareth what the word was, "That by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with the water perished; the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."* So this is the word which is kept in store, and by which the heavens were of old, as you may read: and the minister of the word, Peter, in his first epistle, which declares of the builders that rejected the corner-stone, such as had the scriptures, he saith, "The word of the Lord endureth for ever, this is the word which is by the gospel preached unto you, being born again not of corruptible seed, but of the incorruptible, by the word of God which lives and endures for ever; as new-born babes desiring the sincere milk of the word; in the beginning was the word, that which was from the beginning declare I unto you, the word of the Lord endures for ever;"† but scripture is writing, and writing doth not endure for ever, but the word of the Lord endures for ever: for all flesh is as grass, and all the glory of man is as the flower of the grass that fadeth away, but the word of the Lord endureth for ever.

And in the epistle to the Hebrews, the minister of the word saith there, "Who being the brightness of his glory, and the express image of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."‡ Here you may see that which upholds all things by the word of his power, which the scripture speaks of, is that which was before writings was: and Paul, a minister of the word saith, "The word is nigh thee, even in thy heart and in thy mouth, that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved." And then he saith, "The scripture saith (which are the writings) that whosoever believes in him shall not be ashamed: and the righteousness of faith speaks on this wise; say not in thy heart, who shall ascend into heaven? that is, to bring Christ down from above: or, who shall descend into the deep? that is, to bring Christ up again from the dead: but (saith he) the word is nigh thee, in thy heart, and in thy mouth:"§ and this is the word of faith which he preached, and for preaching this word of faith were they persecuted, by them who had

* 2 Pet. 3. 20, 6, 7. † 1 Pet. 1. 23, 24, 25.—2. 3. ‡ Heb. 1. 3. § Rom. 10. 6, 7, 8, 9, 10, 11.
the writings: and the twelve which were ministers of the word, called the multitude of the disciples, and said unto them, "It was not reason for them to leave the word of God, and serve tables, but they would give themselves continually unto prayer, and to the ministry of the word," as you may read: and the word of God increased, and the number of the disciples multiplied: and in Deuteronomy you may read, "Neither is it beyond the sea, that thou shouldst say, who should go over the sea for us, and bring it to us, that we might hear it, and do it." But the word is nigh unto thee in thy heart and in thy mouth, that thou mightest do it: again, here you may see where the word is that Moses declared who wrote of Christ, who said, "Like unto me will God raise up a prophet, him shall you hear;" which prophet is the word; and all the prophets from Samuel, and all that have followed after him, likewise foretold of these days of Christ: whose name is called the word of God. When Peter, a minister of the word, was preaching Christ the word, shewing bow all the prophets did give witness, that through his name whosoever believed in him should receive remission of sins: while Peter was yet speaking, the Holy Ghost fell on them all that heard the word, which the prophets did give testimony of.

When the apostle preached the word of God, and most of the whole city came together, the Jews were envious, who had the scripture, and did not know the word that Paul preached; therefore saith the apostle, "Beware lest that come upon you which is spoken of in the prophets; behold ye despisers, and wonder, and perish: for I work a work in your days, a work in which you shall in no wise believe, though a man declare it unto you." Yet the apostles Paul and Barnabas waxed bold, and spake the word of God, which was oft ministered among them that had the scriptures, and told them, "seeing you put it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles," which had not the scriptures, Moses and the prophets; and many of the Gentiles received the word, and so the ministers of the word held forth the covenant of light to the Gentiles, saying, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." And when the Gentiles heard this they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed. And the word of God was published throughout all the region. But the Jews which had the scriptures, stirred up the devout and honourable women and chief men of the city, and they persecuted Paul and Barnabas, and expelled them out of their coasts, for preaching the word, and against them the apostles shook the dust off their feet," as you may read: and

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in the same chapter you may see how the ministers of the word shewed unto the people how that which was written of the word was fulfilled; and that it was said in the same scripture, "Thou art my Son, this day have I begotten thee:" and to this agree the words of the prophets, as it is written, * which shewed the coming of Christ, the just one, which the ministers of the word were witnesses of; † and John a minister of the word said, that "The word was made flesh, and dwelt amongst them, and they beheld his glory, as the glory of the only begotten Son of the Father, full of grace and truth;" ‡ but he doth not say, that the writings were made flesh, for the Jews that had the writings of Moses and the prophets, persecuted Christ the word; and the chief priests, doctors, and the rabbies, and such as had the law ministered forth, and sat in Moses's seat, had the writings, the scripture, they did not know the word that was made flesh, but said he had a devil; and so they that had the writings, the scriptures, were strangers to the word, and knew not the word that was made flesh; but they that saw his glory were ministers of the word, the only begotten Son of the Father, full of grace and truth; which same word is now manifest that ever was, Christ the same to-day, yesterday, and for ever: and saith Christ, "If they call them gods to whom the word of God came, the scripture cannot be broken;" and saith Christ, "As it is written in your law, I say you are gods," [who hath an ear may hear this:] and also it is written in your law, the testimony of two men is true, I am one that bear witness of myself, and the Father that sent me beareth witness of me, Christ whose name is called, the word of God.

Now the Jews that had the law, and the writings of the prophets, and said they were of the seed of Abraham, and that God was their Father, and they were not born of fornication, these did not know Christ the word that became flesh, as they who are gotten up into the same light of profession in this age; and they could not understand Christ's speech, nor hear his word, as they now that have the writings, and know not the word, but put the writings for the word; § and they questioned him whether he was greater than Abraham and the prophets, and said, "Who did he make himself," ‖ here they knew not the word (that had the scriptures) that became flesh, as you may read: and many of the Jews, who had the scriptures, said the word was a devil, and said of Christ Jesus, "He hath a devil, why hear ye him?" And saith the prophet Jeremy, which cried against them that use their tongues, and say, the Lord saith, when the Lord never spake to them; and ran, and the Lord never sent them, as these do that know not the word, and by their

lies and their lightness caused the people to err, saith the prophet, "What is the chaff to the wheat, saith the Lord? Is not my word like a fire, and like a hammer that breaks the rock in pieces?"* Now that which breaks the rocks in pieces, and is as a fire that burns up, that is the word; he doth not say that the letter is so, as a hammer, and as a fire; for though they had got the true prophets’ words, yet they did not profit the people, which did not stand in God’s counsel: and the minister of the word in the epistle to the Hebrews declares, that “The word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”† This is the word, but he doth not say so of the letter which killeth, neither is there any creature which is not manifest in his sight; but all things are naked and open to the eyes of him with whom we have to do. All things being upheld by the word, must needs be naked in his sight, and manifest; and in the beginning was the word, by whom all things were made, which is the word of reconciliation, (to wit) “That God was in Christ reconciling the world to himself, not imputing their sins and trespasses, and hath committed unto us the word of reconciliation,”‡ which reconciles to God: the minister of the word thus saith, who said the letter killeth, but the spirit gives life.

Many have the writings as the Jews had, but they cannot witness the word of reconciliation; for the Jews stood against the word of reconciliation, who had the writings, as now the doctors and teachers of the world, who be in the nature of the Jews, have given the writings the name of Christ, whose name is called, “The word of God,” and persecute them who do not bow to their image: “And he was clothed in a vesture dipt in blood, and his name is called, the word of God;”§ and this, John, minister of the word, declares in his revelation, and saith, “The armies which were in heaven followed upon white horses, clothed in fine linen, white and clean: and out of his mouth goeth a sharp sword, that with it he should smite the nations, and rule them with a rod of iron, and he treads the wine-press of the fierceness and wrath of the Almighty God: and hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.” And I saw the souls of them that were beheaded for the testimony of Jesus, and the word of God, and which had not worshipped the beast, and his image, nor received his mark in their foreheads, nor their hands; and they reigned with Christ, whose name is “The word of God.” See here now, they that did witness Christ the word of God, were beheaded, and suffered, as you may read in John’s

* Jer. 23. 28, 29, 30, 31, 32. † Heb. 4. 12, 13. ‡ 2 Cor. 5. 19. § Rev. 19. 13, 14, 15, 16.
testimony of the word, and their's that were beheaded for the word. The apostles went into the synagogues of the Jews and temple, and them that held up the synagogues, tythes, and the first priesthood and the temple, they having Moses and the prophets read amongst them every sabbath-day, the apostle shewed them Christ Jesus the word that became flesh, which the prophets prophesied of, which shewed the coming of the just one, and whom Moses wrote of: they shewed them out of the prophets and Moses, that Jesus was the Christ, whose name was called, "The word of God;" and they hearing the scriptures, the writings, but not knowing the word, were they that hauled out of the synagogues and temple, and persecuted them that were ministers of the word, and they knew not the word though they had Moses and the prophets, and the writings; and the minister of the word did give testimony unto the word of his grace with boldness, speaking in the synagogue and temple; and the priests could tell by the scripture where Christ should be born; When Herod had gathered all the chief priests together, he demanded of them where Christ should be born? And the chief priests could tell him by the scripture, in Bethlehem of Judea, it is written, for so saith the prophet: now here the chief priests which had the writings of the prophets and the scriptures, with which they could tell where Christ should be born, and with it give answer to Herod at his demand, yet they knew not the word; but the chief priest mocked him with the Pharisees, and the chief priests and elders persuaded the multitude that they should ask Barrabas, and crucify Jesus; here you may see that neither the chief priests nor elders knew the word, "And all the chief priests and elders, and all the council sought false witness against Jesus to put him to death;" and the chief priests accused him and the elders; now you may see here the chiefest of the priests, and those that were elders sought false witness against Jesus the word of God, though they had scriptures, as they do now against them who are witnesses for the word; "And the chief priests assembled together, and the scribes and the elders of the people, unto the palace of the high priest who was called Caiaphas, and consulted together to take Jesus by subtlety and kill him:" these had the writing, the scripture, but knew not the word; the chief of the priests: as the chief of the priests and elders (they that have the writings of the prophets, Christ, and the apostles) now, do cast into prison, and seek to put to death, and scourge in the synagogues, and whip and beat, and haul before the magistrates them that do witness Christ to be the word, in the synagogues, and the scripture to be a declaration: And these things shall they do unto you (saith Christ) because

they have neither known the Father nor me. But these things I have told you, that when the time shall come, you may remember I have told you." So we do remember now Christ's words, and see his prophecy fulfilled in this age, they that have the writings, the scriptures in the synagogues and temple, haul them out of the synagogues, and persecute them, imprison them, and whip them that witness Christ to be the word; as the writings declare, which they have among them read, every sabbathday: but as Christ and the saints said to them which had the writings of the prophets, they did not know the voice of the prophets, nor did they know the Son of God, nor had seen God:† and likewise the chief priests and the scribes and the elders mocked Christ whose name is called, "The word of God;" ‡ here they knew not the word, as they mock now at them who witness Christ the word, and haul them out of their synagogues; and the chief priests cannot endure the presence of them who witness Christ the word, nor the elders, but persecute them; and the chief priests covenanted with Judas, and bought Christ for thirty pieces of silver, to put him to death; and a great multitude came with Judas with swords and staves, from the chief priests and elders of the people,§ to take Jesus to murder him; and here the chief priests which had the scriptures, and the elders, knew not the word, but persecuted it, and them that believed in it, and were ministers of it, as the disciples of Christ's testimony declare; even as the chief priests and elders of the people which have the writings of the prophets, Christ, and the apostles, now persecute them that believe in the word, and own the word which the prophets showed the coming of, and the apostles were witnesses of; and while Saul was among the chief priests and Jews, he had authority from the chief priests, and a commission, to beat, to punish, and to persecute in every synagogue them that believed in Christ the word; this doth Paul a minister of the word declare, in his examination and declaration to Agrippa;|| and when they were put to death for witnessing the word, Saul gave his voice; and now do not the chief priests incense the multitude against them that witness Christ the word? And are they not hauled out of the synagogues? And have they not authority from the chief priests and elders of the people to haul out of the synagogues and to persecute them that witness Christ the word, and the scriptures a declaration, as you may read.

And when the apostle was converted and denied the first priesthood, from whence he had his authority to persecute, and witnessed Christ the everlasting priest, whose name is called, "The word of God," then was he persecuted among them, and with them, and by them that had the

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writings of Christ that was to come; and they sought to put him to death who was a minister of the word, and his end of going into the synagogues was to shew them that Jesus was Christ, out of the prophets, and Moses who wrote of him, and shewed the coming of him which they had the writings of, but did not know him when he was come:*

so the end of the apostles going into the synagogues was not to hold them up, nor the temple, but to witness Christ the everlasting priest, the everlasting covenant, and the everlasting offering, and to bring the people to him, to turn them from darkness to light, so that they might come to witness their bodies temples of God;† so the ministers of the word Christ Jesus went into the synagogues to the ministers of the law and the first priesthood that took the tythes, that held up synagogues and temple; and they that were ministers of the word were hauled forth by the first priesthood; they that held up temple and synagogues hauled them out that were ministers of the word, and knew not the word, and charged them to speak no more in that name,‡ among them that had the writings, as you may read, and as the world doth now; chief priests which have the writings and the tythes, and the synagogues, are against them that are ministers of the word Christ Jesus, who is the light of the world, and doth enlighten every one that cometh into the world, that all men through him might believe, who is the word, whose name is called, "The word of God," and that every man might come to hear that prophet which God hath raised up, Christ Jesus, whom Moses prophesied of,§ and every soul that will not hear this prophet is to be cut off,|| as you may read; it is not the hearers of the word, but the doers of the word are justified; if therefore ye hear and do the same, happy are ye; “Be ye therefore doers of the word, and not hearers thereof only, deceiving your own selves, and receive with meekness the ingrafted word which is able to save your souls,”¶ which is not the letter, nor the writing of the scripture, but the ingrafted word is able to save your souls, which you are to receive with meekness, as you may read, which word the ministers of the word preach, which differ from them that are ministers of the letter, and have the writings, which do persecute them that are ministers of the word: but never did minister of the word and spirit persecute any.

But Christ the word said, that they should be persecuted, and they did persecute them from city to city, them that had the writings the letter, which knew not the word which was in the beginning, by whom all things were made, which is the word of reconciliation, (which word now is witnessed amongst the children of light) they persecuted Christ, the same to-day, yesterday, and for ever? Why persecutest thou me, saith

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Christ to Saul,* who had his authority from the chief priests to persecute; and saith Christ the word, “I was sick and in prison, and ye visited me not; I was naked and ye clothed me not; and I was hungry and ye fed me not; and thirsty and ye gave me no drink.”† When saw we thee thirsty, or hungry, or in prison? (say they who have the writings and know not the word.) Inasmuch as ye did it not to one of the least of these, ye did it not unto me. Therefore if you do not visit him in the prison, what will become of you that cast him into prison? where will you stand in the day of judgment, though you have and do profess the writings as the chief priests and scribes did, but were persecutors of the word, and them that were witnesses for the word, as the ministers of the word now are by them who have the writings, but know not the word.

* Acts 9. 4.  
† Matt. 25. 42, 43, 44, 45.
A CRY FOR REPENTANCE,

UNTO THE

INHABITANTS OF LONDON, CHIEFLY,

And unto all those whose Fruits do shame their Profession, that they may come to Yea and Nay, in all their Communications, and Dealings, that their Life may judge the World; for who are out of that, are in the Evil, and fall into Condemnation.

Given forth for the Information of the Simple, that they may know the Way of Life, out of the evil communication which corrupts good manners. By G.F.

Repent ye tradesmen of London, repent ye merchants and great men of the city, the day of the Lord's hand is coming upon you, the day of the Lord's wrath is to be poured upon you, who have lived in wickedness, fulness and gluttony, and serving the creature more than the Creator, who is God blessed for ever; and serving your lusts more than Christ, and making your bellies your gods, fatting up yourselves with the creature, until you have forgotten God, until you grow proud and wanton: alas! heap not up treasure upon earth, where thieves, and rust, and canker is, but consider all of you what treasure you have in Heaven: ye tradesmen, whatsoever calling you follow, turn to the Lord by repentance: ye watermen and fishermen, repent, and put away your evil, and turn to the Lord by repentance, whilst you have a day of mercy offered you: ye poorer sort of people, who are drudging, labouring, and toiling in the earth under the great ones, repent: all ye small and great, is not your labour for the mouth and apparel, yet your appetite, your lust and eye is not satisfied.

Ye teachers of the people, called priests, who are got into the high places, repent, and give over deceiving them, that ye may be found in the life of what you profess: and ye rulers and magistrates, of what sort soever, high and low, small and great, repent, repent, that ye may be found all in justice and judgment, that this may run down your streets, and in them righteousness reign, and the streams and floods of ungodliness may not run down, but be stopped: ye proud and idle people, men and women, repent, and come to acknowledge the Lord the Creator; and proud of the earth, great rich and small, turn, turn to the Lord: and all you lawyers whatsoever repent, that oppression may be taken off, and exacting there may be no more; and mercy may be shewed to the help-
less, and the jaws of the wicked may be broken, that would worry, and rend, and tear the innocent to pieces, that the oppressed, the needy, and the helpless may be sought out, and of his burthen eased, that the Lord may bless you.

And all ye husbandmen, tillers of the earth, or keepers of cattle, repent, that your minds may be brought out of the earth, and ye turned unto the Lord, and that your minds may be brought out of the greediness of gain. Ye buyers and sellers of cattle, and all others that are greedy of gain, greedy after the earth, greedy after riches, greedy after fashions, for this will men and women destroy one another with lies and flattery, through greediness after gain, and the earth. Repent; the voice and sound of repentance is cried unto you all, which reacheth to the root of you all; and the axe is laid to the root of the tree, and every tree that doth not bring forth good fruit to the Lord God, must be cast into the fire; for the cry and voice of repentance is sounded, and sounds to you all, rich and poor, small and great: all tradesmen, lawyers, merchants, seamen, husbandmen, traders among cattle, judges, justices, rulers and magistrates, and ye idle people of the land repent, for the day of the Lord's wrath is at hand, his vial is to be poured out on you all.

And again, all you tradesmen, merchantmen whatsoever, or rulers, or judges, or justices, or lawyers, or husbandmen, or buyers or sellers of cattle, keep to yea and nay in all your communication; whatsoever is more is evil: Is it not as well to say yea and nay, as to use so many words? Is it not good to keep to yea and nay, to keep you out of the evil? This is the word of the Lord God to you all whatsoever.

And again you tradesmen, merchantmen of all sorts whatsoever, buyers and sellers, set no more upon the thing you sell in exchange, than what you will have; is it not better and more ease to have done at a word, than to ask double or more? Doth not this bring you into many vain words, and compliments, and talk, that fills the vain mind? This is deceitful before God and man. And is it not more savoury to ask no more than you will have for your commodity, to keep yea and nay in your communication, when you converse in your calling, than to ask more than you will take? and so is not there the many words where is the multiplying of sins? This is the word of the Lord to you, ask no more than you will have for your commodity, and keep to yea and nay in your communication, and here will be an equal balancing of things, and a consideration before you utter words, and a using of this world, as though you used it not; and a possessing as though you possessed not; and so you will come to shew a life like christians, and the spirit like christians, and you a people in Christ's doctrine, that love his doctrine, which keep to yea and nay in your communication, and you will not be a people that be high, and proud, and lofty, so a child shall trade with you as a man, be-
cause of the equity, and yea and nay, and righteousness, and true weighing of things, and true consideration of things, and people shall not be afraid of one cheating the other, or destroying one the other, where truth and equity is among them, and mercy and righteousness, and no more is set upon the thing than what they will take, who are in their yea and nay in their communication; here is the consideration before words be uttered, and where the power is over the tongue, the life of a christian is seen.

Ye porters and other labourers, and light and loose people, repent, and all ye labouring people whatsoever, and judges of the earth, repent, repent, and turn to the Lord God, lest against you the Lord’s hand be turned speedily, and you be found those that are convinced, and do not repent, to give glory to the Lord God, lest into the bed of sickness ye be cast, and sudden judgments and plagues come upon you; for God is able to abase the pride and vanity of them who have looked to the hills for salvation, who cannot save themselves; therefore all ye that have lived unrepentent, whose lives are not changed, you are they that have cumbered the ground; fruitless trees that have not brought forth fruit to God, therefore have the streams of ungodliness, streams of unrighteousness, rivers of wickedness, floods of many waters been running so up and down the nations of the world, which the woman sat upon, which sits upon the beast; so have christians been an ill savour, their conversation, their communication, who have been out of the yea and nay, the righteousness and judgment, and are not at a word in their calling and trading, and commerce with people, for which the heathen which are no christians judge them, as the Gentiles the Jews. Oh ye christians, let your ways judge the heathen; let your lives, communication, conversation, judge the heathen; let it not be in the earth, but in heaven; ask no more for the commodity you exchange, than you would have. You tradesmen, buyers and sellers of all sorts, or hirers of labourers, at a word speak, and see before you speak, keep to yea and nay in all your communications, this will keep you out of the evil, whatsoever is more comes of evil; with this will you come to answer that of God in the heathen, whom in righteousness God will judge. Alas for you! all your profession of the scriptures, of the apostles’, Christ’s and prophets’ words, if you be found out of the life of the prophets, Christ and the apostles, is vain, ye are but as the Jews were, of whom Christ said the devil was their father; and as the pharisees, scribes and priests which Christ cried woe against, called whitened walls and graves, vipers and serpents, venoming and poisoning others, being not in the life the scripture was given forth from, are found such as the apostles spoke of, vain janglers about words, and vain disputers, and bringing the scriptures to oppose one another, and disputing of Christ and the saints’ words, bringing scripture as the devil did, and are out of the life that gave it forth, and
disputing about the body of Moses, such be in the unrepentent state, which eat and drink damnation to themselves, not discerning the Lord's body; therefore be ye warned.

This is the word of the Lord God to you all, ye rulers of the earth, that righteousness and mercy, judgment and equity may run down, streaming in the nation, that the oppressed may see relief, and the peaceable eased, and the poor and needy may not be turned away, that this may run down all that which is called Christendom, that professeth Christ, who is come to reign, and has set up his kingdom in power and authority, and majesty, who raiseth up jealousy as a man of war against all unrepentent ones, that the thoughts of men are full of, and their imaginations and conceivings are at work; but the Lord is risen and rising, who will make waste him that hath made desolate, who will judge righteously, according to the secrets of every man's heart, who will enter into the house, bind the strong man, and spoil his goods. The heart of all will I search, saith the Lord, the reins of all will I try, the ways of all will I bring to light, the spirits of all will I make manifest, and according to them will I judge, who will make every one to confess that his ways and judgments are righteous, and render to every one a reward according to his works, whether they be good, or whether they be evil; I come quickly, and my reward is with me, saith the Lord God Almighty, and there shall nothing escape in the heart, but its secrets shall be revealed, and the things that thou hast done in the body shalt thou give account for; I will exalt my kingdom and set it upon the highest throne, to tread dominions and principalities under my feet, who put down the authority, who bear my government upon my shoulders; the Lord our righteousness is his name, who judgeth according to the secrets of every man's heart, who doth enlighten every man that cometh into the world, with which he shall see when he doth evil, and when he doth wrong, which is his condemnation that hates it; but he that loves the light, which he is enlightened withal, and believes in it, shall receive the light of life.

And all you makers of images, and makers of baubles and toys to please the lusts and vanity of people, repent, repent, lest God consume you with the vanity; repent, lest God lay you in the dust with them, and make you like unto them. And all you that delight in fine houses, and apparel, and the eyes are fixed in those things, repent, lest God destroy you with them. And all you star-gazers and tellers of fortunes, and drawing people to gaze after your fancy more than after the Lord, repent, and be silent, and cover your lips, and give over your witchcraft, lest God cut you off, and destroy you, and make a sudden end of you for your heap of confusion, that hath long reigned and ruled against the Lord; God's arm is turned, with which he will gather his people to himself: the furnace is prepared, the oven is provided, and the high build-
ings shall be laid low, and the cities waste, and without inhabitants: the Lord God is bringing his people to his city, and many are in their way wandering to it; and many are entered into their rest. Therefore to you repenting ones is this, and to you unrepenting ones that you may come to see the way hither, out of the earth, into the righteous way and path of life, which leads to God the father of life: and to you this is the word of the Lord God, from him that dwells in that which comprehends the world, and answering this, shall be with that of God in every one of you.

G. F.

Have not ribbands, jewels, images and baubles carried away the eyes and hearts of people, which bringeth them to lose sincerity? O repent ye whose hearts and eyes are given to vanity, lest the Lord come upon you like mortar and clay, and tread you to pieces like potsherds.
THE WOMAN LEARNING IN SILENCE,

OR THE

MYSTERY OF THE WOMAN'S SUBJECTION TO HER HUSBAND.

As also the Daughter prophesying, wherein the Lord hath fulfilled and is fulfilling what he spake by the Prophet Joel: "I will pour out my spirit upon all flesh," &c. Given forth by George Fox.

* Quench not the Spirit." "Despise not Prophesying."—1 Thes. 5. 19, 20.

Let your women learn in silence, with all subjection; here is a silent learning, a learning in silence; I suffer not a woman to teach, nor to usurp authority over the man, but to be silent; there she is to learn, in the silence, and not to usurp authority over the man, but ask her husband at home. That which usurps authority, the law takes hold of, but if you be led by the spirit, then you are not under the law;* so I permit not a woman to speak in the church, as saith the law: so let the woman learn in silence with all subjection; but I suffer not a woman to usurp authority over the man, but be in all silence; for Adam was formed, then Eve, and Adam was not deceived, but the woman was in the transgression, (read 1 Tim. 2.) Nevertheless she shall be saved in child-bearing, if she continue in faith and charity, and holiness, with sobriety. Let your women keep silence in the church, for it is not permitted them to speak, but they are commanded to be under obedience, as also saith the law, the women are to be under obedience, and to be silent, and not to speak in the church, as also saith the law, which doth not permit it: but Christ in the male, and in the female is one, which makes free from the law: "I will pour out my spirit upon sons and daughters, and they shall prophesy:" and if they will learn any thing, let them ask their husbands at home, for it is a shame for a woman to speak in the church, which the law forbids, (and commands silence;) it is a shame to suffer them to speak in the church. What? came the word of God out from you, or came it unto you only.

Paul, according to the measure given to him, in all his epistles;† speak-

* Gal. 5. 18.
† 2 Pet. 3.
ing in them of things of which some are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction: you therefore, beloved, seeing you know these things, beware lest you also be led away with the error of the wicked, and fall from your own steadfastness, but grow in grace, and the knowledge of our Lord Jesus Christ, who is the end of the law for righteousness sake. Peter, who was unlearned in the letter, yet learned of Christ, says, such as were unlearned wrest the scriptures, and the epistles, being unlearned. The Scribes, Pharisees, great Rabbies, and doctors knew not the scriptures, being not learned of Christ, he who was the life of the prophets, and the end of the law, whom Peter was learned in, knew and preached, whom they knew not: so here the unlearned, who were in the life, confounded all the learned out of the life, and learned of him by whom the world was made, who comprehended all the learning that was in the world; so the unlearned wrest, they are to learn in silence, and not to speak, as saith the law, but learn of Christ their husband who makes free from the law, Christ in the male, and Christ in the female.

Husbands love your wives, and be not bitter against them. Wives submit yourselves to your husbands as unto the Lord: the husband is the head of the wife, even as Christ is the head of the church, and is the saviour of the body; therefore as the church is subject to Christ, so let the wives be subject to their own husbands in every thing. Husbands love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it a glorious church, without spot or wrinkle, or any such thing, that it should be holy and without blemish: so ought men to love their wives as their own bodies; he that loveth his wife, loveth himself; for no man ever hated his own flesh, but nourisheth it, and cherisheth it, even as the Lord the church, for we are members of his body, of his flesh, and of his bones; for this cause shall a man leave his father and mother, and be joined to his wife, and they twain shall be one flesh: this is a great mystery, I speak concerning Christ and the church;* he that hath an ear, let him hear this great mystery; now the unlearned men wrest it, and the unestablished, who know not this great mystery; you that are ignorant of the Lord’s work, and the voice of his prophets, who are wondering at the prophesying of the daughters, who make yourselves ignorant of the scriptures, and are wondering at the Lord’s prophets, his daughters, which Joel the Lord’s prophet spoke of from the Lord, and saith the Lord to him, I am the Lord your God, and none else, and my people shall never be ashamed: it shall come to pass

* Eph. 5.
after those days, I will pour forth my spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, and young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit, saith the Lord.

Here all may see the spirit of the Lord not limited, but upon the handmaids and the servants is the Lord’s spirit poured, and to be poured, and many thousands of servants and handmaids witness the spirit of the Lord poured upon them, the word of the Lord fulfilled, and upon the sons and daughters will the Lord pour out his spirit, and they shall prophesy, and many daughters and sons, and young men and old men, witness the spirit of the Lord upon them poured out, that visions are seen, old men dream dreams, and young men see visions, and their sons and their daughters do prophesy, Joel 2. 28; and in Acts 2. the apostles there did gather together, waiting upon the Lord, and the Holy Ghost fell upon them, that were to wait for the spirit. This prophecy of Joel they saw the fulfilling of, yet to the world they were as men drunk; and so here the apostles witnessed the fulfilling of the prophets, who are witnesses of Christ, whom the apostles did give testimony of, and did speak of the daughters prophesying; and Philip had four daughters that did prophesy, which the apostle did not forbid; and saith the apostle, despise not prophesying: here the prophet Joel was not against the daughters prophesying, nor the apostles were not against it, but said, despise not prophesying; and saith the Lord, 1 Chron. 16. 22. touch not mine anointed, and do my prophets no harm: so you that persecute the daughters, on whom the spirit of the Lord is poured, and believe them not, you are they that despise the prophets, and despise prophesying, and so have broken the apostles' command, who saith, despise not prophesying, and shew that you are out of the prophets' doctrine, and the apostles' doctrine, standing against the promise of God with all your might, who saith, he would pour forth his spirit upon all flesh, and his daughters should prophesy; and how can you be established, that believe not the prophets? for believing the prophets they came to be established, as you may read, 2 Chron. 20.

So how ignorant of the prophets and promises of God do they, called teachers of the world, make themselves manifest, and how in darkness they appear to the children of light, 1 Thes. 5. 20. And you that despise prophecy, and cast the daughters and sons, servants and handmaids into prison, who witness the spirit of the Lord God poured forth upon them, you shew that you be out of the apostles' doctrine, and to be strangers to the spirit the scriptures were given forth from, and are ignorant of the church the apostle speaks of, who saith let the prophets speak two or three, and let the others judge, and if any thing be revealed to one that sits by, let the first hold his peace, for you may all prophesy one by
one, that all may learn, and all may be comforted, and the spirit of the prophets is subject to the prophets, for God is not the author of confusion, but of peace, as in all the churches of the saints. This order was in the church of the saints, the prophets to speak two or three, and the others to judge; and if any thing was revealed to another that sat by, the first held his peace: they might all prophesy one by one, that all might learn and be comforted, and the spirit of the prophets was subject to the prophets, and this was order, and not confusion, in all the churches of the saints, which is disorder and confusion in the churches of the world, who cannot endure a daughter to prophesy, for a daughter might prophesy, and a daughter is a prophetess, whom the spirit of the Lord is poured forth upon, and a son a prophet; for you never read that any of the prophets or apostles were against the daughters which had the spirit of the Lord poured forth upon them, but a daughter might prophesy in the church: for let your prophets speak two or three, and I will pour out my spirit upon all flesh, and your daughters shall prophesy.

So you that despise prophesying, despise God's command, and are out of Moses's light and life, who said, would to God all the Lord's people were prophets, Numb. 11. 26, 27, 28. and daughters are the Lord's people; and when they were prophesying in the camp, there ran a young man and told Moses, and Joshua the son of Nun, the servant of Moses, and one of his young men answered and said, my Lord forbid them; but Moses said unto him, enviest thou for my sake? Would to God all the Lord's people were prophets, and that the Lord would put his spirit upon them. Now mark Moses's answer, how far Moses was from limiting the spirit, that he would have the Lord's spirit put upon them all, and said, would that all the Lord's people were prophets. Now hear you magistrates, priests and people, which do put into prison sons and daughters for prophesying, and the Lord's people, you shew a contrary spirit, you shew a spirit that hath erred from Moses's spirit, who cannot endure that the spirit of the Lord should be poured upon them, that they should prophesy, but would limit it to learned men, old books, and authors. And Anna the prophetess, the daughter of Phanuel, which was about four-score and four years of age, came into the temple, who served God with fasting and prayer night and day, she spake of Christ to all them that looked for redemption in Jerusalem.* Here was a large testimony borne of Jesus by Anna the prophetess; here you may see a daughter which did give testimony of Jesus, which would be, and is a wonder in this our age, to see a woman of four-score years of age to speak of Jesus to all them that look for redemption in Jerusalem, as she did; put her in prison, would the wicked ones say, into prison with her would the priests say.

* Luke 2. 36, 37, 38.
And Paul, the minister of God, in Phil. the 4th, there he entreats his true yoke-fellow to help those women which laboured with him in the gospel, as you may there read. The women were joined with the other fellow-labourers, whose names are written in the book of life; and in Rom. 16. there you may see Priscilla and Aquila, Paul’s helpers in Christ Jesus, who for his life laid down their necks; here the wife Priscilla was an instructor, and was one of them that laid down their necks, and a helper in Christ Jesus; she and Aquila took Apollos, and expounded to him the way of God more perfectly;* one who taught in the synagogue was instructed by her and him in the way of God more perfectly; at these you synagogue-teachers scoff, to be instructed by a woman, and you that forbid a woman to speak that hath the spirit of the Lord, you forbid scripture; for Aquila and Priscilla had a church in their house, and the church in Priscilla and Aquila’s house was to be greeted,† who were instructors; and in the aforesaid chap. Acts 18. he that was speaking boldly in the synagogue, witnessing Christ the second priest, the end of the first priesthood, that took tythes, the law, the offering, and the temple, Priscilla and Aquila expounded to him the way of God more perfectly, and the apostle Paul, a minister of the Lord, who witnessed the daughter’s prophesying, saith, I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, that you receive her in the Lord as becometh saints, that you assist her in what business she hath need of, for she has been a succourer of many, and of myself also:‡ this was Phebe the sister, the servant of the church, which was to be received in the Lord, and assisted in whatsoever business she had need. And saith the apostle, as touching Priscilla and Aquila his fellow-labourers in Christ Jesus, who laid down their necks for his life, unto whom he gave thanks, and not only did give thanks, but also all the churches of the Gentiles. Here you may see the account Aquila and Priscilla were in, who laid down their necks for the apostle, how thank-worthy they were; and Mary, in verse 6. was to be greeted, who bestowed much labour on the apostle.

You that cannot own the prophesying of the daughters, the women-labourers in the gospel, you are such as the apostle speaks of in the same chapter, which serve not the Lord Jesus Christ, but your own bellies, and by good words and fair speeches deceive the hearts of the simple,§ for the obedience of these was gone abroad, which the apostle speaks of, and your disobedience is gone abroad to the apostles’ doctrine, who cannot endure the prophesying of the sons and daughters, whom the spirit of the Lord is poured upon;|| and Mary Magdalen saw Jesus after his

resurrection, which on the first day of the week came to the sepulchre, and when she saw Jesus, she knew not that it was he, and said unto him, master; Jesus saith unto her, touch me not, for I am not yet ascended to my Father, but go unto my brethren, and say unto them, I ascend unto your Father, and my Father, unto your God, and my God. Mary Magdalen came and told the disciples that she had seen the Lord, and he had spoken these things unto her; the same day at evening, being the first day of the week, the disciples were assembled, Jesus came and stood in the midst, and said, peace be amongst you. Now here all may see that it was Mary Magdalen that was sent to declare his resurrection, and she was to tell the brethren (the disciples) whither Christ was to go, to his Father, and our Father, his God, and our God, where her testimony was received. Now you that make a scoff and a wonder at a woman's declaring, you may see that it was Mary that first declared Christ after he was risen.

So be ashamed for ever, and let all your mouths be stopped for ever, that despise the spirit of prophecy in the daughters, and do cast them into prison, and do hinder the women-labourers in the gospel; and saith the apostle, Christ in the male and in the female; and if Christ be in the female as well as in the male, is not he the same? And may not the spirit of Christ speak in the female as well as in the male? Is he there to be limited? Who is it that dare limit the holy one of Israel? For the light is the same in the male, and in the female, which cometh from Christ, he by whom the world was made, and so Christ is one in all, and not divided; and who is it that dare stop Christ's mouth? that now is come to reign in his sons and daughters, Christ in the male, and Christ in the female? and you that will not have him to reign in the female as well as in the male, you are against scripture, and will not have him to reign over you;* for that male in whom Christ doth reign, rule and speak, he will own Christ in the female, there to reign, to rule and speak, and come to see the apostle's doctrine, a minister of Christ and of God, and not made by the will of man, who said, that Christ was in the male and in the female, Christ all in all, and Christ in you, except you be reprobrates. Now you that be reprobrates, in whom Christ doth not reign nor rule, cannot endure that Christ should be in the female nor in the male, but them you will haul into prison, and yet profess the words, as the Pharisees did, to whom Christ said, I was sick, and in prison, and ye visited me not; and I was naked and hungry, and ye clothed me not, nor fed me: now they which might have scripture, and would not have Christ to reign, said, when saw we thee in prison, or naked, and hungry, and we clothed thee not, or visited thee not? inasmuch as you did it not to the least of

* 2 Cor. 13.
these, you did it not unto me, said Christ. So if they who visited him not in prison, who might have the scriptures to talk of, of Christ that was to come, as you have of Christ which is come, and would not have him reign, as you will not now; such were to go into punishment prepared for the devil and his angels: if such punishment came upon them that visited him not, when he was cast into prison, what will come upon you that do cast him into prison?

But Christ is come to reign, he by whom the world was made, who was before the world was made, who now reigns in his sons and daughters, and in the male and in the female, that the glory is seen that the Son had with the Father before the world began, which glory those males and females that receive Christ do see, and the spirits of the prophets are subject to the prophets, whether it be son or daughter that prophesies, for the spirits of the prophets are subject to the prophets, and the prophets may speak one by one in the true church, and the daughter may prophesy as well as the son. Now every one having a light from Christ Jesus, the Son of God, him by whom the world was made, being turned to the light, turned to Christ, him by whom the world was made, sees him the prophet, whom God hath raised up, which Moses spoke of, who is the end of the prophets, and with the light sees Christ, the gift of God, the promise of the Father; and receiving him, you will see with the light such as act contrary to the light, which they are lightened withal, what portion is due to them, who contrary to the light do act, which comes from Jesus Christ; and with the light you will see the promise of life to them that walk in the light, that comes from Jesus, and every one receiving the light which comes from Christ, may receive the spirit of prophecy, whether they be male or female, and the spirit of prophecy is the testimony of Jesus; if male and female have received the testimony of Jesus, they have received the spirit of prophecy.
A DECLARATION CONCERNING FASTING,

AND THE

PRAYER THAT GOD ACCEPTS.

Given forth by G. F.

To all you that be keeping fasts, who smite with the fist of wickedness, and fast for strife and debate; against you hath the voice cried aloud like a trumpet. Now to you, and to all, that you may come to know the true fast, which is accepted, and the fast which is in the strifes, and the debate, and smiting with the fists of wickedness; which fast is not required of the Lord: behold, in the day of your fast you find pleasure, and exact all your labour; behold, mark, take notice, you fast for strife and debate, to smite with the fists of wickedness, you should not fast as you do this day, to make your voice known on high; is it such a fast that I have chosen? saith the Lord; a day for a man to afflict his soul; is it to bow down his head like a bulrush, to spread sackcloth under him? Wilt thou call this a fast, and acceptable day to the Lord? Consider, all you that do fast, see if yours be not hanging down the head for a day like a bulrush, and is in strife and debate, and to smite with the fists of wickedness, whose voice you make to be known on high, but this fast is not with the Lord accepted; but that which leads you from strife, from debate, from wickedness, which is not the bowing down the head as a bulrush for a day, and yet live in exacting and pleasure, this is not accepted with the Lord, but that which separates from wickedness, debate, strife, pleasures, smiting with the fists of wickedness, that which separates from that, brings to know the true fast, which breaks the bonds of iniquity, and deals the bread to the hungry, brings the poor that are cast out to his own house, and when he sees any naked he covers them, and hides not himself from his own flesh; here is the true fast which separates from them, where the bonds of iniquity are standing, and the heavy burden of the oppressed remaining, and the yoke not broken, who deal not the bread to the hungry, and bring not the poor to their own house, and see the naked, but let him go unclothed, and hide themselves from his own flesh; yet such will make their voice to be heard on high, as Christ speaks of the Pharisees, which sounded a trumpet before them, and disfigured their faces, to appear to men to fast, but the bonds of iniquity were standing, strife and debate were standing, striking with the
fist of wickedness standing, that made their voice heard on high, who had their reward.

But that which brings to the true fast, which appears not to men to fast, but unto the Father which sees in secret, and the Father that seeth in secret shall reward it openly. This fast separates from the Pharisees' fast, and them that bow the head for a day like a bulrush; and this is it which brings to deal the bread to the hungry, and to clothe thine own flesh when thou seest them naked, and bring the poor to thine house, and to loose the bonds of wickedness; [mark,] this is the fast, and to undo every heavy burden; [mark again,] and to let the oppressed go free; this is the fast, and to break every yoke; and thou that observest this fast, then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward; then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, here I am; if thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity, and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light arise in obscurity, and thy darkness be as the noon-day; the light brings to know this fast, and walking in it, this is kept, and he that believeth in darkness abides not.

And again, the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring whose waters fail not; these are they which are guided with the light, which comes from Christ where the springs are.

And again, they that shall keep this fast, shall build the old waste places, thou shalt raise up the foundations of many generations, and shalt be called the repairer of the breach, the restorer of the paths to dwell in: that which gives now to see the foundation of many generations, is the light which separates from all which is out of the light; and they that go out of the light, though they may pretend a fast, bowing down the head for a time, yet they are far from this fast, and him that doth raise up the foundation of many generations, and is a repairer of the breach, and restorer of the paths to dwell in; that which doth give to see this foundation of many generations; and these breaches that are to be repaired and restored, and the paths to dwell in, is the light, which brings to know the true fast, and where this fast is known, which is from wickedness, from debate, from strife, from pleasures, from exacting, from the voice that is heard on high, from the speaking of vanity, from the bonds of iniquity which breaks every yoke, let the oppressed go free, here the health grows, where the morning is known, righteousness goes forth, the glory of the Lord is the rearward, and the light riseth, and the
soul is drawn out to the hungry, and satisfies the afflicted soul, and the springs of living water are known and felt, the waters fail not, here the Lord guides continually, and the foundation of many generations comes to be seen and raised up, and the repairer of breaches is here witnessed, and the restorer of paths to dwell in.

But all such as be from the light which the prophets were in, with which they saw Christ, and such to be in fasts, where was strife, where was wickedness, where was debate, where was bowing down like a bulrush for a day, lifting their voice on high, and the bonds of wickedness yet standing, and the burthens unloosed, and the oppressed not let go free, and the yoke not broken, the nakedness not clothed, the bread not dealt to the hungry, and the foundation of many generations not raised up until these things before mentioned be broken down, on such the light breaks not forth as the morning, and the Lord hears not that, and such have their reward, and such their iniquities have separated them from their God, and their sins have hid his face from them that he will not hear, and such their hands are defiled with blood, and their fingers with iniquity, whose lips have spoken lies, and tongues have uttered perverseness; none called for justice, nor any plead for truth: they trust in vanity, and speak lies, and conceive mischief, and bring forth iniquity, they hatch cockatrice eggs, and weave the spider’s web; he that eateth of their eggs dies, and that which is crushed breaks out into a viper, their web shall not become garments, neither shall they cover themselves with their work; [mark and take notice.] their works are works of iniquity, the act of violence is in their hands, their feet run to do evil, they make haste to shed innocent blood, their thoughts are thoughts of iniquity, wasting and destruction is in their paths, the way of peace they know not; there is no judgment in their doings, they have made them a crooked path, whatsoever goes therein shall not know peace; [mark.] such go from the light, therefore is judgment far, neither doth justice overtake; and here is obscurity, and here is the walking in darkness, and here is the groping like blind men, as though they had no eyes, and their stumbling at noon-day in the desolate places, like dead men, and here is the roaring like bears, and mourning sorely, like doves, and here judgment is looked for, but there is none, and salvation is put far off, for the light is denied which gives to see it, but here the multiplying of transgression, and their sins testifying against them, and the transgression that was within them, and their iniquities which they knew, in transgressing and lying against the Lord, speaking the things they should not, when they knew with that of God in them, they should not speak it; so departing from the way of God, speaking oppression, revolting, conceiving and uttering forth from the heart words of falsehood; here is judgment turned away backward, and justice stands afar
off, truth is fallen in the streets and cannot enter; yea truth falls, and he that departeth from iniquity makes himself a prey; yea the Lord saw it, and it displeased him.

These are such that are in the fast which God doth not accept, and are not in the true fast of them, whose light breaks forth as the morning; but these are such that be in the false fast, who grope like blind men, and that which gives to know the true fast and the false fast, is the light, that gives to see each, where the true judgment is, and the iniquity standeth not, nor the transgressor, nor the speaker of lies, but that is judged and condemned with the light, which makes it manifest; and who be in this fast when they call upon the Lord, the Lord will answer them, here am I; and here truth is pleaded for, and falsehood flies away, but who be out of this fast in the perverseness, their tongues uttering perverse things, are stumbling and groping like blind men, which be from the light, in the iniquity, which separates from God, who hides his face from them that he will not hear; going from the light, goes from the Lord and his face; so this is it which must be fasted from, for this is it which separates from God, and here comes the reward openly, which condemns all that before mentioned, which is contrary to the light, injustice, iniquity, transgression, vanity, and that which brings forth mischief, which hatcheth the cockatrice eggs, and weaves the spider's web; he that eateth of these eggs dieth, [mark.] that which is crushed breaks out into a viper; [mark again.] their web shall not become garments, neither shall they cover themselves with their works of vanity, acts of violence is in their hands, this is all from the light in the wickedness; their feet run to do evil, make haste to shed innocent blood; their thoughts are thoughts of vanity, wasting and destruction is in their path, this is all from the light: again, the way of peace they know not, there is no judgment in their goings; they have made them crooked paths, whosoever goes therein shall not know peace: [mark.] who goes in their way, that know not the way of peace, shall not know peace, whose path is crooked, where there is no judgment in their goings; [take notice.] no judgment in their goings; and this is all from the light, which manifesteth that which is to be judged, where the covenant of peace is known, where all that which is contrary to that before mentioned, is kept out; so all who live in those things before mentioned, contrary to the light in the false fast, they may mark their path, and behold their reward, who be out of the light, stumbling and groping like blind men; and they that be in the true fast, are from all them separated, their words, their actions and fruits, and their fast, whose fast breaks the bonds of iniquity, and whom the Lord hears, and to whom righteousness springs forth, and goes before them; the glory of the Lord is the rearward.
THE

PROMISE OF GOD PROCLAIMED:

Which is Christ, the everlasting Covenant of God to the Jews, Gentiles, and all People upon the Earth, of which God spoke by his Prophets, and was preached by the Apostles, and by his Servants and Messengers, sent forth since for Barbadoes, New England, Virginia, the East and West Indies, and the South and North Parts of the World, to go to them all.—By G. F.

The promise of the most high God, that lives for evermore, which he promised to the Gentiles by his prophets in the days of old, Isa. 11. 10. the earth shall be full of the knowledge of the Lord, as the waters cover the sea, [mark,] and in that day, [mark,] there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, [mark,] to it shall the Gentiles seek, and his rest shall be glorious.

Behold, saith the Lord God, that lives for ever, behold my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, and the isles shall wait for his law, he shall bring forth judgment to the Gentiles, [mark,] judgment to them, though they lived as the wild beasts; this is the promise which setteth up judgment in the earth, and the isles shall wait for his law; he that creates the heavens, the Lord God, and he that spreadeth forth the earth, and that which cometh out of it, and he that giveth breath unto the people, and spirit to them that dwell therein, and hath called his covenant in righteousness, and will uphold his hand; I will give thee for a covenant of the people, and a light to the Gentiles, to open the blind eyes, and to bring the prisoners out of the prison, and them that sit in darkness, out of the prison house. Isa. 42. 1, 6, 7.

The Lord he will not give his glory to graven images, and his covenant of light is a new thing, he will bring to pass in the earth, who measures the waters in the hollow of his hand, and meteth out heaven with a span, and comprehends the dust of the earth in a measure, and weigheth the mountains in scales, and the hills in a balance, the mighty God of heaven and earth, that is the God of the spirits of all flesh, who hath all souls in his hand, God that lives for ever and ever, whose hand is his power, all nations are as a drop of a bucket, and are accounted as the dust of a balance; behold he taketh up the isles as a very small thing, all nations before him are as nothing, and they are accounted to him as
less than nothing, and vanity, then to whom will you liken God, that lives for ever and ever. Isa. 40.

And the living God saith, concerning Christ, his covenant, is it a light thing that thou shouldest be my servant, to raise up the tribes of Jacob and restore the preserved of Israel? I will give thee for a light to the Gentiles, [mark,] the heathen, which shall gather Israel, and be my salvation to the ends of the earth, to him that the nations shall abhor, and man shall despise, but thou shalt say to the prisoners go forth, and to them that be in darkness, shew yourselves, then the heavens shall sing, and the earth shall be joyful, Isa. 49. I will lift up my hand, saith the Lord God, that lives for evermore, to the Gentiles, [mark,] the heathen, and set up my standard to the people, verse 22. and thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and the desolate cities shall be inhabited, Isa. 54. [mark,] the Gentiles shall inherit the seed, and so become heirs; and this is the covenant, saith the Lord God, that lives for ever, my spirit that is upon thee. Isa. 59. 21.

Arise, shine, for thy light is come, and the glory of the Lord is risen, the Gentiles shall come to thy light, and the kings to the brightness of thy rising, and thou shalt see and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted, [mark the sea,] unto thee, and the force of the Gentiles shall come unto thee, and these shall shew forth the praises of the Lord, that lives for ever, and the isles shall wait for me, saith the Lord. Isa. 60. 2, 5.

And saith the Lord, that loves judgment, that makes the everlasting covenant with the Jews, their seed shall be known among the Gentiles, and their offspring among the people; rejoice in the Lord my soul, and be joyful in God that lives for ever, for he clotheth me with a garment of salvation, and covereth me with the robes of righteousness, who causeth righteousness and peace to spring forth before all nations; the Gentiles shall see thy righteousness, and all kings thy glory, and righteousness shall go forth as brightness, and salvation as a lamp that burneth, the Lord God shall be an everlasting light unto thee, and thy God thy glory, and the Lord God shall be thy everlasting light, and the days of thy mourning shall be ended, and thy people shall be all righteous, and they shall inherit the land for ever, the branch of my planting, the work of my hand, that it may be glorified for ever, a little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in its time. Isa. 60. 61, 62.

I will gather all nations and tongues, saith the living God, and they shall come to see my glory, and I will set him for a sign among them, to the isles and them afar off, that have not heard my fame, and they that heard my glory shall declare my name among the Gentiles; as the
new heavens and the new earth, that I make shall remain before me, saith the Lord, so shall your seed and your name remain, Isa. 66. 10, 22. for thou O Lord that made the heavens, the Gentiles shall come unto them from the ends of the earth, and say surely our fathers inherited lies, wherein there is no profit, Jer. 16. here the Gentiles come to see their own vanities, with the light that comes from God; proclaiming among the Gentiles, saith the mighty God, let the heathen be awakened; come all ye heathen and gather yourselves together, let the heathen be awakened and come up to the valley of Jehosaphat, for there I will judge them round about; for the harvest is ripe and the press is full, and the sickle is ready, Joel 3. and my name shall be great among the heathen, saith the Lord of hosts, from the rising of the sun to the going down of the same, shall my name be great among the Gentiles; in every place shall incense be offered to my name. Mal. 1.

Mat. 12. He shall shew judgment to the Gentiles, and he shall not strive, a bruised reed he will not break, nor the smoking flax he will not quench, and shall bring forth judgment to the Gentiles; and Simeon prophesied, who said his eyes had seen his salvation, a light to enlighten the Gentiles, and the glory of Israel. Luke 2.

The Lord sent Paul after he had opened his eyes, and had chosen him to bear his name among the Gentiles, and many of the Gentiles received the word of the mighty God through Paul, and God granted repentance unto the Gentiles unto life, and the Gentiles glorified the word of the Lord, as many as knew the life eternal, and the Gentiles besought the apostles to preach the word. Acts 13. And Christ suffered and rose again, that he might shew light to the people and the Gentiles, according to the prophets, Acts 26. and so many of the Gentiles were called in the days of the apostles, and came to see the glory of God.

And the Gentiles that sought not after the righteousness, have obtained the righteousness of faith, and the Gentiles did by nature the things contained in the law, which judged the Jews, that had the law, Rom. 2. for both Jews and Gentiles were concluded under sin, that he might have mercy upon all, and God was the God of the Gentiles as well as of the Jews, Rom. 3. so glory and honour is to the Jew and Gentile, that doth seek the glory and honour and eternal life; and that the Gentiles might glorify God for his mercy, as it is written, for this cause I will confess thy name among the Gentiles, and sing forth thy praise; and Isaiah saith, there shall be a root of Jesse, [mark] that shall arise and shall reign over the Gentiles, and in him shall the Gentiles trust; and God revealed his Son in the apostles, that he might preach him among the Gentiles, who is now revealed that he might be preached, and the blessing of Abraham might come upon the Gentiles, that they might receive the promise of the spirit through faith, Gal. 14. 3. that the Gentiles should be heirs
and partakers of the promise of Christ by the gospel, Eph. 3. to whom God would make known what is the riches of his promise to the Gentiles, Christ in you the hope of glory, Col. 1. 26. and great is the mystery of godliness, God manifested in the flesh, preached unto the Gentiles, believed on in the world, 1 Tim. 3. 16. that it might be fulfilled that was written, the land of Zebulon and Napthali by the sea coasts beyond Jordan, Galilee of the Gentiles, spoken of by the prophet Isaiah, they that sat in darkness and the region and shadow of death, to them light sprang forth, Mat. 4.

Paul in his confession said, he was sent to open the eyes of the blind, and to turn people from darkness to light, and from the power of Satan unto God, this he confessed before the heathen rulers, for which they thought he had been mad, which preached to the Gentiles repentance, to turn to God from dead works, Acts 10. 11. and Paul declared in the midst of Mars-hill the unknown God, which set all the heathen in an uproar, Acts 17. 22.

And the Lord put on righteousness as a breast-plate, and the helmet of salvation upon his head, and the garments of vengeance, for clothing, and was clad with zeal as a cloak. Isa. 59. 17.
AN EPISTLE

TO ALL PEOPLE ON THE EARTH;

Shewing the Ignorance of all the World, both Professors and Teachers, of the Birth that must be Silent, and of the Birth that is to Speak, which declares God; and the Difference between Silence and Speaking, that they may come to an Understanding of themselves, and may know that Christ Jesus, the Light of the World, is their Teacher, or their Condemnation: Also shewing that it was the Practice of many to wait in Silence upon God, to hear his Word, and know his Voice.—By G. F.

You are not come to know the time to keep silence before the time to speak, Eccles. 3. 7. but are such as Jeremiah speaks of, Jer. 23. which use your tongues, and say the Lord saith, when the Lord never spake to you, so you have not known the keeping of silence before the speaking, you are such as say your tongues are your own; you ought to speak, as David speaks of, Psal. 12. so hear what Isaiah saith, sit down in silence, get thee into darkness, O daughter of the Chaldeans, thou shalt no more be called the lady of kingdoms, [mark here,] the lady of kingdoms must come to silence, Isa. 41. verse 4. and you know not to sit in silence in the fenced cities, Jer. 28. but the Lord will put you to silence, and you must witness silence before you come to speak. Kir of Moab was brought to silence, because he was in the night, Isa. 15. And all of you that be of Moab's stock must keep silence, though you had a time to speak, and used your tongues before the time of silence was known, and the tongue of the dumb to sing, and the songs of the temple shall be turned into howling, saith the Lord, and there shall remain dead bodies in every place, and they shall cast them forth with silence, Amos 1. he that hath an ear to hear, let him hear: such as know the seven seals, shall know the silence in heaven. And when I saw the seven seals, there was silence for half an hour in heaven; he that can, read this and understand, Rev. 8. 1. and the apostle said, “Let the woman learn in silence with all subjection, for I suffer not a woman to speak, nor to usurp authority over the man, but to be in silence,” as saith the law, 1 Tim. 2. 11, 12. yet saith the Lord, “I will pour out my spirit upon all flesh, and my sons and my daughters shall prophesy;” Joel 2. Acts 2. and they that are led by the spirit are not under the law; and be swift to hear and slow to speak, saith the apostle; and he speaks of the many unruly and vain
talkers, and such teachers as be out of the faith, and had gotten the form of godliness, which were to be turned away from, which crept in in those days, which were to be silent; so here is a time to speak, and a time to keep silence; “Be silent, oh all flesh before the Lord.” Zach. 2. 13.

Now here is a birth born of the flesh, and this birth born of the flesh, will persecute that birth born of the spirit; now come all to know the birth silent which is born after the flesh, which will persecute, and see ye priests if it be flesh that speaks in you or no; you teachers and professors which say you have not the spirit of God, that gave forth the scriptures, then you have not that birth that they had, so then you have the other birth, the flesh, so you are in the time to keep silence, as Solomon speaks of, else you are of them that Jeremy speaks of, that use your tongues, though the Lord never spoke to you, and you are they that are swifter to speak than to hear, contrary to the apostles’ doctrine, which are the lying prophets, that have not the spirit the apostles were in, that the scriptures were given forth from, therefore you have not that birth and spirit that speaks forth scripture; some were come to the time that they might speak, so holy men of God spake forth the scriptures, as they were moved by the Holy Ghost, and they came to the watching and praying, but the “sacrifices of the wicked are abomination to the Lord, and all that watch for iniquity shall be cut off,” Isa. 29. and the apostles were to wait, and being assembled, they were not to depart from Jerusalem, but to wait for the promise of the Father; and they were to receive the power after the Holy Ghost was come, that they might be witnesses unto Christ.

Now here was a time of waiting, here is a time of receiving, here is a time of speaking: the Holy Ghost fell upon them, that they spoke the wonderful things of God, Acts 2. 2, 3, 4. and these were they that were gathered together with one accord. So where two or three are gathered together in the name of Christ, he is there in the midst of them; and Christ commanded the assemblies that were met together, to wait for the Holy Ghost and the power, not to depart, but to wait for the promise of the Father at Jerusalem. So the saints were not to forsake the assembling of themselves together, but to exhort one another, inasmuch as they saw the day approaching. Heb. 10. And what if you should see such an assembly as was in the days of Ezra? They trembled at the word of the God of Israel, because of the transgression of those that had been carried away, and sat astonished until the evening sacrifice. This would be a wonder amongst you. Ezra 9.

And those that come into a true waiting, the true assembling, they come to the true supplication and praying: what if you did see some sit down, as Job did, seven days, and spake not a word to one another; this would fret the contrary mind, this would make you to wonder, Job 2.
But I say, wait on the Lord, and let them be ashamed that transgress: wait on the Lord and be of good courage, and he will strengthen thy heart; wait thou on the Lord, Ps. 25. and Ps. 27. and rest on the Lord, and wait patiently for him. Fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass. Ps. 37. The Lord will wipe away all tears from all faces, and rebuke the people, the Lord hath spoken it. It shall be said in that day, this is the Lord, lo we have waited for him, we will be glad in his salvation. Isa. 25. The Lord is good to him that waiteth for him, to the soul that seeketh him. And it is good for a man that he should both hope, and quietly wait for the salvation of the Lord. It is good for a man to bear the yoke in his youth; he sitteth alone and keepeth silence, because he hath borne it upon him. Now that which hath acted iniquity must come into the silence, before the just doth come to reign and have dominion. Lam. 3.28. For the earnest expectation of the creature waiteth for the manifestation of the Son of God, and who groan within themselves for the adoption, to wit, the redemption of the body; and are come to that condition, that they do not know what they should pray for, but the spirit maketh intercession with sighs and groans that cannot be uttered; and so come to feel him that searcheth the heart, and knoweth what is the mind, of the spirit, because he maketh intercession for the saints according to the will of God. Rom. 8. And Micah cried against the diviners and teachers for money, and he said he would wait upon the Lord, and he would look unto the God of his salvation, and he would hear him.

Be patient, my brethren, waiting for the coming of the Lord Jesus Christ. The husbandman waiteth for the precious seed of the earth, he hath long patience for it, until he receive the early and latter rain: so be ye also patiently established in your hearts, for the coming of our Lord draweth nigh. Jam. 5. The end of all things is at hand, be sober and watch unto prayer. 1 Pet. 4. The apostles were in labouring, and watching, and fasting. 2 Cor. 6. Now read these three places. And blessed are they who when the Lord comes shall be found watching; verily he shall make them to gird themselves and sit down to eat, and will come and serve them. So blessed is the man that heareth me, and watcheth daily at my gate, watching at the posts of my door. Prov. 8. And Christ said to his disciples; watch therefore, for ye know not what hour the Lord doth come; and watch therefore, for ye know not the day nor the hour, in which the Son of man cometh. Matt. 25. This spake Christ concerning the foolish virgins and the wise, such as had oil in their lamps, and such as had not: therefore look to yourselves you that are faint to go and buy. And what think you of them that Christ bids tarry here and watch with him, and Christ comes and finds them asleep.
and saith, could ye not watch with me one hour? Watch and pray, lest ye enter into temptation. Watch ye therefore, saith Christ, for ye know not when the Lord of the house cometh, lest, when he comes, he finds you asleep: and what I say unto one, I say unto all, watch. Mark 13.

Now mind where the watching is, and the praying is, they are in the light, in that which silences all flesh, for words in that leads from the watch. Therefore come to know the watch set before every one of your mouths, and so to keep that silenced that must be stopped; and so what Christ saith to one, he saith unto all, watch. Now all being upon the watch, all are waiting; and here all men shall come to know the armour against that which will lead us aside. Timothy was to watch in all things, and the saints were to watch and be sober unto prayer. 1 Pet. 4. 7. 1 Thes. 1. Let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night, and they that are drunk, are drunk in the night; but let us who be of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us for wrath, but to obtain salvation by our Lord. The saints were to watch, yea and to stand fast in the faith, and watch in the same with thanksgiving, Col. 2. 4. continuing in praying and watching with thanksgiving. Remember therefore how thou hast heard and received, and hold fast and repent: if therefore thou shalt not watch, I will come on thee as a thief, thou shalt not know what hour I will come upon thee, Rev. 3. 3. [Mark,] who are off from the watch, Christ comes on them so; and they that are out from the watch, are out of the light that comes from Christ. Watch therefore with all perseverance and supplication for all saints. The apostles bid the saints watch, Acts 20. for wolves would come in amongst them; (but he had coveted no man's silver, nor no man's apparel) but such would enter in after the days of the apostles. And such as feared the Lord met often together, and spake one to another, and such the Lord spares in the day he makes up his jewels, as a man spareth his only son that serveth him. And saith the apostle, build up yourselves in the most holy faith, praying in the Holy Ghost. [Mark,] The building up is in that which is holy, in the holy faith, and the praying in the Holy Ghost. Now he speaks of some that speak high swelling words, but themselves living in the hypocrisy, and were gone into the ways of Cain and Balaam, and are they that must know a time of silence; for such build not among the saints, for they are Babylon's stones. So all these high speakers which speak the words of the scriptures out of the Holy Ghost that gave them forth, they be out of that in which the saints pray, and so they that pray out of that are an abomination, they are to be silent; and they that be out of the faith, they be out of that the saints build up one another in, the holy faith. That which is holy gives victory; in that
the saints build up, in that they fear God, so in the faith, in the unity; for it gives victory over the enemy and the impure; for it purifies the heart, and without it man cannot please God, neither can they build up in the unity, nor in the faith that gives the victory, in which is the unity, which is the gift of God by which they please him. That praying is in the Holy Ghost; the scripture was given forth from the Holy Ghost: Stephen, a man full of the Holy Ghost, in his examination, when he spake to the council, he told them that they resisted the Holy Ghost, as their fathers did, and yet they professed the scriptures, but resisted the Holy Ghost. Now all those that have the scriptures, and resist the Holy Ghost, they resist that which gave forth the scriptures, and their gathering and their praying are abomination, and their gatherings are to be scattered.

And therefore all friends, that are come to witness the Holy Ghost and faith, in which the true praying and building is, which gives victory over the world, which is the gift of God, in which you please God, keep your meetings, and being met together, as you are moved, speak; for they spake as they were moved by the Holy Ghost, and as the spirit gave them utterance: and they prayed with the spirit, and it helped their infirmities, for they could not tell what to pray for as they ought: but he that searcheth the heart, knoweth the mind of the spirit that teacheth to pray. And here comes to be known the birth born of the spirit, which God the Father of spirits hears, which is not of that birth born after the flesh, but is with that persecuted.

Now you may see the just man Simeon, Luke 2, who waited for the consolation of Israel, it was revealed to him, he came to see it: and the people gladly received Christ, for they waited for him, Luke 8. 40. now [mark,] that which is not silenced doth not wait upon Jesus but persecutes that birth: but the birth is brought forth, and the light springs, and that is known and seen, that must speak, and that is known that must keep silence. Praises arise to the Lord God for ever, who is exalting the birth born of the spirit, which is feeding upon the bread of life, which is nourished with the life in the bosom of the Lord God of life, and the elder is become servant to the younger. The arm of God reigns above the elder in his kingdom and throne, and God hath fulfilled his promise, and is fulfilling it; and the time to speak is known, and the time to keep silence is known. Now they that are not come to distinguish each birth and each mouth, they do not know the time of silence, and the time of speaking: such are judged for judging the things of God, and are not fit to judge, such as know the peace of God that passeth the understanding, and that which is unspeakable, they know silence in the life and in the spirit of God. This is to be read amongst Friends, and from them to pass abroad through the world.
That which brings to look into the world, into time, captivates. Where is the ground of the spirit of strife and mastery, and the crown that fades and vanishes away? As the life ariseth that stands in God, which gives to feel the crown which is immortal; therefore that which brings you to the beginning, which lets you see before pen, ink or paper, or writing was, in that live, that will let you see the fulfilling of that which was written.

And you that think yourselves above the world, whose wine is mingled with water, who wear the linen and woollen garment, who through pride and ease, and false joys lose the sincerity, whereby an earthen veil covers you, through the lust lived in, a veil of flesh is spread over the whorish and adulterish woman that hath been among you, which brings forth many children, which strives to lay the heritage of the Lord waste; this is but as briars and thorns that set themselves in battle against the Lord, who is a consuming fire, the whole world, which are now stumbling at the light, who have been checked with it and convinced, but now are turned from it; so there stands all the world, giving names one to another, throwing dirt one to another, where the enmity is, and fighting one with another with that weapon that is carnal, and warring one against another, and they that do so, mock one another: and here is the generation of mockers, out of the life, and out of the light, and every one striving for mastery and lordship and authority one over another: but it shall not be so with you who are children of light, disciples of Christ, not of this world, whose kingdom is not of the world, and who come out of strife, come into peace. Therefore all people dwell in that which leads into peace, and out of confusion, for God is not the author of that, but such be out of his life, that hold the truth in unrighteousness.

Come out of the bustlings you that are bustling and in strife one against another, whose spirits are not quieted, but are fighting with words, whose hearts burn against each other with a mad blind zeal, who are up in your wantonness, lightness and pleasures, who set the whole course of nature on fire, among whom the way of peace, and that which is perfect is not known; among whom you have the words of Christ, the apostles and prophets, and the scriptures of truth, who hold it in the unrighteousness, where all spirits are delighted, and the elements come to burn like fire, where is all the masteries and seeking for earthly crowns, and exalting among the people, and gathering parties out of people; wherein stand the several ways and distances of people one from another, and opinions and sects, wherein all come to throw dirt one at another, wherein is the weariness, groans, burdens and travels, and persecuting the just, quenching the spirit, despising prophesying, destroying the meek of the earth and the helpless, and rooting out innocence and simplicity, and de-
stoving it; where enter heats and fires, storms and the many waters, and the sea and the earth, the dragon and the beast, and the false prophets, which was the wonder in heaven, cast down into the earth, which make war against the saints and the Lamb, but over all the Lamb hath got the victory; that which drunk the cup of fornication, and she that gives the cup of fornication, and is that which draws people from the life within them. So there are all the unquiet spirits in the world, and the restless and the wearied; for there is none upon the earth that come to have their spirits quieted, but who come to the light, that Christ Jesus hath enlightened them withal, and so comes every spirit here to have a particular satisfaction and quietness in his own mind, and here comes the weary to have rest in Christ, who hath enlightened them; and there is no one but holds the truth in unrighteousness, until he comes to that of God manifest in him; and so that of God manifested in him, leads his mind up to God, he comes to the quiet and peaceable life and comes to retain God in his knowledge, and his spirit is quieted, and he comes to hold the truth in righteousness, and his mind is not reprobated; and such shall find mercy of God, when their minds are guided up unto God, and their spirits and minds are quieted in silent waiting upon God, and in one half hour have more peace and satisfaction, than they have had from all other teachers of the world all their life time: and here they come to feel that which quiets their minds to God, and they find and feel the way of peace, and come to grow up in that life the scriptures were given forth from, and the life the saints lived in, and spirit which guided their minds up to God the Father of spirits, whereby every particular comes to a particular satisfaction; and all this bustling and teaching in the world for earthly things, men and people shall turn from it; for that is in the earth, it is that which went in Cora's way, and Cain's way, and Balaam's way, which is now standing in the way, which the apostles saw coming in before their decease.

So as you all come to be guided with that of God in you, and to feel that of God in you to guide your minds up to God, you shall come to satisfaction; it leads you up out of the earth to that within, so from all those without, and here comes the glory of the Lord God to be revealed in you: and though you may profess all the scriptures of truth, yet if every particular of you do not come to feel that of God, which God hath manifested in you, and shewed to you to guide your minds to God, you cannot know any of the scriptures; for that opens the words to every particular, and gives to every particular, a particular satisfaction, by which every one comes to pray in the spirit, and sing in the spirit, from which glory is given to God. Now there is no people upon the earth come from the first Adam's state in the earth, drove from God in sin, and death, and unrighteousness, to the second Adam's state, but who come to
the light that enlighteneth every one that cometh into the world: they that will not come to the second Adam from the first Adam, they will not come to the Lord from heaven who is the way to the Father. So they that are not come to the light which doth enlighten every one that cometh into the world, they are in the first state drove from God, from his righteousness, from his wisdom, from the truth, the light, the life, for Christ the light, which doth enlighten every man that cometh into the world, is the way to the Father, the truth, the life, the light, God's wisdom, God's righteousness, the hope of glory, and the power of God, the redemption, the teacher and the saviour, who doth enlighten every man that cometh into the world, who is the way to the Father, which all the world despiseth. And their teaching of people is far from the light which doth enlighten every man that cometh into the world, for they do not own that, being out of God's wisdom in the devilish, that is both earthly and sensual. So this is the state drove from God; God's wisdom brings to God; and all you upon the earth that deny the light that enlighteneth every man that cometh into the world, ye are yet in the transgression in the first Adam, ye are in your own righteousness; for any righteousness, that is not in the light, is your own, for Christ the light is God's righteousness. So every one that cometh into the world being enlightened, which hears not the light, the light which doth enlighten him, he hears not the prophet, which Moses prophesied of; so the light门诊us him, and he is to be cut off from among the people. And so all the world are from Christ the light, from that of God in them; some in the presumption, some in the envy, and that eats them out and slays them; some in the false joy of presumption mount up to heaven, and fall down to the earth again. There are all the minds unestablished in the world, they go from that of God in them, which doth not change, the truth doth not change, which comprehends the world, fathoms the world, the light, which doth enlighten every man that cometh into the world, though he hates it, it is his condemnation.

And you teachers that profess yourselves so to be; give over setting people at enmity one against another, give over your railing and bawling, and backbiting of people in the pulpits; for that is not to preach the word of God, what you have sown, that you must reap, and gather into your barns and treasury; the Lord God sees what stock you are of, who is come to judgment, to judge the great whore, which is adulterated from him, and his judgment is now set, and she hath sat upon many waters, and rivers, and tongues, and people, and languages; and all people come to know Christ your teacher, who saith, learn of me, I am the way to the Father; so the light that doth enlighten every one that cometh into the world, is the new and living way; so you that are come to the light you are enlightened withal, you are come to that which is new, and
living, now as ever it was; therefore all people come to know the light in you, shining in your hearts, to give you the knowledge of God, in the face of Jesus Christ; and all people come to know the heavenly treasure in the earthly vessels; which none do, but they that come to the light, which Christ hath enlightened them withal; and all people come to know the second Adam, the Lord from heaven, above the first Adam, who doth enlighten every man that cometh into the world; none knows him, but who owns the light, which brings them out of the first Adam's state, out of the earthly into the heavenly; and all people come to know God's word in your hearts, there to obey it, and there mind to do it, this is the word of faith preached; the ministers of the letter may keep you reading the letter without you, and telling you of the letter without you, but they cannot endure, (who deny the light) talking of the word within them in the heart; for seeing God's word in the heart to obey it, you come to know that which the prophets and apostles witnessed, the word of life which became flesh, which is Christ in us, know him in you all upon the earth, then you will not be reprobates, for if Christ be in you, the body is dead because of sin, and you are alive to righteousness; and all people come to know the new covenant that God hath prophesied of by his prophets, and Moses wrote of, and the apostles were witnesses and enjoyers of, the everlasting covenant; and knowing the end of the first covenant, know this covenant which is everlasting, the new covenant with God and his people for ever: his law is in their hearts, that you need not say one to another, know the Lord, that you may come to enjoy the thing the scripture speaks of; and all people know the mind of Christ (which none can but who come to the light, he hath enlightened them withal,) that you may come to be of one mind, heart and soul; and all people wait to receive the spirit of Christ Jesus, which if you have not, you are none of his; and all people come to live in the power of godliness; many may have the form, but deny the power, and be against it, in them that declare it; and so you will come to live in the gospel.

And all people come to the light which every one of you is enlightened withal, that is come into the world, that you may come to the second Adam, from the first Adam; that you may have your sins and transgressions blotted out; and all people come to know the wisdom which is from above, which is above all the earthly, sensual, and devilish, which is below; none owns this, but who owns the light, which enlightens every man that cometh into the world; and all people come to know Christ in you the hope of glory, which hope of glory, Christ destroys the hope of the hypocrite, which hope purifies, even as he is pure. Now come to know this hope, Christ in you, distinguished from your own hope, which hope is a mystery; and all people come to know the anointing that
abideth in you to teach you; and as you continue in that, which abideth in you, you come to know the Father and the Son, and none come to know the anointing abiding in them, but who come to know the light Christ hath enlightened them withal; nor none abide with the Son, but who continue in the light Christ hath enlightened them withal: therefore all come to know the anointing in you, that you might come to know that which teacheth you to continue with the Son, where you need no man to teach you; for God is coming to take his people off from the teachings of men, and to teach his people himself, and the Lord's children shall be taught of him; and they shall cease from man, whose breath is in his nostrils, and come to know their strength renewed, and come to know the prophet's life, and the spirit he was guided withal; and all people come from the world's churches, and come to know the church that is in God, the Father of our Lord Jesus Christ, which is the pillar and ground of truth, where there is neither spot nor blemish, nor any such thing, out of all strife and contention of this world, and come to know the power of that world, where there is no end; and oh people! be not surfeited with the cares of this life, neither overcharge your hearts with the deceitfulness of riches, but mind the power of an endless life; and cease from all these teachers which teach for earthly things, who are such as keep you in the earth, and in sin, and teach people must be in sin while they be upon the earth, and so make the covenant of God of none effect, ministers of unrighteousness, and still in their transgressions, and make Christ's dying in vain, and the one offering of no value, which hath perfected for ever all them that are sanctified, and his blood of none effect, which cleanseth from all sin; but the ministry of righteousness is manifested, which lets you see the effect of the blood of Jesus, and of the everlasting offering, which you made of none effect; and so they turn your minds to the light, Christ Jesus hath enlightened you withal, that with it you might see yourselves, and see Christ when he comes, and with it be justified from all sin; and come into the unity one with another, and have the love of God, and peace of God shed in your hearts, and come out of strife one with another about words and forms of things, and jangling about scriptures; but come to that of God manifest in you, that you may know the life that gave forth the scriptures; the synagogue, temple, and priest that takes tythes are to be denied by all such that witness Christ come, and the second priesthood, and the Jews' sabbath also; for all that uphold these things are nominal christians that teach for filthy lucre, and seek for the fleshe, and divine for money, and bear rule by their means, that stand praying in the synagogues, having the chiefest place in the assembly, and are called of men, masters; for all these the prophets and apostles cried against, and they that hold them up are to be denied. All people upon earth that ever come to the knowledge of
the true God, must own the light of Christ Jesus within them, which light is but one in all men, and brings into oneness all that believe in it.

All the world's teachers, people, and professors, you are far from silence, and the silent meeting together, and waiting upon the Lord in silence, you have too much flesh in you, which speaks, and so are too full of words, which are not your own, and not owned of others, for you are out of the life of them, who know a silence of the flesh, and a waiting upon the Lord in silence, to hear his still voice, and to hear his voice behind them, saying, this is the way, walk in it, and to have the mind stayed upon God, and to be guided by God, and to be led with the spirit of God into all truth, when they do not speak words outwardly: first, the spirit leading, then words from the spirit, and thus the spirit is not quenched in son nor daughter, in handmaid, nor servant. The false teachers, false prophets, and false apostles used their tongues, they got the form of godliness, but denied the power, for which they are to be turned away from, and who said, the Lord saith it, when the Lord never spake to them, neither stood in his council; had they, they should have stood silent, and waited upon God; but they that use their tongues and say, the Lord saith it, when the Lord never spake to them, they were not silent, which the Lord said should be silent, and likewise them that went in Cain's way, and Core's way, and Balaam's: that spake the high thing in hypocrisy, and likewise promise liberty, while they themselves were servants to corruption, and these were against them that waited upon God, and these should be silent; therefore now in this age, they that use their tongues and say the Lord saith it, when the Lord never spake to them, have the form of godliness, but deny the power, and speak the high words, but they themselves are in the hypocrisy, and in Cain's and Balaam's way, and Core's way, separated from the spirit that gave forth scriptures, and so from God the Father of spirits, professors and teachers; such are angry and offended at them, that in silence wait upon God in his council, and patiently wait upon him, whose hearts pant after God, when there is never a word spoken, whose souls hunger after righteousness, when there is never a word spoken; who receive strength and blessing from God, the living mercy, the sure mercies of David, yea a hearkening diligently, whose souls come to live, hence is a silent waiting and diligent waiting upon God, and a silence in heaven, yea and the peace upon the earth, and the good will towards men witnessed.

Now they that be exalted above their measure of the spirit of God manifest in them, such glory in the expressions, glory in words, and feed upon them more than life, and delight in words and methods, and curiosity in speech; and this is that which is offended at silent waiting upon God, which looks at high expressions, and is fuller of them than life, that feeds the birth that must be silent, that is born of the flesh, so there

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is the time to be silent. This is the word of the Lord God to you all, that you may all come to that which God doth manifest within you; it will let you see the birth that must be silent, and bring you to be silent, and to wait to receive teaching from God, then what is said, you may declare from the Lord of Heaven most high: Cain was the first birth, and Esau and Ishmael was the first birth; now tell Cain the envious murderer of a silent meeting or waiting upon God, when he is a vagabond from that of God in him, and so from God would slay and murder them that are in the life, and it he will slay and yet sacrifice, to which sacrifice God hath no respect, who is from God's life, and so from God's life a vagabond, a murderer, that hath not a habitation in God, yet professeth the saints' words which were declared forth from the life, who had a habitation in God, here is Cain's offspring and generation known, so he hath not eternal life abiding in him, he envies his brother, and how can he know a silent waiting upon God in the eternal, that hath not the eternal life abiding in him.

Consider this, all you envious ones, this is God's word to you all; you are far off silent meeting and waiting upon God, or the love of God that envies not, or the body that edifies itself in love; do not tell Esau of a silent meeting, and a silent waiting upon God, that hath despised his birthright, and after seeks it with tears, where there is no place found for him; now tell Esau of silence, a silent meeting is a wonder to Esau, that despiseth his birthright, and would sway the sword, and slay his brother Jacob, the second birth.

But a silent meeting is not a strange thing to righteous Abel, nor to the second birth Jacob, for God is the author of their faith; and Esau the cunning hunter, the profligate person is among the beasts of the field that hath the fat of the earth, a place for dragons, that bears the sword to destroy the righteous, tell him of a silent meeting and waiting upon God, he will hunt till he hath tired himself, that he saints again, and despiseth his birthright; and likewise wild Ishmael the mocker; tell these of silent meeting and waiting upon God, nay, this will boast and mock and scoff at that which brings to wait upon God in silence; this is that which is to be cast forth; so Esau, Cain, and Ishmael, you may see your stock, offspring, and root, and you to be branches who be profligate, who be envious, and scoff and mock at them, who do silently and patiently wait upon God for counsel, for instruction, who is the giver of all good; so as they are moved by the spirit to pray, to praise, to give thanks, to speak with the spirit, as it gives utterance, as it reveals things, and so it leads them, and they receive from the Father of spirits, and come to be obedient; glory over all to the Lord God the highest of heaven and earth, that is bringing forth a birth born of himself, that knows the Father, and declares him which doth keep the other birth silent, and all
who speak a divination of their own heart and brain, and are the filthy
dreamers, false prophets, false teachers, false shepherds, false apostles,
and ministers of unrighteousness, and such as divine for money, and
teach for filthy lucre, and make merchandize of the people, and
seek for their gain from their quarter, and bear rule by their means,
and teach for the fleece, and are called of men masters, and stand
praying in the synagogues, and have the chiefest places in the assem-
bigy, which Christ, the prophets, and apostles cried against, who were
out of the spirit, these now cannot endure silent meeting together and
waiting upon God; these are full of words, and steal them from their
neighbours, these mind earthly things which make merchandize of the
people; and these are transgressors all of them, for they set up what
the apostle threw down, tythes, and temple, and synagogue, and priests
before mentioned. Now these are they that are out of the life, and
these are offended at silent meetings, and waiting upon God in silence,
and for doctrine teach their own traditions, and ordinances, and com-
mands, and neglect the commands of Christ, telling people of sprink-
ling infants, and a sacrament, when there is no such scripture, and
these will give to the people David's conditions in a metre, his qua-
kings, praying, roaring, tears and prophecies, and so use their tongues
with other words, when both teachers and people are out of David's
condition, and such cannot endure silence; before they will be silent,
they will sing a lie: they are not high-minded, they have no scornful
eye, their bones quake and tremble, they roar all the day long, their
bones fail of fatness, they fast till they may number their bones, they
cry and weep till their eyes are sunk in their head, and roaring on their
couch, when it is not so, and they are singing in a steeple-house; and
this doth declare, that gross darkness hath covered them all, and this is
the birth that must be silent, that speaks of David's condition, without
David's life, of David's tremblings, quakings and prophecies; so with
David's spirit these are judged.

Now he that hath a psalm, [mark,] now he that hath one, let him
sing, and sing in the spirit, and with understanding. And now he that
sings in the spirit, and prays in the spirit, as the spirit gives utterance,
he is in that birth, that silenceth the birth of the flesh. And this is to
all that would learn silent waiting upon God, and silent meeting; for
none ever shall come to God that is upon the earth, but as they do come
to that of God in them, the light which Christ hath enlightened them
withal; and that is it which must guide every one's mind up to God,
and to wait upon God to receive the spirit from God; and the spirit
leads to wait upon God in silence, and to receive from God. As many
of the prophets and holy men of God, they sat often long waiting upon
God, and said, blessed are all they whose minds are staid upon God, they should be kept in perfect peace. And, my soul wait thou upon God; and the meek inherits the blessing; and ye shall find more strength, virtue, water of life, and the mercy of the Lord, and the presence of the Lord God, as you are still.

Keep to that of God in you, which will lead you up to God, when you are still from your own thoughts and imaginations, and desires and counsels of your own hearts, and motions, and will; when you stand single from all these, waiting upon the Lord, your strength is renewed; he that waits upon the Lord, feels his shepherd, and he shall not want: and that which is of God within every one, is that which brings them together to wait upon God, which brings them to unity, which joins their hearts together up to God. So as this moves, this is not to be quenched, when it moves to pray or speak; for there is the power of the Lord, this is the arm of the Lord, the dominion, the victory over death. And all teachers and people on the earth that have kept people from the light that doth enlighten every man that cometh into the world, that which is to be known of God manifest in them, they are they that shut up the kingdom of heaven from men, that would neither go in themselves, nor suffer others: these are they that have taken away the key of knowledge from people, that neither they nor the people could get into the scriptures, nor tell what the prophets meant, nor what Christ nor the apostles meant; but wrangling all about the light, about the door: for the light is the door, the light is the power, that doth enlighten every man that cometh into the world, that all through the light might believe, and he that believeth, is entered into his rest, hath ceased from his own works as God did from his, and he hath the witness in himself. And he that is born of God overcometh the world, he doth not make haste: here he knows a silent meeting and waiting upon God; and knows that all people upon the earth, if they come to the light Christ Jesus hath enlightened them withal, their crowns must be laid down, down at his feet, and their peace taken away from the earth; and Christ, (God's covenant of peace, of light with God and man,) they must come into; then all flesh must be silent before the Lord; so the life of God comes to guide.

And all you that are in your own wisdom, and in your own reason, tell you of silent waiting upon God, that is famine to you; it is a strange life to you to come to be silent, you must come into a new world. Now thou must die in the silence, to the fleshly wisdom, knowledge, reason, and understanding; so thou comest to feel that which brings thee to wait upon God; (thou must die from the other,) that brings thee to feel the power of an endless life, and come to
possess it. And in the silent waiting upon God thou comest to receive the wisdom from above, by which all things were made and created; and it gives an understanding and a reason, which distinguisheth from the beast. And the life of God in thee, which brings to wait upon God, which gives thee life, brings to know God; and to know God and Jesus Christ is life eternal. And to you this is the word of the Lord God.
CONCERNING SILENT MEETINGS.

Concerning silent meetings; the intent of all speaking is to bring into the life, and to walk in, and to possess the same, and to live in and enjoy it, and to feel God's presence, and that is in the silence, (not in the wandering whirling tempestuous part of man or woman) for there is the flock lying down at noon-day, and feeding of the bread of life, and drinking at the springs of life; when they do not speak words; for words declared are to bring people to it, and confessing God's goodness and love, as they are moved by the eternal God and his spirit, and so all the ravenous spirits that are from the witness of God in themselves, cannot be still, cannot be silent, it is a burthen to them; so cannot keep at home in their own houses, but are the hunters before the Lord like Nimrod, the first builder of Babel; but God confounded them, for they went out of the stillness and quietness, as did the Jews that went from the law of God, then they gadded abroad, and changed their ways, and so did not see their salvation; as do the apostate christians, who inwardly rove from the spirit of God; so are gone from the silence, and stillness, and from waiting upon God to have their strength renewed, and so are dropped into sects, among one another, and so have the words of Christ and the apostles, but inwardly are ravened from the still life, in which the fellowship is attained to in the spirit of God, in the power of God, which is the gospel, in which is the fellowship, when there are no words spoken.

G. F.
TO ALL

THE MAGISTRATES IN LONDON, &c.

Friends, that are called christians, and christian magistrates; are not you worse than the Jews that took tythes, and had store-houses, whereof all the strangers, and widows and fatherless were satisfied, and there was not to be a beggar in Israel? and your blind men, widows and fatherless children, crying up and down, lying in every corner of your streets; crying up and down half a dozen together, up and down your streets crying for bread, poor and lame; is not this a shame to your christianity? How dwelleth the love of God in you? How clothe you your own flesh? How feed you the hungry? Are you not come here under the reproof of James? How are you in the pure religion, to visit the sick, the fatherless, and the widows, when both blind, and sick, and halt, and lame lie up and down, cry up and down almost in every corner of the city, and men and women are so decked with gold and silver in their delicate state, that they cannot tell how to go. Surely, surely you know not that you are all of one mould and blood, that dwell upon the face of the earth. Would not a little out of your abundance and superfluity maintain these poor children, halt, lame, and blind, or set them at work that can work, and they that cannot, find a place of relief for them; would not that be a grace to you? Is not that a disgrace to you, for them to lie up and down in corners of your streets, and high-ways, and steeple-house doors? DOTH not this shew, that you want the wisdom of God, to order the creation? And is not this a grief, think you? And do you not believe it is so, to all the tender and sober people? Is this true christian religion, to see so much preaching, praying, sermons, lectures, and to see so many blind and lame, poor men and women, and children up and down the streets, and at the steeple-house doors, is not this an ill savour among you and in you, and the high profession ye profess?

Deal your bread to the hungry, honour the Lord God with your substance; hide not thyself from thy own flesh; give to him that asketh of thee, or would borrow of thee, lend, hoping for nothing again. Him that turns his ear from hearing the cry of the poor, the Lord will not regard. He that despiseth the poor, despiseth his maker. So see, this is the word of the Lord God to you all, and a charge to you all in the presence of the Lord God. See all the poor, the blind, lame, the widows, the fatherless, that cry up and down your streets for bread, for
maintenance at your steeple-house doors, and high-ways, and corners of streets and alleys, that these be taken up and provided for, and they that can work, that they may be set to it, and they that cannot, that they may be looked to, that there may be a good savour in your streets, that the Lord may come with a blessing upon you, and give you an increase double another way. Then you shew the fruits of true religion, and the works of charity, and the fruits of love, and the fruits of the spirit; but now the fruits of the flesh which hath superfluity, which saith, I have enough, I have superfluity, I have gold, I have money and goods in store, I have fine apparel, and jewels, and rings, and dainty diet, dressing myself in glasses, and buying glasses and pictures, and spices, and consider not the poor which is ready to be starved, crying in the street, and you are so proud, that you cannot tell how to go up and down the streets in your laced shoes, and clothes, and hats. How are many with their hair powdered like bags of meal? How are many in their jewels, and rings, and gold, and costly attire, which the apostle speaks against, and checks such for; they regard not their own flesh, they regard not their Creator, that regard not their fellow-creature, that he created, who created the one as well as the other, and causeth the sun to shine upon the just, and the unjust, but destroy the creatures upon their lusts, when others are in want of the creatures; slackening their hand, and not giving to the poor.

God loves a cheerful giver, for God gives cheerfully, and freely, and liberally. He that gives to the poor, lends to the Lord, the Lord restores him double again. But people’s hearts are hardened, and they mind not to disgrace the truth, and the custom of the cries of the blind, the lame, the widows, and the fatherless hath taken away the sense of compassion; therefore let there be a store-house where all may be relieved, and let none want, that all may have enough. The Lord can take away from you as much in a week, that would (it may be) serve thousands of the poor, and cross you by sea and by land for your hard-heartedness; which otherwise you would see as a blessing, and feel as a blessing both within and without, in store, in field, by sea and land; as you come into the wisdom of God, and stand in it, and are preservers of the creation, then God will bless you, and, what you take in hand will prosper: a preserver of the creation visits the sick and the fatherless, and causeth not the blind to wander; cannot God bring the proudest of you all down, and make you as poor as them that wander in the streets, because you do not do good in your life time? Therefore come to work, and do the work of the Lord, while ye have poor, ye great ones; and come to the feeling of these things, ye magistrates, that none of these may lie up and down your streets, while it is in your power to do good. From a lover of mercy and compassion to all that feed the wounded and
feeble, lame, and blind, and helpless: so in tenderness these things consider; for there is so much destroyed in your superfluity and vanity, that would maintain the weak, lame, and blind, that is spent upon your lusts. O be a good savour, and do that which may be a good savour to the Lord God, and in the hearts of all people in your generations.

From a lover of truth, and a friend of all your souls.—G. F.
CONCERNING THE WORLD'S HYPOCRITICAL SALUTATIONS,

BEING OUT OF THE TRUTH, ARE

CONDEMNED BY THE TRUTH.

The customs, and manners, and fashions of the world, which are practised amongst people in the world, are vain; when they meet one with another, they will say how do you sir, doff the hat, scrape a leg, make a courtsey, I am glad to see you well, your servant, your servant my Lord, (or sir) or mistress, and when they are past them, with the same tongue wish evil to them, speak evil of them, wish hurt to them, or to her, and say he is so, and so, or curse him, or wish that he was hanged, or killed, or do him a mischief; yet when he meets him, or she meets her, they bow one to another; the hats bow, they are one another’s servants, (and your humble servant) and their service, and then when they are past one another, wishes wickedness one to another, and laugh at one another behind their backs; and this is a custom that is evil among men and women, which ought not to be, and is to be rebuked, and reproved; they profess love and friendship to one another, and with the same mouth wish ill one to another, and one destroy another; this hath been an evil custom among men and women, who when they meet together flatter one another, and say they are one another’s servants, and profess humility one to another, and when one is gone from the other, envy one another, and lay a plot to do him mischief, and do wickedness to one another; this is, and hath been a bad thing among people, and is to be reproved; and these salutations are vain, and not to be observed, but denied, and to be judged, that plainness, and truth, and uprightness, and honesty may come to rule in people, and single-heartedness, and the love indeed, which is more than words; and this humility is feigned, and this is a flattering one another in the presence, and a backbiting one another, behind one another’s back; this is to be judged and condemned, that the witness of God in all may arise, that leads to truth in the inward parts.

G. F.
THE FASHIONS

OF THE WORLD MADE MANIFEST;

ALSO

A FEW WORDS TO THE CITY OF LONDON.

What a world is this? How doth the devil garnish himself, and how obedient are people to do his will and mind, that they are carried away with fooleries and vanities, both men and women, that they have lost the hidden man of the heart through vanity, and the meek and quiet spirit, which is with the Lord of great price, they have lost the adorning of Sarah, they are putting on gold, gay apparel, plaiting the hair, men and women, they are powdering it, making their backs as if they were carrying bags of meal, and they look so strange that they cannot look at one another, they are so lifted up in pride; pride hath so lifted them up, and is flown up into their head, they snuff up like wild asses, and like Ephraim they feed upon wind, and are gotten to be like wild heifers, who feed upon the mountains: and pride hath puffed them up, they are out of the fear of God, men and women, young and old, one puffeth up another, they are not in the fashions of the world else, they are not in esteem else, they shall not be respected else, if they have not gold and silver upon their backs, or their hair be not powdered; or if he hath hung about his waist red, or white, or black, or yellow ribbands, and about his knees, and gets a company in his hat, and powder his hair, then he is a brave fellow, then he is accepted, then he is no Quaker, because he hath ribbands on his back, and belly, and knees, and his hair powdered; this is he they stand with their hats off to; this is the array of the world.

Likewise the women, having their gold, or spots on their faces, and on their cheeks, and foreheads, having their rings on their fingers, wearing gold, having cuffs double under and above, having their ribbands tied about their hands, and three or four gold laces about their clothes, this is no Quaker, say they, this is it that pleaseth the world; this array, this attire pleaseth the world; but this is not the attire of Sarah, whose adorning was in the hidden man of the heart, of a quiet and meek spirit; this is the adorning of the heathen, not of the apostle, nor of the saints, who said not wearing of gold, nor plaiting the hair, but of a meek and quiet spirit, which was of the Lord of great price; and here was the sobriety and good ornament, which was of the Lord accepted; this was
Paul's exhortation and preaching; but we see the talkers of Paul's words live out of Paul's commands, and example of Sarah, but are found in the steps of the great heathen, who comes to examine the apostle in his gorgeous apparel. Now are not all these that have got these ribbands hung about their breeches, hats, backs, waists, knees, and hands, like unto fiddler's boys, and shew that they are got into the fashion of them that be called rogues, the fiddler's boys, and stage players, and quite out of the paths and steps of solid men, and in the very steps and paths of the wild heads, which give themselves up to every invention and vanity of the world that appears, inventing to get upon their backs, heads, feet and legs; and say, if it be out of fashion it is nothing worth: are not these the spoilers of the creation, and have the fat and the best of it, and waste and destroy it? Do not these cumber God's earth? Let that of God in all consciences answer, and who are in the wisdom judge.

And further, to get a pair of breeches like a coat, and hang them with points up to the middle, and a pair of double cuffs on his hands, and a feather in his cap; here is a gentleman, bow before him, put off your hats, bow before him; gets a company of fiddlers, a set of music, and women to dance, this is a brave fellow, a gentleman; a gentleman; up in the chamber; up in the chamber without, and up in the chamber within; are these your fine christians? Yea, say they, they are christians. Yea, but saith the serious people, they are out of Christ's life, and out of the apostle's commands, and out of the saint's ornament; and to see such a company as before mentioned, as are in the fashions of the world, as is before mentioned, a company of them get a couple of bowls in their hands, or tables, or shovel-board, or a horse with a company of ribbands on his head, as he hath on his own, and a ring in his ear, and so go to a horse racing to spoil the creature; Oh! these are gentlemen, these are brave fellows, these are bred up gentlemen, these are no Quakers, and they must take their recreations, and pleasures as lawful, and these in their sports set up their shouts like unto the wild asses, or like unto the kine or beasts when they are new put to grass, lowing and glorying in the things before mentioned, but it is in the flesh, not in the Lord; and these are called christians, and shew they are glutted with the creature, and then the flesh rejoiceth; and here is bad breeding up youth and young women, who are carried away with the vanities of their minds in their own inventions, pride, arrogance, lust, gluttony, uncleanness, to eat and drink, and rise up to play; this is the generation that God is not well pleased withal, but their eyes are full of adultery, who cannot cease from evil; these are they that live in pleasures; these are they that be dead while they live, which glory not in the Lord, but in the flesh; these are they which be out of the light that the scripture was given out from, who live in the fashions and vanities of the world,
and out of its adorning, and in the devil's adorning, who are out of the truth, and not in the adorning of the Lord, which is a meek and quiet spirit, which is with the Lord of great price; but this ornament, and this adorning is not put on with them which be adorned, and have the ornament of him that is out of the truth, which is not accepted with the Lord.

Is it not in all the synagogues, and temples, and churches, as the world calls them, which be under the dominion of hireling-teachers, which teach for lucre and for gain, and for money; the people that go thither to the temple, church and synagogue, as the people call them, they sometimes spy abroad one upon another, and sometimes upon the priest, to see what fashion he hath on, and see what fashion the people have on them; and sometimes regard what the priest saith, but it is gone out of them again, e'er they are gone out of the synagogue, temple, or church, as they call it; it is the fashion they can remember: ah! say they, such a one hath such a fashion, and it is very well made; and such a one hath such a fashion; and such a one remains in the old fashion, which is not regarded; and here you see the eye is abroad, and then in the week-day he gets such a fashion as he hath got in the steeple-house; and then he or she comes to the steeple-house with their fashion, which they have invented in the week-day; then may be sees another fashion, then envy gets up, that another have got a fashion which it may be their means will not reach to, and then there is crying want; and to tell these they are of the world, they would be angry; tell them they were of the fashions of the world that passeth away, they would be angry; so they that be rich, full, in plenty, and abundance of the earth, send for the tailor, what's the best fashion now? I would have it made according to the fashion, or it is worth nothing; such a fashion you may have; but who have such a fashion, saith the man or woman? yea, but that fashion waxeth old, so that is worth nothing; so every one strives to have a fashion according to the greatest, and every one here is climbing up, and heightening up one another in these things. And thus you see, that many people go to the steeple-house on the first day to see fashions, and shew their fashions; and doth not many tradesmen go thither to see the fashion, that they may please their customer with that fashion that they have seen at church, as they call it, and the people have seen it likewise; and therefore the tailor must make it according to the fashion, as the other was; and then is not a great part of their talk about the fashions, and about the invention of the fashions, and about the making of the apparel, and about the putting of it on, that ornament, that attire; but where is Sarah's attire? Where is Peter's counsel, that which is of the Lord of great price? Do not all your fashions please your eyes? Is not this of the lust of the eye, and the pride of life, and not of the Fa-
ther? Is not this the fashion of the world which passeth away? And is not here the strife in all these trimmings, and envying one another, and hatred to them that are in a fashion above your fashions? And do not you scoff at another that is in a fashion below yours, make a mock of it, and envy at them that be in a fashion above you, which your purse, you will say, is not able to reach, but if I had money I would have such a fashion, I want money, or I would have a gold ring on my hand; so the want is to get into the fashion, which is the want of the fear of God.

But is not all this destruction to the creation, and destroying the creatures of the Lord, yea the best of the creation is destroyed here upon the lust, and you carried away with the vanities of your minds, and your own inventions of your wicked hearts, where envy, lust, pride, uncleanness, ungodliness lodgeth: now do you not believe that God will spew you out, for polluting and staining the earth, who are given up wholly to inventions and fashions, crafts-men who are given up to inventing of fashions, and so serving your invention more than God, though you may call upon him with your lips, but your hearts are after your inventions; you call upon him with your lips, professing him with your lips, but your hearts after your fashions, the newest fashion that will please both priest and people; and like priest, like people. Oh, say they, the Quakers' religion stands in these things, to cry against the fashions of the world altogether; nay, not altogether, yet it doth stand to cry against them; their religion is pure, and keep from the spots of the world, and from the fashions of it, that perish away; it is time to cry against all your fashions, for the devil hath carried you to such a height, who are in the wisdom that is earthly, sensual, and devilish, it is time it was set upon the wall.

Oh! London, thou art fatted in the flesh, whose flesh is as the flesh of horses, and thou art stained with lust, pride and vanity, and thy beauty must fade and wither, as the flower, to thee this is the word of God. Thy profession without life is from God empty, thy wisdom, thy knowledge, thy prudence, thy reason, understanding, the true understanding is hid from thee, and this before-mentioned hath caused thee to err; with the life of God thou art comprehended, and art to be ruled with the rod of iron; thou hast been proud of thy profession, and religion and wisdom, and knowledge and understanding, which hath been without the true ground, and the worship is without the spirit, thy mountain must be beat, and the rocks must be rent, the wall of the fenced city laid down, thy high tower and castle thrown down to the dust, all thy hypocritical profession shall not serve thy turn, but God to judgment is come upon
thee; and thou who art found out of the life wilt be found unsavoury, and trampled under by the foot of men, God will not heed thy wisdom, he will not heed thy beauty, but deface it, nor thy pretence of God, and Christ and pretence of profession of Christ, the apostles' words and prophets, the calling of him Lord, and the heart removed from him, in the pride, in the vanity, in the lust, in the flesh, who the just hast destroyed. Now the just is risen to plead with thee by fire and sword, which shall answer the just, which thou hast quenched and destroyed in thee; therefore be awakened all hypocrites, and heapers up of the earth, the Lord is risen, and will not spare; and you that be from his witness, shall feel the judgment; and you that be in the field, shall feel the sword, famine and plagues, you shall not escape it; for the Lord that fills heaven and earth is come to judgment upon the earth, who will answer the just in every man: and to you this is the word of God.

G. F.
THE

SECOND COVENANT,

Which doth manifestly make known the End of the First Covenant and Priesthood, which could not continue by reason of Death. Or the New Covenant of Light, Life, and Peace, wherein the Lord in Righteousness establisheth the Hearts of his People; where they are taught of the Lord. Also herein is declared the Difference between Christ's Way, and Judas's Way. — By G. F.

In the first covenant, Exodus 18, and Deuteronomy 4, there you may see how the people were taught the statutes of the Lord, and what they were to observe, and what they were not. The priests' lips were to preserve the knowledge of the people, and they should take the law at his mouth, for under this priesthood the people received the law; now this law is changed, and the priesthood changed, and the law by which the priesthood was made. And in this first covenant there were ordinances and statutes; but the second priesthood is now come, whom Moses prophesied of, who had the ordinances and statutes, which he gave to the priests and to others to teach to the people, who saw beyond them, for he saw Christ whom the people should hear, and the prophets saw beyond those figures and ordinances, and they saw Christ; and David saw beyond them, and he saw Christ; and when Christ came whom they saw, he blotted out the hand-writing of ordinances which formerly had been taught the people. And they were to teach them one another, and teach their neighbour, and their brother, and their children them, and write upon the posts and stones, and upon the walls, and make fringes upon their garments, to put them in remembrance of them. But Christ being come, the second covenant, the everlasting covenant, the first covenant, that is not everlasting in which were ordinances, he blotted out.

Now where the light is received, Christ is received, the covenant of God, and this lets every one see the first covenant, (and the first covenant in which were the ordinances, and the priests' lips that must preserve knowledge,) the light that comes from Christ, brings to see this, and the change of this priesthood who was to keep knowledge to teach the people, the people were to seek at his lips, and to see the decaying of the first covenant, which is not everlasting, and Christ which was to blot out the hand-writing of ordinances. So who be in the covenant of light, see the first priesthood, whose lips were to preserve knowledge,
the first covenant decaying, and the ordinances blotted out: these that be in the light, in the new heart know God, and need not teach every man his neighbour, saying, know the Lord; for he that hath received the light, hath received the covenant with God, and growing up in the light, is taught of Christ, and grows up in his knowledge; and he it is that preserves his knowledge; and not the first priesthood; and he it is that gives him life, and not the first priesthood; and he it is that is the way, and not the first priesthood; for the first priesthood doth decay, and from him it is that he hath his food, and not from the first priesthood, which is changed, and could not continue by reason of death.

So God at sundry times and in divers manners, spake in times past to our fathers by the prophets, but now in these last days hath spoken to us by his Son, who is heir of all things, and upholds all things by the word of his power, who is the brightness of his glory, and the express image of his substance, and this now is witnessed, Heb. 1. And Moses saith, that saw beyond his ordinances, and he it is that preserves his knowledge; now he that doth not hear him (this prophet) which God has raised up which Moses spoke of, who follows the decaying things, the changeable priesthood, and pleads for the ordinances that Christ blotted out, as you are turned to the light, to this prophet, may see with that which gave forth scriptures, the statutes of them that are out of the life, and the Jews which hold up the first priesthood, and the ordinances and the first covenant, for in these was their life. John 5. And Christ told them he was the bread of life, which came down from above; and said, is it not written in the prophets they shall be all taught of God? And was there not in the first priesthood, they that were to teach one another, to say know the Lord, and know his ordinances, and know his laws, and was not this in this first priesthood, and first covenant? But Christ the second priesthood, the second covenant, the prophet that Moses saw, that the people should hear, which lighteth every man that cometh into the world, that all men through him might believe, he saith here, it is written in the prophets, ye shall be all taught of God, every one therefore that hath heard and learned of the Father cometh unto me, [mark:] he that hath heard and learned of the Father cometh unto me, saith Christ, who is the way to the Father; now they that have not heard nor learned of the Father, murmured against Christ, and would not come to him. And did not God say when he had raised up his prophet which Moses spoke of, that God would raise up, that the people should hear; doth not God say this is my beloved Son, hear you him in all things? and doth not Christ say, learn of me, I am the way, the truth, and the life? who blot- ted out all the hand-writings of ordinances, triumphing over them, and the end of the law to every one that doth believe in him for righteousness sake, the end of the priesthood that could not continue by reason of reverence or

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death; he it is, who lives for ever, and the end of the first covenant that decays, he is the everlasting covenant that decays not, who is God's covenant of light, of life, of peace to his people, that all through him might believe.

And who are come hither shall know the Lord, and the blotting out of ordinances, and the changing of the law, by which they were made, and the disannulling of the command which they had to take tythes of the people, and see these ordinances blotted out which the people were taught, and see that which did preserve knowledge, that priesthood at whose lips the people were to seek the law. He that was made by a law, that law changed, and that priesthood changed also, so that is the changeable; the light which comes from the unchangeable discovers it, and they that are come to Christ, the treasury of wisdom and knowledge, see the end of the first, they are come to the beginning, who is the heir of all things, who was glorified with the Father before the world began, God's covenant of light, life, and peace with his people, his everlasting covenant; and who are here need not say, know the Lord, but shall witness the everlasting covenant, and have the law of God written in their hearts, according to his promise, and such as are come hither to Christ, to the second priesthood, the everlasting covenant, him that blotted out the hand-writing of ordinances, Christ told them they should be hauled before magistrates out of synagogues (for such magistrates hold up the first covenant, and the ordinances which Christ blotted out, the first priesthood whose lips were to preserve knowledge, temple, and synagogues) and Christ said to them that were his disciples, when they were brought before magistrates, or scourged in the synagogues, the Holy Ghost should teach them in the same hour what they were to say; [mark,] the Holy Ghost teacheth these that are come into the everlasting covenant, as it is known and witnessed at this day, by them that are in the covenant of light, life, and peace, and the Holy Ghost doth teach them what to say in the same hour, to answer the magistrate that holds up the first priesthood, whose lips were to preserve knowledge, and the ordinances which Christ blotted out, and they that were disciples of Christ directed to this priesthood, to shew them Christ Jesus out of the prophets, which spake of Christ that was to come; when he was come, they being found in the words of Moses and the prophets, but out of the life of Moses and the prophets, therefore were they blind guides, and led others into the ditch, and so saw not that which Moses and the prophets saw, and received it not when it came, though the prophets spake of Christ which was to come, and so it is at this day with them that have the words of the scriptures, but are out of the life, stand against the life that gave them forth, stand against the things they spake of.

So now they that are in the covenant that is everlasting, the Holy
Ghost doth teach them what to say in the same hour when they are brought and hauled out of the synagogue, and before the magistrate, or before the changeable priesthood, and magistrates and people look at them, and so doth not look to the everlasting covenant, Christ Jesus the prophet, to hear him, which God hath raised up, which Moses prophesied of, which now thousands witness, glory to the Lord God for ever, Isa. 54. he saith all thy children shall be taught of God, and great shall be the peace of thy children: and in righteousness shall they be established, [mark,] the children of the Lord, which are taught of the Lord, in righteousness shall be established, for who are taught of the Lord, and established in righteousness, they are in Christ the righteousness of God, who is the end of the law for righteousness sake: so you that have heard and learned of the Father, come to Christ God's righteousness, and hear the Son, the prophet Moses spoke of, that God should raise up. Now do you believe that God hath raised up his prophet that Moses spoke of, that the people should hear, that are holding up priests that take tythes, temple, and synagogues? Do you believe that this prophet is come that Moses spoke of that God should raise up? You that are hearing the priests that are taking tythes, are not you here out of the covenant that is everlasting? Are not you strangers from the life of God, the covenant of peace, and in the confusion one with another, about words, the words of Christ, the prophets, and apostles, and so are not the children taught of the Lord, which are established in righteousness, but strangers from this covenant of promise, and strangers from the life of God, through the alienating of your minds, and so are in the changeable; shall any thing formed against those children taught of the Lord, and established in righteousness, prosper? And shall not he condemn every tongue that riseth up in judgment against them? The children of the Lord, that are taught of him, and established in righteousness, are they such that are taught of the first priesthood, that takes the tythes, that is changeable, and holds up the synagogues, and temple, and first covenant? Are these established in righteousness, and free from oppression, which the children that are taught of the Lord and established in righteousness are free from?

And David saith, who saw beyond the ordinances the first covenant that was to decay, and the first priesthood that was to change, whose lips were to preserve knowledge, and the people was to seek it at his lips; David that saw beyond that priesthood and covenant, that saw Christ, he out-stripped all his teachers. *Psalm* 119. 90. I have more understanding than all my teachers, for thy testimony is my meditation. [Mark,] The testimony of the Lord was his meditation, for thou taughtest me, how sweet were thy words to my taste, yea sweeter than the honey. [Mark,] Here David out-stripped them all, who had heard and was
taught of God, and said thou taughtest me; he out-stripped and had more understanding than all his teachers, and said, Oh how I love thy law, it is my meditation all the day; and saith Solomon, his son, Prov. 6. the law is light; who said, to do justice is more than sacrifice; who said of wisdom, Prov. 8. I was with him in the beginning, before the earth was, and the hills were settled; and so he saw beyond the first priesthood, who saw into the beginning, and before the beginning, when he gave the sea its decree and commandment, and appointed the foundation of the earth. I was with him, and took my solace in the compass of his earth, and my delight was with the children of men, when he established the clouds, when he prepared the heavens, before he made the mountains, and settled the hills, when he had not made the earth, the field, or the highest part of the world, then was I by him, as one brought up with him, daily his delight; here he sees over all the world. Prov. 3. And saith Job, 12. which came to hear God, and after came to see him. Ask now the beast and they will teach thee, and the fowls of the air and they will tell thee, and speak to the earth and it will teach thee, and the fish of the sea and it will declare unto thee, who knoweth not that in all these the hand of the Lord hath wrought, in whose hand is the soul of every living thing, and the breath of all mankind: [mark.] mind this hand in which the soul of every living thing is, and the breath of all mankind, mark this hand, feel and know this hand, then you will know that which doth the valiant things, and you will come to know that which will teach you.

And now is the time come of Isaiah's prophecy, that the teacher shall be no more removed into a corner, though they have bread of adversity, and water of affliction, but thine ears shall hear a word behind thee, saying, this is the way, walk ye in it; now all people being strangers from the covenant of light, their faces toward Egypt, which is darkness, the word calls behind, and all people are walking toward the first priesthood that is changeable, and the first covenant that is changeable, and doth decay, and to the synagogue and temple, and the ordinances that Christ blotted out, and maintaining the priesthood with tythes, which were of the first priesthood, but the covenant is changed that made them, and the command disannulled; now this word is behind all these, for that is not the way, and the word saith this is the way from all those ways, the word saith Christ is the way, who saith learn of me, and saith God, this is my beloved Son, hear ye him, him that Moses said God would raise up, this is the word, here is the voice behind, and who heareth this voice, and hath heard this word, heareth the Son; in these last days God hath spoken to us by his Son, who is heir of all things, whose name is called the word of God. Rev. 19. Now they that are of the Jews, are for holding up synagogues, and temple, and priesthood, that hold up the first covenant as the Jews did; the priests that take tythes, they will not
hear this word, nor this voice behind them, they will have none of Christ, will not suffer him to reign over them, and so will not hear the prophet that Moses said God would raise up, and said people should hear, and so disobey Moses's command, and God's command, who saith, this is my beloved Son, hear ye him, and Christ's command, who saith, learn of me, whose name is the word of God.

So they that had the letter knew not the word, and they that have the letter know not the voice now, nor the word, but fly to the priest's lips and synagogues, and temple, and there the priest's lips that takes the tythes must preserve their knowledge, and so will not hear the word Christ, nor the voice, but imprison and persecute them that come to tell them of this word, and this light, and haul them out of the synagogue, and put them into prison as they did in the days of the Jews: now here Isaiah saw the word, and the covenant of light which the apostle preached, and knew this voice, and this way, which the people was to walk in, which he saw beyond sacrifice, and offerings, and priesthood, and first covenant, for he saw Christ, and said this is the man whom God hath regard to, who was of a broken heart and contrite spirit, and trembled at his word, Isa. 66. and Jeremiah which saw beyond the first covenant, first priesthood, and tables of stone, statutes and ordinances, saith the Lord by him; I will make a new covenant with the house of Israel, saith the Lord, after these days, [mind,] I will put my law in their minds, I will write it in their hearts, I will be their God, and they shall be my people. [Mark,] Here were days when the law was written in stone, and they were to write them upon the walls, and upon posts, and they were to have fringes to put them in remembrance of them; now here were these days, but saith the Lord, after these days, I will put my law in their hearts, they had put them in tables of stone, there were those days wherein the people was to have the law taught, and to have the Lord taught, and his laws, and his statutes, and his ordinances.

Now the law being written in the heart according to the promise of the Lord, who performs and fulfils his words according as it is spoke, who saith, he will put his law in their inward parts, and write them in their hearts, after those days [mark,] after the former days, and I will be a God to them, and they shall be my people, and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the greatest to the least of them, saith the Lord, and I will be merciful to their unrighteousness, for I will forgive their iniquity, and remember their sins no more: now while the law was written without, in the tables of stone, or upon the posts, and had fringes to put them in mind of the law, they taught every man his neighbour, and every man his brother: but these were the days when the laws were written upon stone, the first priesthood, the first covenant
standing. Now after these days, the end of the first priesthood, the first covenant, and the decaying of it, these come to witness the Lord having written his law in their hearts, and put them in their inward parts, [mark,] the Lord having done this, every one feeling this which the Lord hath done, putting his law in their inward parts, and written them in their hearts; they feel here the Lord nigh them, and they that feel this feel the promise of God fulfilled, and know the Lord, he having put his law in their hearts, for this will teach every man to know the Lord, and here every one shall feel the Lord is merciful to their unrighteousness, and their iniquities, and their sins he will remember no more; such as feel the law written in their heart, his promise fulfilled, know this, and know the Lord, yea the least of them, to the greatest of them, so that they shall not need to teach one another, saying, know the Lord; thus saith the Lord who hath promised this, which giveth the sun for a light by day, and the ordinances of the moon, and the stars, for a light by night, which divideth the seas when the waves thereof roar, the Lord of hosts is his name; [mark,] if these ordinances depart from before me, saith the Lord, then shall the seed of Israel cease from being a nation before me for ever.

And now is the Lord known, and his promise fulfilled, and his ordinances performed, who hath put his law in their hearts, and written them in the inward parts of his people, and he is their God, and these need not teach every man his brother, and every man his neighbour, saying, know the Lord, for they shall all know me from the least to the greatest, saith the Lord, and these, who can shew this, that the law of God is written in their hearts, they know the Lord, from the least to the greatest, Jer. 31. and Ezek. 11. saith the Lord by him, I will give them one heart, and. I will put a new spirit within you, and I will take their stony heart out of their flesh, and give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances to do them, and they shall be my people, and I will be their God; and now this spirit is witnessed, which the Lord hath put within his people, and hath given them a new heart, and this is the one heart, the new heart which the people of God come to be joined together withal to God, and this brings them to know the Lord to be their God, and themselves to be his people according to his promise, they shall be unto me a people, and I will be unto them a God, but as for those that walk after the heart of their own detestable things, and their own abominations, I will recompense their way upon their own heads, saith the Lord God.

Now here is the end and portion of such who walk from the light of Christ, walk from the light, so from the law, for the law is light, but they that witness the new heart, the one heart, if it be thousands, yea ten thousands, these walk over all the abomination and detestable things of
the world, and see the Lord recompensing upon their heads such as walk after their own hearts, they are not in this one heart, but in the heart that is desperately wicked, and deceitful, and that is the old heart, the corrupt heart, that is desperately wicked, and this is the portion of them that walk after detestable things, and abominations, God will recompense it upon their own heads; and saith Christ the second priest, the righteousness of God, the everlasting covenant of light, life and peace, when he was to leave his disciples, and to pass away from them, saith he, I will send you the Comforter, here is the Comforter, which is the Holy Ghost, whom the Father will send in my name: he shall teach you all things, [mark,] they that were of Christ and followed him, the Comforter, the Holy Ghost, should come unto them, from the Father, which Christ is the way to, which Holy Ghost should teach them all things, and bring all things to their remembrance. Whatever I have spoken to you, [now mark,] this is it that must teach, and was to teach, and must bring all things to remembrance, which Christ hath spoken to his disciples, [mark,] this brings to remembrance, the Holy Ghost, the Comforter which comes from the Father, the spirit of truth, which leads into all truth; now who would have any thing to teach them, and to bring to their remembrance, all the things that Christ hath spoken, and to teach them, and not the Comforter the Holy Ghost, they are besides the thing, and there is all the jangling about the words.

And this is it which brings them to remembrance, and the same baptizeth and shutteth out of the old memory the words, he which hath them in the old memory, hath not the Holy Ghost to teach him; now thousands are come to witness the Holy Ghost, such as are learned in letter, and unlearned in letter, which Holy Ghost teacheth them, and brings to their remembrance the things that Christ hath spoken, it brings to memory that which is brought to memory, and without it is not taught, neither learned, nor unlearned, as Peter speaks of, but this is it that teacheth, the Holy Ghost, and brings to memory, and lets them see the words, yea all things as Christ hath spoken; so peace I leave with you.

And the disciples and apostles which witnessed Christ’s resurrection, and heard him, witness the Holy Ghost teaching, these had received the Holy Ghost from the Father, which things saith the apostle we also speak, not with words of man’s wisdom, [mark,] not with words that the man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual things, [mark,] these spake not in the words which man’s wisdom teacheth, not in the words, [take notice of that,] but which the Holy Ghost teacheth, and so these witnessed Christ’s words fulfilled; the Holy Ghost shall teach you, and bring to your remembrance whatsoever I have spoken to you; now these saw Christ’s words
fulfilled, which we do now that are in his life, and witness the Holy Ghost, for these come to witness that are here, that which Christ spake should come to pass and enjoy it; here every one comes to know what the Holy Ghost teacheth, here spiritual things are compared with spiritual things, and then you that are come to this teaching of the Holy Ghost, you will know those things which also are spoken in words of man's wisdom which that teacheth, and these things which they speak. Now they that witness the Holy Ghost teaching, witness a teaching above that, which teacheth, in the words, which man's wisdom teacheth, [mark.] not in the words. 2 Cor. 2. Now they that be from this teaching of the Holy Ghost in man's wisdom after its teaching, and look at the words, get up heaps of teachers after their own lusts, and itching ears, itching after the words of man's wisdom, and the words that teacheth in man's wisdom pleaseth them, and these turn after fables, who err from the truth, and are from the Holy Ghost teaching, 2 Tim. 4. and are desiring to be teachers of the law, 1 Tim. 1. understanding neither what they say, nor what they affirm; we say the law is good if it be used lawfully, [mark.] and take notice of this, the law is good if it be used lawfully, knowing this, that it is made for the unrighteous and lawless, knowing it is not made for the righteous, but for the lawless, ungodly, disobedient, and sinners, for the unholy, pro- phane, murderers of fathers, of mothers, man-slayers, for whoremongers, and them that defile themselves with mankind, for liars, for perjured persons, if there be any thing that is contrary to sound doctrine, according to the glorious gospel of the glorious God, which is the power of God, for these actions are contrary to the righteous, so it was made for such, and not for the righteous, for Christ is the end of the law for righteousness sake, to every one that believeth. Nevertheless the law is good in its place upon them that do not believe, but be in the sin, and pleading for it, and such are teachers of the law, which do not know what they affirm, nor whereof they speak, for they that did preach Christ, that were taught of the Holy Ghost, said the law was changed by which the priesthood was made, and the commandment was disannulled, which gave them tythes, and so those teachers of the law which did not know what they affirmed, nor whereof they spoke, were not taught by the Holy Ghost, which lets see Christ the end of the law, the righteousness of God to every one that believeth for righteousness sake.

Now the apostle who witnessed Christ Jesus the everlasting covenant, who saw the end of the law, the end of the first priesthood, the decaying of the covenant, enjoined this which the prophet Jeremiah did give testimony of, and saw it fulfilled. Now saith the apostle, if that first covenant had been faultless, then should no place be found for the second, for finding fault with them he saith, behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and
the house of Judah, and not according to the covenant that I made with their fathers in the day when I took them by the hand, [mark,] to lead them out of the land of Egypt, because they continued not in my covenant, I regard them not, saith the Lord, [mark,] because they did not continue in God's covenant, he regarded them not, but now in the covenant which God makes with his people, not according to that covenant which the people did not continue in, the Lord regarded them; for this is the covenant that I will make with the house of Israel after these days, saith the Lord, I will put my law in their minds, and write them in their hearts, I will be to them a God, and they shall be to me a people, and they shall not need to teach every man his neighbour, or every man his brother, for they shall all know me, from the least to the greatest; and I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more. He saith a new covenant, he made the first old, [mark,] now that which decayeth and waxeth old, is ready to vanish away; now who are in this new covenant, not according to the old made with the house of Israel, and the house of Judah, and the law put in their minds, the law of God, and written in their hearts, these witness the light, for the law is light, and they need not to teach every man his neighbour, or his brother, for this will teach every man, yea from the least to the greatest; and who witness this light, the law written in their hearts, and in their minds, they know and witness him that is merciful to their unrighteousness, and their sins and iniquities he will remember no more, who hath put his law in their minds, and writ it in their hearts; here the Lord is their God, and they are his people, and they that are here, witness the new covenant received from God, and he maketh the first old, [mark,] he maketh the first old; they that are in the old, and the decaying, and man's wisdom teaching, these are out of the new covenant, and know not the Lord that gives the new; and now that which decayeth and waxeth old, is ready to vanish away, [mark,] waxeth old, decayeth, vanisheth away, and they that do not witness the new, put into their minds, and written in their hearts, they know not the Lord, they be in that which the Lord maketh old, the first, and that which decayeth and waxeth old, and is ready to vanish away; now this the apostle saw in his days, and such as be in the new covenant of God, the law written in their hearts, and put in their minds, which is the light, they see the decaying, and the waxing old, and the vanishing of the other, and so these see those days while it was standing, and these see those days of the new covenant which is come after those days.

Christ is come, the covenant of God, to do his will, as in the volume of the book, the everlasting covenant of light and life; and this is the covenant that I will make to the house of Israel and Judah, to the Gentiles a covenant of light, to the Gentiles that be in darkness; and the
Jews and the Gentiles that be in the light, they be in one way, and with
the light they come to know the Lord, and having received the light
put into their minds, they come to have the law written in their hearts,
and put into their minds, and he that receiveth the light, receiveth the
covenant, whether he be Jew or Gentile, so he that receiveth the cove-
nant, the new covenant, the law written in the heart, he receives a new
heart, the stony heart goes away, for the stony heart will hold the de-
caying things, and them that waxeth old, and vanisheth away, and
with that heart God is not seen; and now that was not the heart which
was desperately wicked, and deceitful, that the saints were once in, for
where the law is written in their hearts, that is taken away, and so
come to witness the new covenant, and the new heart, and the one heart,
and this was the heart the saints were in, who believes in the light,
Christ the covenant of light, and with this they come to witness the law
and Holy Ghost teaching, and this turned them from man's teachings
in the wisdom of words, the Holy Ghost did teach, and these came to
witness the pure heart with which they see God, and know God, which
they that are out of do not; and this covenant, this everlasting new
covenant is witnessed in our days, and this new heart, and this pure heart
with which heart God is seen, and God hath put his law in the minds of his
people, and in their hearts hath he written them, with which they do
know him, and he is their God, and they are his people, and these wit-
ness that which the Lord hath spoken formerly, in the ages past by his
prophets, to be fulfilled, and come to pass, for that is the end for which
the scriptures were given forth, to be believed, fulfilled, read and prac-
tised, and saith John, let that therefore abide in you, which you have
heard from the beginning, [mark,] which you have heard from the be-
ginning, let that abide in you, for said Christ I am the light of the world,
who doth enlighten every man that cometh into the world, by whom the
world was made, and all things were created for him and to him, who is
the heir of all things, glorified with the Father before the world began,
who enlighteneth every one that cometh into the world, that all through
him might believe. And this is the light that shines in darkness, (and
shews darkness and sin and evil,) which cometh from him who is the
light, and this was the light which the apostle was sent to turn people
from darkness to; so turning to the light, turns to Christ, to him from
whence it comes, by whom the world was made, and they that hear the
light, hear that which was from the beginning, and hear that which ye
have received from the beginning. Therefore I say unto you all, let
that abide in you which you have heard from the beginning the light,
and if that which you have heard from the beginning shall abide
in you, you shall continue in the Son, and in the Father, for this comes
from the Son, and the Father, and leads up into the Son from whence it
comes, the light, and this is it which you have heard from the beginning: therefore I say unto you, let that abide in you, and this is the promise which he hath promised us, even eternal life.

And these things have I written unto you concerning them that seduce you; now they that do seduce, seduce from that which you have heard from the beginning, which he, in whom it abides, continues in the Son, and in the Father, and comes to receive eternal life, which is the promise. Now the seducer did teach, which had the seducing spirit, but those are they which be out of the truth, and abide not in that which he hath heard from the beginning, but is out of it.

And this is the word of the Lord God to you, and that is the sorcerer that is out of it, which is heard from the beginning, and brings to eternal life, and brings to have unity with the Father, and the Son, and this is the word of the Lord God to you again, which the seducer is out of, which would seduce from it, and seduceth all that are from it, that which is heard from the beginning. And hears the world of wickedness under the power of the seducer, which seduceth from that which was heard from the beginning, from having unity with the Father, and the Son, and these are under the power of the seducing teachers, and he that is out of this denies the Son, yea and the Father also, which hears not that which was from the beginning, that anointing which ye have received of him abideth in you. [Mark,] Abideth in you, the light which cometh from the holy one, from him by whom the world was made; [Mark,] now it abideth in you, the anointing which you have received from him, from Christ, from the holy one, and you need not that any man teach you, but as the same anointing teacheth you all things, [Mark,] that which you have received from the beginning, the anointing which abideth in you, it will teach you, and you need not that any man teach you, but as the same anointing teacheth you of all things, [Mark,] but as the same anointing teacheth them that abide in it.

Now who hath teaching, but not as the same anointing teacheth him, they are led from the holy one, and so are seduced, for they need not any man teach them, but as the same anointing teacheth of all things that come from the holy one, which you have received of him, of Christ by whom the world was made, so the seducer leadeth from this anointing which ye have received of him which abideth in you, and you need not that any man teach you, but as the same anointing teacheth you. Now there is man’s teaching which draws from this anointing, which you have received, which abideth within you, and teacheth you that ye have need of man’s teaching, but the Holy Ghost teaching saith you need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, [Mark,] of all things the same anointing teacheth you, and is truth, and is no lie. [Mark,] This is that which abideth
in you, and even as it hath taught you this anointing, ye shall abide in him, [mark:] in Christ from whence it comes, none comes to abide in Christ, but even this anointing which they have in them teacheth them, they shall abide in him, and it is truth, and no lie, and they need not that any man teacheth them, but as this anointing teacheth them which abideth in you, and even as you are taught, you should abide in him by whom the world was made, and to see over men's teaching, and them to be out of this, and the seducer under it drawing from it.

And now little children abide in him, that when he shall appear you may have confidence in him; now who abides in him, abides in that which they have heard from the beginning, they that abide in this, abide in the anointing which they have received from him who abideth in them, and these need not any man teach them, but as the same anointing teacheth them of all things, and it is true, and no lie, and received from him, that you abide in him, even as it hath taught you; you shall abide in him, [mark:] as it hath taught you, you shall abide in him, but as you abide in that which man teacheth you, and the seducing teacheth you, they draw you from this anointing that abideth in you, such doth not abide in him, nor the truth, but believe lies, but these come to the shame out of their confidence. But ye shall not be ashamed at his appearing, who abide in him, who are taught with the anointing, but ye shall have confidence, and if ye know that he is righteous, you know that every one that doth righteousness is born of him, and this they know that abide in him, and are taught of the anointing, and these comprehend the seducer's and men's teaching, and such as draw from the anointing that abideth within you, [mark:] it abideth within you, and none come to abide in the Son, but who abide in that, and are taught with that, with the anointing, and even as it teacheth them they shall abide in him, in him by whom the world was made. And so the seducer and man's teaching people draweth from the anointing, that abideth in them, that must teach them; for if the man-teacher, and the seducer suffers people to own that which abideth in them, and that they need not that man teach them, but as the same anointing teacheth them, the seducer and man's teaching will soon fall, and man will have nothing to do, as every one is taught with this anointing which they have in them, they shall continue in the Son, and in the Father: and to you this is the word of the Lord God.

Christ's Way and Judas's Way.

Christ Jesus which is the unchangeable priest, is the way to the Father, who is the light, he is the way to the Father of light, and all the
changeable priests are not the way, that take the tythes, hold up syna-
gogues and temple made with hands, where the hirelings are, and such
as divine for money, teachers that bear rule by their means, seek for
their gain from their quarter, shepherds that seek for the fleece; the
teachers that through covetousness make merchandize of the people,
and teachers for filthy lucre sake, which have the love of money, which
is the root of evil, and these be all out of the way, which is the light,
and all they that be under these, they are kept out of the way by these,
and taught to deny the way, which are taught to deny the light, which
enlighteneth every one that cometh into the world, and rail and blas-
pheme against the way, both teachers, and their hearers; but the light
that doth enlighten every man that cometh into the world, this is the
way that came from the Father of lights, which lighteth every man that
cometh into the world, and cometh from the Father of lights, and goeth
to the Father of lights again. And said Christ, I came from the Father,
and go to the Father again, I am the way, the truth, and the life, no
man cometh to the Father but by me, who am the way to the Father,
the light, truth, and life, and who cometh to me, cometh to the Father,
who am the way to the Father; who cometh not to me, cometh not to
the way, and cometh not to the life, and cometh not to the truth, and
cometh not to the peace.

Now the way of the devil was from the truth, who abode not in it,
and he deceived Eve, he that was from the truth, and she gave to Adam,
who did eat, though before it was said unto him, he should die the death;
which led out of the command of God, and so into death, which he did,
and died; and was drove from God, being gone from his command, he
goes from God, so the way from the command of God, is death; the
command is life, the way from it is death, he that abides not in the
truth, but goes from it, abides not in the way of God. Now Cain went
from the command of God, which command is light, so Cain a murderer,
so the devil who abode not in the truth. Now here is the devil's way,
here is Cain's way, both murderers, who go from the light, from the
truth, which is the command of God; and the Lord said unto Cain, If
thou dost well shalt thou not be accepted, and if not, sin lieth at the
door? He did not well, he so disobeyed the command of God, and so
went out of the command of God, and all the heathen which know not
God are out of the way, which is the light, and all the Jews who had
the law of God, they that talked of the words of it, and obeyed it
not, were out of the way which is the light, for the law is light, and
these saw not Christ when he came, who were out of the law, which is
light, and the obedience of it, and these saw not Christ when he was
come who was the light, the end of the law, which is the way, the new
and living way, and Christ the end of the first priesthood, the end of the
first covenant, the end of the temple made with hands, and the end of all the synagogue-teachers, and temple-teachers that take tythes, who is the way to the Father, and the church in God the Father of our Lord Jesus Christ.

Now they that believe in the light, and walk in the light, that enlighteneth every man that cometh into the world, they walk in the way, they walk in truth, receive life eternal, these come to witness the holy one; the anointing in them by which they need no man to teach them; but as the same anointing teacheth them all things, and is truth, and is no lie, and as every one abideth in this anointing which is within them, received from the holy one, when he doth appear, they shall appear with him in glory, for it is the way, comes from the way, and it is the way to the glory; but who are turned from the light, which they have received from Christ the holy one, him by whom the world was made, which was glorified with the Father before the world began, I say who turn from this light, go from the eternal honour, the eternal glory, the eternal riches, the everlasting priesthood, the everlasting covenant of light, life, and peace; they go from the way, they go from the truth, they go from the life, err from the way to the Father, where the church is in God. Moreover they that go from the light to the priests that take the tythes, and hold up synagogues, and outward temples made with hands, which divine for money, and teach for filthy lucre, and seek for their gain from their quarter, and bear rule by their means, and seek for the fleece; they that follow such, Judas is their way, not Christ, for they are gone from the light, Christ, the unchangeable priest, to the changeable; they may talk of Christ, but are gone from him, that are gone from the light, to Judas which had received part of the ministry, when he forsook Christ, he went and betrayed him, and sold him to the changeable priests, and betrayed him to them; so whoever forsakes the light which doth enlighten every man that cometh into the world, which they be enlightened withal, and go to the changeable priest, Judas is your way; you that have been convinced with the light, and are gone from it, to the priests, the synagogues, temple priests, that take tythes, you speak evil of the right way, and cause others to speak evil of it, who through covetousness make merchandize of you, for the light is the way, and the light is the truth; and all they who hate the light, who enlighteneth every man who cometh into the world, nor cannot believe in the light that enlighteneth every man that cometh into the world, they do not believe in the way, nor in the truth, nor in the life, these do not receive the gospel; for they do not receive the light of the glorious gospel, the god of the world having blinded their eyes, the light of the glorious gospel, which is the image of God, they do not see him by whom the world was made, who lighteth every man that cometh into the
world, which do not see the light of the glorious gospel, which lighteth every man that cometh into the world, which light is the power of God.

And you may see all that be out of the light, you be out of the way, out of the truth; the Jews were out of the way, though they professed the scriptures, and they persecuted the way, and the christians now that are in the letter, now are out of the way, and persecute them that are in the spirit, and crying up the letter, and crying against the way, the light that enlighteneth every one that cometh into the world, as the Jews did, which cried up the outward ordinances, and the law, and the letter, but denying Christ, which lets them see the end of it; and persecution was ever out of the light, and so was ever blind; this is the word of the Lord God to you all; Judas was out from the light, and so from the way Christ, when he went to the changeable priesthood, he went out from the everlasting priesthood; so they all now that go to the priests that take tythes, and synagogues, and temple, from Christ the everlasting priesthood, and receive not gifts from him, who gives gifts that are perfect, that are for the perfecting of the saints; but the priesthood that take tythes, and holds up synagogues, and temples, say that men shall not be perfect while they be upon earth; you are an imperfect ministry, but Christ is the way, who received gifts for men, who is perfect, for the perfecting of the saints, until that they do come to the unity of the faith, and to the knowledge of the son of God to a perfect man, and to the measure of the stature of the fulness of Christ, who perfecteth for ever them that are sanctified, [mark.] he perfects them for ever; but this ministry now, and the work of this ministry is denied, with the ministers, that deny the light which enlighteneth every man that cometh into the world, which have not received their gifts from Christ, which makes perfect, who ascended far above all principalities and powers, which was glorified with the Father, with the glory which he had before the world began.
A WARNING

TO ALL THE MERCHANTS IN LONDON,

AND SUCH AS BUY AND SELL.

With Advice to them to lay aside their Superfluity, and with it to Nourish the Poor.—By G. F.

For them to keep to yea and nay to all people in their common occasions, for whatsoever is more than these, cometh of evil; and to take heed of deceitful merchandize, and cozening, and cheating, and defrauding one another, and dissembling one with another; and to take heed of deceitful merchandize in all their buying and selling, and in all their exchange; away with all deceitful merchandize, for as a swift witness is the Lord come to plead with you, and against you that use deceitfulness in your merchandize, and use it in your buying and selling, and sir, and bow the hat, and scrape the foot, and make the courtesy, and master, and mistress, in your service, and forsooth, this is your vain custom, and ask many times double the worth of the thing of some people; and under this complimenting way, and in it, lies the deceit and over-reaching, and lurks to cozen and cheat, telling a falsehood, a flattery; so by fair speaking and flattering words, oft times the simple is deceived: therefore this is a charge from the living God to you all, be true, be faithful to God, be just, be innocent, and ask no more for the thing than you would have; be at a word, so say, and so do; when you ask more than you will have, or almost double, and say you will not take it except you have so much, and then send your boys after them, and so take it, you are not here at so say, and so do; and here are you judged with the law of liberty to be out of it, far off from the life of christians, like heathens in life and practise; therefore be at a word, and then you will be a good savour, for the Lord is come near to judgment among you; for while you are not at so say, and so do, you are not in the law of liberty, you are not in the prophets, you are not in the gospel, you are found out of them all.

And again, ye merchants, great men and rich men, what a dishonour is it to you to go in your gold and silver, and gold chains about your necks, and your costly attire, and your poor, blind women and children, and cripples, crying and making a noise up and down your streets, a dishonour to your city, shewing that you are not under the law, nor un-
der the gospel; for under the law they had tythes and tenths to feed all
the fatherless and strangers, for tythes were partly for that work and
end; for how can you go up and down in your superfluity, and abound
in your riches, and see the poor, blind, and cripples go about your streets?
for of all other, the blind should be taken care of; therefore let these
things be minded, and considered, and fear God, and do that which may
be an honour to you, and to christianity, and your city; and in all your
shops, and warehouses, and exchanges, keep to your words, and so say,
and so do, and that you may not cozen and cheat one another, nor any
people; for some have a name and a bad report of deceitful merchan-
dize, which deceives the country people that deal with you. O there-
fore blot it out, and do so no more, but judge one another in these things,
and be a good savour, and commend yourselves to the innocent and sim-
ple, that a child may come among you and not be wronged, and that
will be pleasing to God that you do righteously, and to the just God, that
you do justly; and then to the righteous just God you will be a good
savour, and to the country people, when you are turned from the bad
to the good, so that you may be trusted for faithfulness and honesty, for
in the contrary doing, is dishonesty: and you that scrape, and cap, and
courtesy, and sir, and master, and mistress, and flatter one another with
the deceitful titles, and ask more for your commodity than it is worth,
and are not at a word, so say, and so do; but tell people you will not
take it, and then have your boys and lasses to fetch them back again;
this is the way to make the simple fear you, and the innocent to stand
afar off, and to keep up a bad savour, and a bad name; therefore this
is the word of the Lord God, and a charge to you in the presence of
the Lord God, and to you all, that you charge your servants not to cozen
and cheat any, nor to ask more for your things than you will take, and
to keep to yea and nay in your common occasions, and to keep to a word,
and that will be pleasing to God, and a good savour to all sober people.

And all you merchants whatsoever, and shop-keepers, take heed of
cozening and cheating of people with your dark back-windows; for truth
is risen, that will keep out all deceit; therefore be sober, and take it pa-
iently, and live in it, for truth will make you free; and if you will be
made free by truth, give over your deceitful merchandize, and give over
your many words, and keep to yea and nay; [mark,] you must be judged
by the law, and all your profession and crying up ordinances, and your
notions and experiences, while you live in deceitful merchandize, and
above yea and nay in your common occasions, you are in the evil, and
are not at so say, and so do; you are all judged by the law of liberty,
that are deceitful in your merchandize, in your buying and selling, and
cozening and cheating poor country people in your merchandize, you
are not to name the name of Christ, but as you depart from iniquity.

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and the truth hath not made you free, who are found in the evil, judged by the law of liberty in all your deceitful merchandize; therefore come to a word, come to yea and nay, all you young and old whatsoever, so by the Lord you will be received into his kingdom; lest you be turned out with the rich glutton, and the poor Lazarus taken into Abraham's bosom: therefore take in the blind, halt and lame, and obey the things that Christ commands you, ye that call him Lord, take in the blind and the cripples that cry up and down your streets, and feast them when you make your feasts; for the rich feast the rich, and not the poor that cannot feast them again; and see now if you will take up the cross of Christ, and obey his commands, then you will become like unto them, when you obey Christ's command, and shew that you have his spirit and mind in you, and are christians; for while you are not made free by truth, all your religion and profession of Christ and the apostles' words is vain, and your conversation is below in the earth, and not with Christ in heaven.

And again, all the while your poor, and blind, and lame cripples, and women, and children, are crying up and down your streets, and steeple-house-doors, and alleys, and corners, after you that call yourselves christians, and yet they christians as well as you, and so members of the same body; so you may say, be clothed, be filled, be warmed, and be such a people the apostle speaks of, yet let them be crying up and down the streets not provided for; so this is to hang gold on one arm, and let the other go bare; or hang gold on the back, and let the leg go bare; for all are members of one body, the poor as well as the rich; and this declares that you are out of the law: for the Lord took the tythes and gave them to the strangers, and fatherless, and widows, and gave all enough, that there was not a beggar in Israel among them. —Now judge yourselves, and see how short you come of them in life and practice, which say you are christians, and profess the gospel; these things are a grief to many sober people in the city, to see that magistrates have no more feeling of these things, and yet so much profession of religion and preaching among them, and so much riches that men never knew want for; and thereby many come to be hardened, and one might think, if it were but to keep the honour of their city, they would not let above all things, blind men, and cripples, and lame people, and poor fatherless children make a noise up and down the streets, and steeple-house-doors; but out of their abundance they would lay a little aside, and have a place provided that all the poor, blind, lame cripples should be put into, and nurses set over them, and looked to, cherished, and seen unto that they do not want; and thus they that could work, to work; and this would be a good savour of the city, and of the magistrates, aldermen, and merchants of the city, and to the sober people, and to the Lord God.
that there should not be seen a beggar walk up and down the streets, but that there might be a place where they might be maintained with a little out of their superfluity; yea, before there should be such a noise with the poor, the blind, the lame, and the fatherless, every one lay by a little out of their abundance, and spare some off their backs in gold and silver lace, or their chains and rings; for who considereth not the cry of the poor, but turneth his ear from them, them their Maker will not regard: and all who do not visit the fatherless, and the poor, and the sick, and feed the hungry, and clothe the naked, and are of a profession of religion, and makes a talk of Christ's words, and the prophets', and Moses's, such are in the wisdom below, which is earthly, sensual, and devilish, not preservers of the creation, not in the wisdom that is from above, which is gentle, easy to be intreated, by which the creation is to be preserved, by which it must be ordered again to the glory of God; you going in your gold and silver, yea in your very shoes laced, and the poor want bread, want stockings and shoes; and you your many dishes, change of dishes, and that you call novelties, and the poor cannot get bread; spare one of your dishes, and let it be carried to the place for the poor, and do not let them come begging for it neither, but let them have a place where they may be kept, and that will be for your honour and renown; for consider what abundance of riches is in this city, and what good you might do with it, or how soon you may be taken from it, or it from you, by fire, or sea, and yet for all this ye will not consider your poor brethren, which are made of the same blood and mould, to dwell upon the face of the earth; therefore mind truth, that makes free from deceit, and from all cozening and dissembling, and will bring you to a word in all your common occasions, and to so say, and so do, and to worship God in the truth, and to worship God in the spirit, that the devil is out of, and come to the pure religion, which is, to visit the fatherless, to visit the sick, and relieve the hungry, and clothe the naked, that brings you to practise and to do the will of God; and give over your living in words, and your hearts afar off, surfeiting in riches, iniquity and deceit; but come to honesty and plaindealing, and mercifulness, and take heed of pride, and loftiness, and wantonness, and haughtiness, and walk humbly before the Lord, that you may come to the life the saints, the prophets, Christ, and the apostles were in. For the mighty day of the Lord is coming, wherein every one of you must give account of his deeds done in the body, and every man's work must be tried by fire, and every man's work shall be brought to the light, and made manifest by it. So your day is not past, while you have time, prize it.
THE PEARL FOUND IN ENGLAND.

This is for the poor, distressed, scattered Ones in foreign Nations. From the Royal Seed of God, and Heirs of Salvation, called Quakers, who are the Church of the Living God, built up together of Living Stones in England: A Visitation and Uniting to the Pearl of God, which is hid in all the World, that every one may turn into himself; and there feel it, and find it.—By G. F.

Friends,—The pearl is hid in the field, and the field is the world, and the world is in your hearts, and there you must dig deep to find it; and when you have digged deep and found it, you must sell all to purchase and redeem this field, and there you shall know the merchant-man that makes the exchange, and there shall you know Christ, in you the hope of glory, to save you, and redeem you, the Immanuel, God with us; and there shall you know the woman that lost the piece of silver, and was seeking it without; but when the candle was lighted and the house swept, she found it in her own house, and then she did know the joy, and went and told her neighbours; and then she did know the day-star rise in her heart, and the day dawning, whereby the light shall be known, that shines from the east to the west, and the word of faith in the mouth and heart, and the oil is in thy lamp if thou enterest in with the bridegroom; the light shines in thine own heart to give thee the light of the knowledge of the glory of God in the face of Jesus Christ, from whence it comes, and the anointing which abideth in thee will teach thee, and as it doth teach thee, thou shalt continue in the Father and the Son, from whence this holyunction comes, and thou hast received it, and here thou shalt know that thou needest no man to teach thee, but as the same anointing doth teach thee, and the ingrafted word, able to save your souls, is in your hearts, and the hidden man of the heart, which is renewed day by day is found there, and the meek and quiet spirit, which is with the Lord of great price, is found in thee, and the covenant of grace that brings salvation is in thy heart, and in thy mouth, to season it and thy words, and to teach thee to deny all ungodliness and worldly lusts, and the heap of teachers set up by men's lusts in the world, that turn this grace into wantonness, and live wildly, and it will teach thee to live soberly.

The devil went from the truth, and deceived the nations, and abode not in it; and he rules in all the hearts of the children of disobedience, that obey not the truth, he that went out of the truth, and so they be-
come synagogues of Satan, and murderers. Cain went from the truth, the Jews went from the truth, and so were of the devil, the false prophets, antichrists, inwardly ravened from the truth, and so all these turned against the just, and became murderers: but who are come to the just that they ravened from, over all these they reign, and bring people to God, to reign over all this that is out of the truth, and contrary to it. All you high gazing professors, and hypocrites, the kingdom of heaven is within you (like unto a grain of mustard-seed, like unto heaven) that comes not by observation, who are and have been gazing for it without you.

Come all ye wearied souls, who have been long travelling these many years since the days of apostacy from the true apostles and disciples, where darkness and mists have gone over the earth, and blinded and darkened the minds and eyes of the people, the true ministry being lost since the days of apostacy, whereby people have run into heads, and parties, and sects, and truth amongst them held in the unrighteousness, the sin and the enmity in every one’s mind, men slaying one another about religion, and for religion, and about worship, which was not the work of the true christians, true ministers, and true apostles, but they brought people into unity, and wrestled against principalities, and powers, and spiritual wickednesses, which ruled in the children of disobedience, and brought them to the thing which they disobeyed, so the enmity having been in all minds of professors upon earth, amongst christians, teachers, people, and rulers, who would slay one another, murder one another about worship, about scriptures, the prophets’, Christ’s and the apostles’ words: here is the devil, the old adversary of man, got amongst professors, provoking to destroy one another, keeping up the form of the saints’ words, in the nature of the Jews, that kept up the form of the prophets’ and Moses’s words, which Christ said were of their father the devil, amongst whom the pearl was lost, that has been lost since the days of apostacy from the apostles’ life, Christ’s life; nations covered with ignorance like unto waters. But the prophets, Christ, and the apostles, they were in unity in the spirit, which led them to speak forth the scriptures, which now are professed amongst christians in Christendom, but the life of Christ, of the prophets and the apostles, they having been out of, they want the bond of peace, the unity; for the unity is in the spirit, which is the bond of peace, which Christ, the prophets and apostles were in, that gave forth the scriptures, so words, forms, traditions, inventions, idols, have people fallen out one with another about.

But now that is manifest which comprehends the world, which was before the world was made; Christ Jesus the covenant of God, which doth enlighten every man that comes into the world, that all through
the light might believe and feel the witness in themselves, in which people come to have peace with God, and every one receiving the light, that they be enlightened withal, him they receive that hath enlightened them, Christ Jesus in their own particulars, which gives them to see their sins and so to see the saviour of their souls, and to know the saviour of their souls, Christ Jesus, from whom the light comes; for, saith God, I will give him for a covenant, a light to the Gentiles, and a leader to the people, and I will make a new covenant with the house of Israel and Judah, them that had the old; I will put my laws in their minds, I will write them in their hearts, and they shall not need to say know the Lord, which covenant thousands in England do witness, that they need not say know the Lord, in which they have unity one with another, and peace with God through Christ Jesus his covenant, and witness the power of it, and feel the covenant of light, the leader, and God's covenant fulfilled, him that Abraham, David, the prophets gave testimony of should come, him that the apostles did give testimony of was come and risen, he is enjoyed, in which people come to have unity one with another, (and the scriptures, and the thing the scriptures speak of,) and God; and in the light, him by whom the world was made, there is no occasion of stumbling, so the covenant of light that God said he would give by his prophets for a leader of the people, the way to the Father, thousands witness him leading of them out of the first Adam, drove from the Father, who is the end of the prophets, and he is leading of them up to God, and is their teacher, and they have found him in them, and come to him, and found rest for their souls, and their souls have rest, and they have taken on Christ's yoke that is easy, and his burden that is light, and he is become their teacher; and men's yokes, and burthens, and teachings, and doctrines come to be ceased from, and cast off, which have ruled since the days of the apostasy from the apostles.

And the pearl that hath been hid in the earth is found, and the morning star is risen, and the day is dawning, and the true light shines, and wisdom, (which all the knowledge, understanding and wisdom that man hath cannot comprehend nor find) cries in the streets to the simple ones, and for all to fear God that they may receive it, the wisdom of God, Christ Jesus, him by whom the world was made, the wisdom by which all things were made and created, and to come out of sin and transgression which all the world has lived in, that have the form of godliness, but have been in the transgression from the life, and ravened from it, and have been in the sheep's clothing, but every where has been ready to worry the lambs, they that have gotten their clothing, the outside, the form of godliness, but inwardly ravened from the life, the antichrists, which Christ said should come, John saw were come, which the world hath been wandering after; so there has been the pearl hid, and the
Life of Christ, the prophets, and apostles has been lost, and the form they have had, but life and glory is risen that manifests and discovers all things, and churches and teachers that have not been made by the will of God, which has got up since the days of the apostles, from all such is God bringing his people to teach them himself, and from all their ways, to Christ the way to the Father, and from all their churches to the church in God, the pillar and ground of truth, and over them, and to the anointing which abideth within, to which people are come, which as it doth teach them, they continue in the Son of God, and the Father, and need not that any man teach them, but as the same anointing doth teach them, which abideth in them, and as it doth teach them, they continue in the Son of God, in the wisdom of God, they continue in the life and in the truth; they continue in the covenant of God; they continue in the power of God, and the rock Christ Jesus, him by whom the world was made, before it was made; in which people come to have peace with God, and one with another, and the foundation of many generations is found and witnessed, that breaks down the bond of iniquity that made the breach betwixt God and man, which makes up the breach betwixt God and man, whereby health, and glory, and peace in the inward is felt, the election is known before the world was made, which hath obtained the promise of eternal life, and the power of an endless life is enjoyed, and the world to come.

Therefore come all hither ye scattered ones over the world, the power of God in you feel, and then you feel Christ Jesus who hath enlightened every one that comes into the world, then you will feel the covenant, which you have with God, which will blot out your sin and transgression, then you will feel the blood of Christ Jesus which cleanseth from all sin, which the light discovers as you walk in the light, as he is in the light, and you will have fellowship one with another; the kingdom of heaven is seen, which is as a grain of mustard-seed which is within, and many have received it, and are become as little children, and they that be instructed to the kingdom, they bring forth their things new, and their things old; and many are digging in the field, which is the world, which is set in their hearts seeking for the pearl, and many have found it, and many merchant-men be exchanging, glory to the Lord for ever. So the pearl is within you, that is found in the nation of England, and all people upon the earth come into yourselves, find the pearl in you, the precious pearl that has lain under the earth, and come out of your talk and profession in words, in which the Jews were, in whom the pearl was hid, that you may find the pearl in yourselves, and the kingdom there within you, though it be like a grain of mustard-seed, it is like unto leaven, it will leaven you up into a new lump; teachings, churches, notions without life shall wither, fade like flowers, wither like grass, be burnt up
like stubble, sticks and chaff that has cumbered the ground, the wheat is got out into the garner, the lambs are leaping, the Father carries them in his hands, the babes born of the immortal seed by the word of God, and are at the breast sucking, living riches is manifested, God the Father is known, and is worshipped in the spirit and in the truth, in that which the devil is out of, the blood of Jesus is witnessed, which flows and cleanseth from all sin, the fountain is opened, where is the washing of all sores, and God is bringing people into the life that gave forth the scriptures, that the prophets, Christ and the apostles were in, in which life they shall see their words, and have unity with them, and with the Lord God, and one with another, and the word of faith is possessed and known in the heart, in the mouth, that divides asunder the precious thoughts from the vile thoughts, and precious desires from vile desires, and precious affections from vile affections, and it is in the mouth to divide asunder the precious words from the corrupt words, and this word that divides asunder the precious from the vile, is quick and powerful, and sharper than a two-edged sword: for the vile separated from God, the word that divides it, the vile from the precious, hammers it down, burns it up, cuts it down, reconciles to the Father, and separates that which separated.

So the word of God in you all feel, in all your occasions, and then you will have the word of wisdom, that will divide asunder your precious thoughts from your vile thoughts, your precious words from your vile words, and this will teach you in all your occasions; the pearl in you come to know, the seed in you come to know, which seed is Christ, that inherit the promise, which now is risen in thousands, who are come to be heirs of the promise, and heirs of God, and heirs of the world that has no end: the anointing in you all come to know, which abideth in you, and then you need not that any man teach you, but as the same anointing doth teach you, and as it doth teach you, you shall continue in the Son of God, from whence it comes, in him by whom the world was made. The kingdom of heaven in you all come to know, which is like unto a grain of mustard-seed, and as you all come to receive it, you will all come to be as little children, and there you will come to feel the leaven, which leavens you up into a new lump, and so to know the kingdom of the world, to become the kingdom of the Son of God, and this is the kingdom of heaven, like a grain of mustard-seed in you, which never consented to sin, and receiving that, you come to be as little children, and to know the leaven that will leaven you up into a new lump, which thousands do witness in England; and the light all come to know which shines in your hearts, which must give you the light of the knowledge of the glory of God in the face of Christ Jesus, in Christ's face, from whence the light comes, him by whom the world was made, glorified
with the Father before the world began; I am the light of the world, and I do enlighten every one that comes into the world, saith Christ the second Adam, who is the way again to God, man being drove from God in the first Adam, Christ the second Adam, the life, the truth, is the way again to God, which every one that comes into the world, is enlightened withal; for man being drove from God, he is drove from life, and drove from God, he is drove from truth, and drove from God, he is drove from his wisdom, and drove from God, he is drove from his righteousness, and from his power, under the power of Satan; so Christ the power of God through death destroys death, and him that hath the power of death, the devil, and is over it before the world was made, the redeemer of mankind out of the fall, who doth enlighten every man that comes into the world, that all through him might believe, and he that is come into the light which he is enlightened withal, he is come into the wisdom of God, into the righteousness of God, he is come into the way, he is come to Christ the power of God, to the rock, him by whom the world was made, and so come to the life, and rest, and peace.

He that believeth is saved, he that doth not is condemned; and he that believeth hath the witness in himself, and hath set to his seal, that God is true, who hath performed his promise, and sees the prince of this world is judged, and is come into the righteousness of God, Christ Jesus, so Christ Jesus, he is the righteousness of God, he is the new and living way, and the one way to the Father, and all the many ways are in the first Adam, drove from God, in the transgression, but Christ the second Adam, is the Lord from heaven, as death came by the one, life came by the other, and as darkness came by the one, light comes by the other, who is the righteousness of God, the truth, the life, as unrighteousness by the one, righteousness by the other, as untruth by the one, so truth by the other, as the many ways by one, so the one way to the Father by the other; there is disobedience by one which brings death, there is obedience by the other which brings life; him you must all come to find in you, Christ Jesus, except you be reprobates, then you come to witness the substance, then you come to know the everlasting covenant, then you come to know the prince of peace, the prince of life and comfort of what you do profess in your own particulars, in coming into the covenant of the Father; for death has reigned from Adam till Moses, and the law and the prophets were until John; Moses had the law which went over all transgression, and answered that in all people which was transgressed; Moses's words people have had, but they have been out of the life of Moses; the prophets' words they have had, but they have been out of the life of the prophets; John's words they have had, but have been out of the life of John; Christ's words they have had, but the life of Christ they have been out of; the apostles' words they have had.
but the life of the apostles they have been out of; the apostates since the days of the apostles; now Christ said in the 7th, and 24th of Matt. that false prophets and antichrists should come, to his disciples before he was offered up, and Christ gave to his disciples the marks by which they should know them, that they should be inwardly ravenous, that is, devourers, having sheep's clothing, that is the outside, but wolves inwardly; do men gather grapes of thorns, or figs of thistles? by their fruits you shall know them: now before the disciples' decease, Christ said unto them false prophets and antichrists should come, they saw they were come already into the world, as saith 1 John 2. 4. Little children I write unto you that it is the last time, whereof you have heard say, antichrist should come, whereby you know it is the last time, for there are many antichrists, many false prophets already in the world, and they went forth from us that it might be manifest they were not of us, for had they been of us, no doubt they would have continued with us; but saith he, ye have an anointing which abideth in you (to the saints) and ye need not that any man teach you, but as the same anointing doth teach you, and as it doth teach you, ye shall continue in the Son of God and the Father; and Christ who said they should come, he bade them not go after them, the false prophets and antichrist which should be inwardly ravenous; John saw they were come; he told the saints the anointing was in them to teach them, and the false prophets and antichrists, of which they had heard say should come, they were already in the world, and went out from them, and were inwardly ravenous, and all that dwelt upon the earth went after, and all the world came to worship the beast and false prophet, and all nations drank of the wine of her fornications, that is, of the whore. Rev. 13. 17, 18.

And now cry the professors and teachers of the world, they are come but now, and now is the last time; but did not John say, it was the last time when all nations had drank the cup of fornication, and all that dwelt upon the earth had worshipped the beast: now we say people are coming from the false prophets, those which Christ said should come, John saw was come, which went forth from them, which all people that dwelt upon the earth went after, and all nations came to drink the cup of her fornications, and she sits upon the waters, and the waters are people, and nations, and tongues, and languages, and multitudes, Rev. 17. where she sits, tongues are waters, people waters, languages waters, nations waters, multitudes waters, for they have been from the rock, they which Christ said should come, and John saw was come, that went forth from them; and so have been as waters, and so the first beast arose out of the sea, and the second out of the earth; and all this Babylon building up and throwing down, and all these crosses and images, pictures and worshipping of names and idols, and all these pulpits, priests, tythes, churches,
with crosses in the church-yards, and church-ends, have been of them, and all this making of ministers by the will of men, by their schools and colleges, for covetous ends, and covetous practices, are amongst the apostates, which are apostatized from Christ's disciples, who went forth freely, sent forth by him, and all these names of blasphemy amongst people called christians are of the beast, and given by the beast since the days of the apostles in the apostacy; in their days there were not so many names given to christians; so that which Christ said should come, John saw was come, which went forth from them, which all the world went after, and worshipped the beast and false prophets, but who had their names written in the Lamb's book of life before the foundation of the world, which kept the testimony of Jesus, against whom the beast and false prophets should make war, and should overcome, and the woman fled into the wilderness, and the man-child was caught up unto God, that which ravened forth, which was the wolf from the life, turned against them that kept the life; the testimony of Jesus which is the spirit.

But now the Lamb and the saints have the victory, for every one that comes into the world being enlightened, they which go from the light which they be enlightened withal they inwardly raven, and you may see these were not those called heathens that got the sheep's clothing, that went forth from the apostles which had been amongst them, but they who did not continue, ravened from the life, had the sheep's clothing, kept the outside, but made war against those that kept the life, that kept to the spirit, the testimony of Jesus, and killed them; here began the apostacy; amongst these has come up all this trash, when they ravened from the life, and stood not in the counsel of God, but made ministers by their own wills, and apostatized from the true cross, the power of God, and from the true church, the pillar and ground of truth, and from the true apostles, and set up a church with a cross on the end of it, and these are they that have brought up all these pullets, tythes, temples, schools, colleges, and these are they that despise prophecy, and quench the spirit, and limit the holy one, which sets them in confusion; the order and practice of the church of the apostles is, if any thing be revealed to one that sits by, let the first hold his peace, for you may all speak one by one, that all may learn, and all may be comforted; so from all these apostates and apostacy, the beast and the number of his names, and his heads, and horns, and crowns, and his languages, and his crosses, and his churches, pulpets, and his teachers made by the will of man, is God bringing his people, and the Lamb and the saints have the victory; glory for ever to the highest; and the everlasting gospel shall be preached to them that dwell upon the earth, for all that dwell upon the earth have worshipped the beast, and gone after them that inwardly
ravened, that Christ said should come, John saw were come, that went out from them, and so all nations have been like a wilderness, that briars, and thorns, and thistles may be gathered of them, and in this may every one see his fruits; but who had their names written in the Lamb's book of life, and kept the testimony of Jesus; for all nations have drank of the cup of her fornications, and this was that that made war with the saints, and overcame them; but now the Lamb and the saints have got the victory over that which Christ said should come, and John saw was come, which all the world went after, and now he is revealing the pure mystery; now shall the saints and the holy prophets rejoice over her, who are come to that which she went from, now shall the holy tabernacle be witnessed with man; now shall the holy city be witnessed, and the heavenly Jerusalem, now cries the spirit come, and he that hears bids come, and the bride saith come, for the Lamb and the saints have victory; and now is the marriage of the Lamb, and to every one that thirsteth, he will give of the water of life freely.

So every one that comes into the world being enlightened, having a light from the Lamb, being turned to the light, that Christ Jesus the Lamb of God hath enlightened them withal, and believing in the light which will let you see your sins, with it you will see the Lamb of God which takes away sins, for all these tythes, and pulpits, and temples, and priests, come up since the days of the apostles, are amongst them that apostatized from them, for the true apostles witnessed against the true temple which Solomon built, and said their bodies were the temples of God, and the apostles witnessed higher than the true priesthood, whose lips were to preserve the people's knowledge, and offered for his own sins, and the sins of the people, and witnessed the everlasting priesthood, and the one offering, Christ the treasure of wisdom and knowledge, which doth enlighten every man that comes into the world, and the light that shined in their hearts, which came from him, would give them the knowledge of the glory of God in the face of Christ Jesus, and with that light they saw the glory which was with the Father before the world began, from whom the light comes, him by whom the world was made; and the apostles brought them off the tythes, and said the priesthood was changed, and the law was changed also, and commandment disannulled which gave them tythes, Heb. 7. and Christ Jesus was come, the Son of God, the end of all similitudes and likenesses. So as was said before, these priests, tythes, temples, pulpits, were made by the will of man since the days of the apostles in the apostacy, and these churches amongst whom are all these false names, and several worships and opinions, and judgments, and having the sheep's clothing, but every one as a wolf ravened from the life, and ready to devour one another, so the form of godliness has been long amongst people, but the life and power has been
wanting, which they were in, that gave forth the scriptures, in which people have unity, from it they have been apostatized, in which spirit the holy men gave forth the scriptures, which is the bond of peace, in it is the unity, and the worship of the Father in the truth, in that which the devil is out of, in which is no enmity, and so all having been inwardly raveners that have been from the life within, they have been wolves in sheep's clothing, ravening one after another, to devour one another, and their fruits have been briers and thorns, so profession of religion has been amongst people, but the life has been wanting, into which life God is now bringing his people, to that which they all ravened from, with which they shall see all the apostates in the apostacy, and fathom over the heads of them all, with which they shall come to see the rock Christ Jesus, the covenant of light, and life, and peace.

So that which may be known of God is manifest within people, which God hath shewed unto them, that when they do the things that are not convenient, not righteous or worthy of death, with that of God in them all they can tell, and to that of God in them all they must come, before they do hold the truth in the righteousness, or retain God in their knowledge, or retain his covenant of light, in which is the peace with God, and one with another; for the Jews they held truth, the prophets', and Moses's and the saints' words, but their minds being reproved from that which might be known of God made manifest in them, which God had shewed unto them, they held it in the unrighteousness, in the sin and enmity, so that was in that age; now the ages since, people have held truth, Christ's words, the prophets' words, apostles' words, but it has been in the unrighteousness, that is in the sin, in the enmity in every one's mind, and so there is the adversary and the wicked one amongst people, professors and Christians that have that name, and so they become synagogues of Satan, in enmity one against another, giving one another names, gathering together in sects, one against another, cages of unclean spirits, habitations of dragons, yet truth held in the unrighteousness, in the enmity, which makes them to slay one another about it; and so there the devil puts men on to kill one another about religion, wrestle against flesh and blood, while the power of darkness, and spiritual wickedness rules, but those are no true Christians, no ministers of Christ that do so, but they are all gone from that which may be known of God made manifest in them, which God hath shewed to them as the Jews were, outward Jews, not inward, outward Christians, not inward; for he is a true Christian that hath Christ in him, as he was a true Jew who was one inward, so to that which may be known of God, manifest in them, must all people be brought, before they retain God in their knowledge, from whence it comes, or retain his covenant Christ Jesus, (the end of the prophets Abraham and David,) whom the apostles preached.
was before the world was made, in which you come to have peace with God, in whom truth must be held, and spoken as it is in Jesus, and then it is held in righteousness, and spoken in peace, the seed of God being brought forth, and the covenant of light and life witnessed, the Lamb being risen which makes the powers of the earth to rage, that be out of the fear of God, and Christ Jesus is come to reign, the same yesterday, to-day, and for ever, which makes all the ministers, teachers, prophets, and antichrist to rage, that have been made by the will of man, and schools, and colleges, that speak a divination of their own brain, and not from the mouth of the Lord, and all ministers, teachers, prophets, pastors, shepherds, guides, and leaders of the people, that have gotten Christ's, the prophets' and apostles' words, and professors of them, being found out of the life of the prophets, Christ and the apostles, with the life of Christ, of the prophets and apostles are they all judged, which makes them rage, which life is now made manifest, glory to the Highest for ever.

And the Lord is come to teach his people himself by his spirit, and to gather them from all the world's ways, and teachers, to himself, and so all upon the earth which profess Christ's words, the prophets' and apostles', and not in their life, they are raging against their life, which is now manifest, and be raging against Christ, which is now manifest in his saints, Christ the same to-day, yesterday, and for ever, so the seed of God is risen, glory to the highest for ever, which seed is Christ in the male, and in the female, whereby many males and females are come to confess Christ the seed, in them who have the promise, and so are become heirs of the promise, heirs of God, heirs of life, and heirs of the world that has no end, and the rulers of the earth take counsel together against the Lord, and against his anointed, and his babes as you may read, and as they may read, that now are taking counsel against him, where the anointing is manifest, such are they that slay him in the particular, and are the builders that reject the corner-stone, but the stone that is cut out of the mountains without hands, shall dash the head of gold to pieces, and the breast of silver, and who have an ear, they may hear: and the world is crying out for their honour, and crying out for their bendings and bowings, and doffing their hats, and cry Jacob bowed to Esau; it seems that Esau is lord among you yet, and not servant. It is granted there was a time when Jacob bowed to Esau, and there was a time that Pharaoh and his host was in the sea, the family of Jacob rejoicing over them; there was a time that the house of Esau must be as stubble, and Jacob ride over the high places of the earth, and Nebuchadnezzar brought down amongst the beasts to eat grass like an ox, until he knew that the most high did rule in the kingdoms of men, and the elder must serve the younger; he that hath an ear let him hear. And as for the hat, it is honour amongst men, is honour below, and not honour from
above; while people are seeking for this honour below, they lose the
honour which is from above, which Christ commands to seek, and
questioned them that were there receiving honour one of another; and
seeking honour of men, how could they believe? and said, moreover, I
receive not honour of men, I which am the light of the world, by whom
the world was made, which enlightens every man that comes into the
world, and he does not come amongst the sons of Adam (drew from
God) to receive their honour, but to spoil it, deface it, stain their pride,
deface their honour, mar their glory, stain their beauty; so the light
(which every man that comes into the world is enlightened withal) will
not receive the honour below, but will condemn him that receives it,
and that is it which brings to seek honour from above, and stains the
glory that is below; so the first Adam in the transgression receives
honour of the earth, but the second Adam receives it not, nor will the
light in them receive it, which comes from the second Adam, so I have
a witness in all men’s consciences upon the earth, that will not receive
honour of men below, but of God, and that comes from above.

And the teachers of the world, and ministers, and pastors, and doctors,
and shepherds have told us that the Hebrew and Greek was the original,
and they were the orthodox ministers to open the scriptures to us, and
they had the original, when as Moses said that all the earth was of one
language before Babel, and Nimrod the mighty hunter, whose stock was
of Ham, whom God did confound into the many languages, he was the
beginner of the building of Babel; and Moses said, like unto me will
God raise up a prophet, him shall you hear, and when this prophet was
come, Christ Jesus, they crucified him, and when they crucified him, they
wrote a superscription over him in letters of Hebrew, Greek and Latin;
now here stands the world’s original over Christ, over the life when they
crucified him; the beginning of these many languages was Babel; and
Pilate he could not open the scriptures with Hebrew, Greek and Latin,
but crucified Christ who is the substance of the scriptures, and when he
had done, he set his languages over him; and said John in the Revela-
tions, they must be redeemed out of every tongue or language, which
they have told us was the original, that which was set over Christ when
he was crucified, over the life; but now the life is risen, Christ is risen,
who had the languages set a-top of him, Christ is risen that fathoms
Babel and Babylon, before Babel or Babylon was, who had the many
languages, which is the world’s original, so the life is risen a-top of it,
which they set a-top of him, and over them that say it is original, and
that they must open the scriptures with it, with which they run all into
confusion, Babylon, so betwixt Babel and Babylon they may walk and
see by plain scriptures how the languages were set over Christ; and
Pilate could not open the scriptures with them, nor can they now open the
scriptures with their many languages, but break into heaps, heads and parties, for if they could open them, they would satisfy one another, and come all into one, for that which gave them forth is one, which must open them again; so all people, teachers and professors, be all upon heaps, in confusion about the words of the scriptures, saying that is the original, and they are stopped at Babel, for all the earth was of one language before, and the call is out of many languages, out of Babylon, Babylon is the end of them, and the life is risen that stains their pride, defaceth their glory, and mars their beauty, for they have a pride, a glory, a beauty in their languages, which they call the original, (the naturals,) and the light lets see before Babel or Babylon was, or Pilate either, into the beginning, the covenant of light with God, and when that people did imagine to build Babel, they went out of the life, whom God confounded into many languages, that they might be scattered, and God scattered them, as he will all other gatherings, that are gathered with imaginations, of him, and are the builders, that go from the life of God within them, and so from God, and they that crucified Christ, they were from the life, and they set the languages above Christ which was the life, and they that were in Babylon, were of them that ravened from the spirit of God in them, and went from the apostles' doctrine into the many languages, which the redemption is from, and so they cannot endure to hear talk of the life, and the spirit of God within, and the light; and these are they that set up languages: but now the life is risen (above the languages) which gathers to God and lets see before Babel or Babylon was, or Pilate either: and exalted Babel shall fall, and become a habitation of devils; but over all the life is risen, that gives to see to the beginning before the world was made, which brings to peace with God, which opens the words of Christ, the prophets, and apostles, and gives to every one his particular satisfaction concerning the words of the prophets, of Christ, of the apostles, in which life and peace with God is known, which judgeth all them that have the words, and be out of the life.
THE WRATH OF THE LAMB.

I will break into pieces, saith the Lord, I will make nations like dirt, I will tread them into mire; I will make religions, professions, teachings, time-servers, callers upon me with their lips, (and hearts afar off,) surfeiting in the earth, pride, hypocrisy, and deceitfulness of heart, gathered into a religion that is vain, gatherings on heaps, gatherings of multitudes, gatherings which they call churches, fair shews, fair pretences, hypocritical teachings, self-ends, covetous practices, I will make mire of them, I will make mortar, I will make dirt of them; the wrath of the Lamb is risen upon all apostates, who are gathered in the apostacy, apostatized from the prophets’ life, the apostles’ life, the life of the Lamb; the Lamb is risen, the sceptre is gone out, the throne is set, beware every one what you profess, what foundations you are laying, you shall be shaken, not being in the possession, being out of the possession of the life of God, of the prophets, of the apostles, of Christ. Ye diviners, ye dreamers, ye notionists, in your curiosities in the air, I will whirl you under, hail-stones, vials, plagues, thunders, woes, judgments are come amongst you, upon your heads, all nations that be out of the life of the Lamb, dread, quakings, fears, shall surprise hypocrites with amazements; the pure life of God is risen, that has been lost, from it ye have been apostatized, without it have you been gathered, with it shall your gatherings be broken and scattered; from the life of my apostles, of my prophets have you been all scattered and apostatized, and so true ministry hath been lost, true apostles’ life lost, true prophets’ life lost, false ministers got up, false apostles got up, false prophets got up, and reigned in their stead: my sheep’s clothing you have had, wolves you have been, thorns and thistles your earth has brought forth, has lain like a wilderness unploughed up, amongst whom are so many names, and horns, setting up your inventions, but inwardly ravened, and apostatized, so the witness buried, in you who are whored from it, and in the fornication.

But the rod is over you which must rule nations, trumpets sounding and sounded, the just will rule, the Lamb will have the victory; woes, woes and miseries are out-going upon all the heads of the wicked, the judgments are come upon the world, the day of glory is appearing, and hath appeared, the throne and the sceptre that is everlasting is come and witnessed, and set over the world, which shall answer that of God in every one who has ravened from it, and all gatherings upon the earth from that, shall be broken, and it shall answer the just in every one.

G. F.

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THE LAMB'S OFFICER

IS GONE FORTH WITH THE LAMB'S MESSAGE:

Which is the Witness of God in all Consciences, to call them up to the Bar, the Judgment of the Lamb, in this his Day which is come. To all the Parish Clerks, Vicars, Curates, and Professors in England, Ireland, and Scotland, and elsewhere in the whole Christendom; for you all to come up to the Lamb’s Bar, in this his Day, to see if they can stand before the Lamb to plead their Cause, Guilty, or not Guilty, in this his Day, who have had the Scriptures, but out of the Life, which they were in that gave them forth.—By G. F.

The Lord Jesus Christ is come to reign, and his everlasting kingdom and sceptre is set up, and the bar of judgment, and all are called to it, and he calls all up before it. Now Christ said false prophets should come, Matt. 7. 24. and antichrist, which should have the sheep’s clothing, but inwardly ravening wolves; this he spake to his disciples, and before their decease they did come, 1 John ch. 2. ch. 4. and they went forth from them; and in the Revelations it is written, all that dwell upon the earth went after them, and the dragon made war with the woman, and she fled into the wilderness, the true church, and the man-child was caught up to God, and the dragon gave his power to the beast, and the beast made war with the saints, and overcame them, and killed them that kept the testimony of Jesus, the spirit of prophecy: so here they killed the true ministry, and the woman fled into the wilderness, the true church, and the man-child caught up to God; and then power was given to the beast over all kindreds, tongues, and nations.—[Mark,] And all the orthodox men, the original, the beast had the power to kill the saints, and suffered the original, the tongues to stand; the orthodox men so called, that have the scriptures in three or four languages, that had the sheep clothings, these inwardly ravened from the spirit of God, and turned against them that had the spirit of God, and killed them; and then the whore, the woman, the false church got a-top of the beast, who had power over all kindreds, tongues, and nations, who had his names, marks, horns, and images, and they gave their glory and honour to the beast, and the nations drank this whore’s cup, this false church, this woman, and she corrupted the earth; and the kings of the earth drank her cup of fornication; and she corrupted the earth, and she made the inhabitants of the earth drunk; and this whore sits upon the waters,
and the waters where the whore sits, are peoples, and nations and multitudes, and tongues, and she drinks the blood of the martyrs, prophets, and saints, and so killeth the true ministers; this false church, this whore, and false woman, suffers the tongues to live under her, the orthodox men so called the original; and John calls them waters, the pillars of her church. Now this whore went from something, she went from the apostles', got the sheep's clothing, inwardly ravened, and went into the world, as the Jews which went from the law of God among the heathen, they whored, and so all nations drank the cup of fornication, the kings of the earth, and the nations, being unmarried to Christ. And again, the judgment of this great whore should come; for as Cain, when he had killed the just, then he built a city; this great whore that was on the beast, that had the dragon's power, that killed the saints and killed the just, and killed the prophets, and witnesses; and the true church, when the woman fled into the wilderness, and the man-child was caught up to God, then this great whore, this false woman, false church, this great city was built, and all nations drank of her cup, and the kings of the earth drank her cup of fornication, and all nations have drunk her cup of fornication, that have drank the blood of the saints.

Come now, priests, guilty, or not guilty; the Lamb and the saints shall have the victory, the judgment of this great whore is come, and the bride and the Lamb's wife is witnessed. Priests, as I said before, guilty or not guilty, now you are come before the bar, are not you the tongues that the whore sits upon, which John calls waters, who are the orthodox men, and boast of the original, having the sheep's clothing, which have the scriptures in three or four languages. Have not you been standing, when the martyrs', and prophets', and saints' blood hath been drank? And did not you stand in the day of the beast's power, when he killed the saints, and made war with them, the true ministers? Had not he power over all kindreds, tongues and nations, when the true ministers were killed? was not your original Hebrew, and Greek, under the beast's power? and hath not he power over that original? and was that ever called the original among the saints that the beast killed, and that the whore drank the blood of? And did not you shelter under the beast's power, and the whore's, when the martyrs' and the prophets' and the saints' blood was drank? did not you turn from the dragon to the beast, after the beast to the whore? and had not the beast power over the tongues, orthodox men, and the original? Come, guilty, or not guilty? and do you not say the church of Rome is the whore? and from this whore, the church of Rome, have you not gotten tythes, and Easter reckonings, and midsummer dues, and glebe-lands, and mortuaries, and offerings? and have you not drunken this whore's cup? guilty, or not guilty? Must not you drink the cup of the indignation of the wrath of
the Almighty, that have drank this whore's cup, since the true woman went into the wilderness? And come, priests, did not the whore set up your mass-houses with the cross a-top of it, with their pictures and bells, and call it holy ground, where it stands, and name them by St. Paul's, and St. Peter's, and St. Michael's, and St. Gregory's, and St. Austin's? Come, priests, have you not drank the whore's cup here? is not this the whore's cup? guilty or not guilty? if guilty, thou must drink the cup of the indignation of the wrath of the Almighty. And come, priests, did not the whore set up your schools, and colleges, this false church, whereby you are made ministers, and gave them the names of Trinity college, Jesus college, Emanuel college, where you are made ministers, since the true church went into the wilderness? and here have you not drank the whore's cup? guilty, or not guilty? come, priests, answer: and did not the whore set up all these things, and the beast that killed the true ministers, martyrs, prophets, and saints, by the dragon, and beast, and whore's power, since the true church went into the wilderness, true ministers killed, man-child caught up to God? and are not you here found amongst them in the same power, drinking the whore's cup? answer, are you guilty, or not guilty? and was not this whore of Rome, the first author of preaching by the hour-glass, funeral sermons, ten shillings a sermon, twenty shillings a sermon, ten groats the grave and mortuaries, and two hundred pounds a year for preaching? is not this of the whore of Rome's cup? and have you not all drank it? and do you not drink it daily? are you guilty, or not guilty? (which have been set up since the true church went into the wilderness.) Did not the church of Rome first ordain the Jesuit's tribe, the order of black-coats? and have not you of their colleges followed their example, and drank off her cup, and gone in the way of the Jesuit's tribe, black-coats? are ye guilty, or not guilty? and was not the whore of Rome the first setter up of sprinkling a little water upon children's faces for money, and churching of women for money? and have not you drank this cup? come, priests, are you guilty, or not guilty? and was not the whore of Rome the first setter up of bells, calling people together, and christening of them, and going processioning, and setting up all your crosses? was not the whore of Rome that false church, since the woman went into the wilderness, the setter up of all these things? and have not you priests and professors, and magistrates and rulers, and people, drank of this whore's cup? are you guilty, or not guilty?

Now you are come before the bar of the Lamb, and his throne, and the bride, the Lamb's wife is come, the true church which was before and in the days of the apostles. Was not swearing, and oaths set up since the days of the apostles? and Christ in the flesh, who said, swear not at all, for they that swore, came into the condemnation; for the oath
in the law ended the sin, and put an end to the strife, and the sin: and
Christ the oath of God, blot out the sin and transgression, and ends the
strife, and reconciles man unto God, and saves from sin, and redeems
from the earth, and brings peace on the earth, and good-will towards
men; so he makes an end of sin. Now the man-child being caught up
unto God, and the woman fled into the wilderness, and the prophets, and
martyrs, and saints killed by this beast; and the whore, and the false
prophets, beast and antichrist gets the sheep's clothing; so hath not all
this swearing since Christ, been set up by the false church, the church
of Rome? and have not ye priests, rulers, magistrates and people, drank
this whore's cup, this false church, and forsaken Christ's command, and
the true church, which saith swear not at all, as in James: are you
guilty, or not guilty? have you not drank the whore's cup, and so will
fine and imprison them that will not swear? is not this the whore's cup?
and have you drank of it? are you guilty, or not guilty? Now you
are come before Christ, who said, swear not at all; the true church was
far off of fining and imprisoning people for not swearing; Christ and
the true church, but on the contrary, gave them a command that they
should not swear, and gave them an order what to say; whatsoever was
more than yea yea, and nay nay, was evil; and the apostle follows it,
and saith, condemnation followed the swearers, saying, above all things,
my brethren, swear not at all, so are not ye the false brethren, the false
church, since the true church fled into the wilderness, and true ministers
killed, which hath drank the blood of the martyrs, prophets, saints and
apostles, and so swearing is set up by the false church, the church of
Rome, not by Christ, and his apostles? and have you not drank this
whore's cup? are you guilty, or not guilty? (all people, rulers, magistrates,
and priests in all nations, that will fine and imprison men that will not
swear, and break the command of Christ) and will not the tongues say,
you must swear, which the beast and the whore hath power on, that
drank the saints' blood, which hath told the world they are orthodox
men, that have the original; but in the spirit of God you are all com-
prehended: were not all your tythes, oblations, obventions, glebe-lands,
your tythe-herbs and eggs, and mints, and sage, and rue, and beasts, and
doves, and tythe-fish and fowls, and tythe-corn and hay, and wool, and
pigs, and chickens, and smoke-penny, and plough-penny, gardens and
bees, and apples, and plumbs, and all other tythes? was not this set up
by your mother-church at Rome, which you say is the whore? and why
do you rail against your mother from whom you have such an inheritance,
and call her whore? but it is true enough, though you are ill-bred
children, to clamour against your mother so; for were not she the setter
up of all these things, the whore of Rome? come, priests, impropriators,
answer, are you guilty, or not guilty? who must drink the cup of the
indignation of God? the guilty, who have drank the whore's cup; for
the true church witnesses the end of the first priesthood, his temple,
and tytches, and among the apostles there was none, who was the true
church; but since the church fled into the wilderness, you set up these
things, and killed the true ministers, and apostatized from the church,
and so set up tytches, who have the sheep's clothing, but out of the sheep's
life; and now is the judgment of this great whore come, and the Lamb,
and the bride is known, and come; and do you not think he will not
reward you that have drank her cup? for you all know tytches are of the
whore's cup; and have not you all drank it, priests, and impropropriators,
and others?

Nay, come, priests, have you not cast many into prisons, and hauled
them before your courts, and took treble damages, and almost thrice
treble from some, and cast them in prisons until death? and what abundance
you have in prison this day, because they will not give you the
whore's cup, therefore you will have their lives. Are you not guilty
here before the Lamb, and stand guilty before the bar, and to have the
judgments and plagues poured forth upon their heads? and was not that
the whore of Rome that drinks the blood of the saints, that whips, imprisons,
and kills, and banishes, and causeth to be hauled out of the syna-
gogues, and imprisoned, and put in the house of correction, and persecutes
from city to city? And have not you drank this whore's cup at large,
and drank the blood of the saints, and prisoning until death, and bruising,
and knocking them down in your steeple-houses? Come, priests, magis-
trates and people, are you guilty, or not guilty, in this the Lamb's day,
that are brought before his throne? and hath not this killing and beat-
ing been by the dragon, beast, and false prophet, and hauling out of their
synagogues and assemblies, and killing true ministers, prophets, and
apostles; and the woman fled into the wilderness, and the man-child
cought up to God, and the beast had power over tongues, and the whore
sat upon the tongues, which are waters, your original, orthodox men?
and were not they the inventors of your schools and colleges, and setters
of them up; your natural schools of learning, and tell people that is the
original? and have not you drank the whore's cup, and followed the
beast in this? are you guilty, or not guilty? Answer, now you are come
before the Lamb's throne, and speak, guilty, or not guilty? And was it
not among the apostles, that if any thing was revealed to any that stood
by, the first should hold his peace; and they might all prophesy one by
one, that all might learn, and all be comforted; for God was not the
author of confusion, but peace, and the spirit of the prophets were subject
to the prophets; and since the true church fled into the wilderness, and
true ministers and prophets slain by the beast, dragon, and great whore,
doeth not the order of the true church set you all in confusion, and cry,
he disturbs me, take him away, magistrates; and cry for a law against them that practise the order of the true church; are you not all guilty here? let your stocks, and prisons, and houses of correction testify it; and whether or no this has not been the whore's cup which you have drank, and all the blood which hath been shed about religion, church ministry, and worship in the whole Christendom? and whether or no this is not the whore's cup? and whether you have not drank it? are you not guilty here? and whether or no the church of Christ did any such thing amongst the apostles, before she fled into the wilderness, and whether or no all the martyrs and prophets which have been slain, since the church fled into the wilderness, have not been by them which had the sheep's clothing, which are inwardly raveners? and whether or no you have not drank this cup? and whether or no this was not the whore's cup, the church of Rome, your mother? and whether or no you must not drink the cup of the indignation of the wrath of God Almighty? and are you guilty, or not guilty? come, answer me before the Lamb's power, throne, and dominion.

And when the true woman was fled into the wilderness, the kings of the earth drank the whore's cup; would they not make all nations to bend, to drink the same cup, so by that means came all nations to drink the whore's cup; so as the apostles had gone into all nations, the whore's cup also went into all nations, false prophets, beast, and antichrist, and killed the saints, prophets, and true ministers; and are not you guilty in this thing, ye kings of the earth, and of the nations, who took the inwardly ravener's cup, who had the sheep's clothing, worrying and tearing the lambs? did ever lamb's and sheep tear wolves, and worry beasts? and so you that prison, that whip, that burn, that cut off ears, that banish, that prison until death, are not you the wolves in sheep's clothing? and so the antichrists, and false prophets, the dragon and the beast in his power, and the whore's cup, of the beast that drank the blood of the martyrs and saints, so are you not guilty all in this, where these actions are found? whose fruits declare in your gaols, you not to be the sheep, but the wolves in the sheep's clothing, the inwardly raveners; and hath not all this hanging men for cattle, and for money, and the creatures, when they should have restored, or been sold for their theft, been set up since the days of the apostles, when you should have let them live to restore, or been sold for their theft, that they might have laboured in the thing that is good? and are you not guilty in this? and act contrary to the law and gospel.

Well, come, priests, are not all you who have been called of men master, (and you love to have it so) and your salutations in the markets, and chief seats in the assemblies, when Christ saith to his disciples, be not ye so; and go into all nations, teaching them to observe all things that he
commands them? Is not all these things got up since the woman fled into the wilderness, the slaying of the prophets and saints, all these things set up by the beast, whore, and dragon? and have not you drank this whore's cup, and taught people that they should call you masters, contrary to Christ's command? and was not the church of Rome the first setter up of it? and have not you drank her cup? are you guilty, or not guilty? for where do we read of master Paul, master Timothy, master Peter, master John, master Matthew? And where did Christ or the apostles, or true church, preach by the hour-glass, and no man might ask them a question in the time of the glass's running, or going from the steeple-house, or coming to it, without six months imprisonment, or being whipped? And where did ever the church of Christ do so? and have not you drank the whore's cup in this? are you guilty, or not guilty? and are you not guilty here again, who must drink the cup of the indignation of the Almighty, who have limited the holy one, and quench the spirit, which was not the work of Christ and his apostles, for if any one ask you a sober question, then to be satisfied you will prison him for a wicked malicious disturber, and have him sent to the house of correction, and whipped. Oh! poor satisfactions doth the priest here give to poor troubled people, that are burthened and discontented! so it is time for them to forsake them, who get means and estates of people for that which is not bread, and making a trade of the scriptures. But come, priests, did not the whore of Rome give you the names of vicars, and clerks, and parsons, and curates, and bachelors of art, and bachelors of divinity, and all your orders of your schools? did not the whore of Rome give you these names? and have you not drank her cup, and grown up by it? are you not guilty here again, drinking the whore's cup? and hath not the whore, the false church, and false woman, given you these names, since the true church, and true woman, went into the wilderness? for where was there any such names among the apostles? are you guilty, or not guilty? answer this, who are come before the Lamb's power, and day, in this his marriage; and where was there any such names amongst Christ and the apostles?

And come, ye clerks, and parsons, and vicars, for the whore hath many garments, and decks herself with many colours, as the beast had many names, and likenesses, and colours; so you have many changings. Why do you observe this Michaelmas, Christmas, and Candlemas, and Lammas? was not this of the whore's cup? and have you not drank it, let all the nations witness it, how deep you stick in it, what mass? Christmas, Michaelmas, and Candlemas! Curates, and priests, and clerks, and parsons? Oh, cry you, we will change our names, we will be called ministers of the gospel; nay, you can no longer be hid, now you are discovered, ministers made at schools, Oxford and Cambridge, at the
colleges; and were not the papists the inventors of colleges, and all these things before mentioned, the whore's cup, which ye and all nations have drank, and yet drink of them daily, and stick in them, and your people; and all your saints' days, and your holy-days, was not all this the whore's cup, the abomination, which hath corrupted the earth, and many so drunk with it, they can hardly endure to have these things cried against; and such sports, plays, and drinking, and games, and excess are on those days, and many of those days, the saints' days, that they were killed on, and died on, you feast on, and rejoice: this is the beast and the whore, which makes merry over the witnesses, and sending their gifts one to another,* over the bodies of the saints, when they have killed them, and make merry over them on the days they were killed; and having the sheep's clothing, and killing, and prisoning, and whipping, and banishing them that be in the same life that they were in, which they were making merry over, and observing the days they were killed on, with their sports, and their music, and their wassail-pots, and their pye-times, and their Good Friday, and Holy Thursday, and their Shrove Tuesday. How now, vicars, and priests, and curates, and parsons, whose cup have you drank, and the people drinking now, and the professors, and the rulers of the earth? Is not this of the whore's cup, the church of Rome, that false woman, that false church, and all these things got up, since the true woman fled into the wilderness, and the true church? where was there any such thing among the apostles, before the true church fled into the wilderness? Come, are you guilty, vicars, curates, priests, clerks, and rulers, and magistrates? is not this of the whore's cup that you drink? are you guilty, or not guilty? and must not you drink the cup of the indignation of the Almighty? and are not these, and they that follow such things, such whom God spewed out of his mouth, which have deceived the nations? for where was there such Christmas and Candlemas, and Trinity college, and all these holy-days amongst the apostles? This hath been mystery, Babylon, the great city, like Cain's, that hath killed the just, and yet observes the days the saints were killed on, (oh, hypocrisy!) and are persecutors of the saints themselves, and gets the sheep's clothing! are you guilty, or not guilty? priests, and professors, parsons, vicars, curates, and clerks, and magistrates, and people; have you not drank this whore's cup now, who stands before the Lamb's power, in this the Lamb's day, whose sceptre of righteousness is set up, who will judge you according to your works, whose reward is with him, who will judge the world in righteousness?

And come up, priests, curates, and parsons; was not the whore of Rome the first setter up of clerks to say amen, and turners of the hour-glass,

* Rev. 11. 7, 8, 9, 10.

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and readers of mass, as the priest reads his sermons and notes? are you guilty here, priests? Again, where were these clerks to say amen among the apostles, and strain people's goods, if they will not give them money to say amen? come, are you guilty, or not guilty? are not these the fruits of your mother church of Rome, which things have been set up since the days of the apostles, and the true church went into the wilderness? Come up, priests, clerks, and vicars, and parsons, and curates to the bar of judgment; where had you those names of sacraments, creeds, and abundance of such like, which are from the pope of Rome's mass book? and have you not drank the whore's cup here? are you guilty, or not guilty? was not the whore of Rome the setter up and observer of all these days, May-day, and Lady-day, and Whitsuntide, and Christmas, Michaelmas, Lammas, Candlemas? Is not here the pope's order observed, and the whore's order observed, and his authority established, and practised, and tolerated in all your almanacs, and drank down, swallowed down; which all the vulgar people, and the priests, and magistrates, and the courts called by the saints' days, set up by the authority of the whore of Rome; and for the keeping of them, have you not all drank this whore's cup? first, priests, and professors, magistrates and common people, are you guilty, or not guilty? Hear, you priests, and vicars, and parsons, are you not yet in the tribe of black-coats? and are you not they that have deceived the nations, who have on the sheep's clothing, and observe the sheep's days they have been killed on; you have brought the people to that, but are of them which have killed the sheep, and not brought people to the sheep's life, nor the spirit, nor the mind of the sheep; nor to the life of Christ, the apostles, nor the prophets, but you have drank the whore's cup, as your practices and fruits declare throughout the nation; as your calendars and almanacs declare, observing the days that the saints were killed on: and this hath been the work of the wolves in the sheep's clothing, since the woman fled into the wilderness; so are not you guilty here? and do you not cry guilty here before the Lord's presence, and the throne, and the Lamb? and to judgment is your whore come, that woman that hath brought forth so many harlots, which she hath scattered and spread over nations; and now shall the Lamb and saints have victory, as the deceit hath had victory. — And now is the marriage of the Lamb come, the bride, the Lamb's wife, the true church known again, and you and your mother judged: and her flesh must be burnt with fire; and you shall drink the cup of the indignation of the wrath of the Almighty, poured forth upon you without mixture; and the man-child is brought forth, which will rule all nations with a rod of iron; and the everlasting gospel shall be preached again to all kinds, tongues and nations, as the deceit hath been over all nations, and the apostles were to go over all nations before deceit came up, and the deceit
trod down the apostles' work, the life, that which they set up, and turned against it, and killed the ministers, and turned against the church; and so got power over all kindreds, tongues, and nations: but now shall the beast, false prophet, great whore, old dragon be taken, which has corrupted the earth, and made the inhabitants of the earth drunk, the kings of the earth, and corrupted the earth, with her fornication; now shall she be taken and cast alive into the lake of fire, and Babylon shall be confounded, and the everlasting gospel shall be preached again to them which dwell upon the earth, which is the power of God, whereby life and immortality shall come to light, in which power of God, the gospel, is the mystery of the fellowship known; and this shall go over all the deceit of nations, kindreds, tongues, and people; and so shall truth go over all nations; the power of God, the gospel, as it did in the days of the apostles; the same power as was in the apostles, in which there shall be unity with their words, and with their lives, and Christ in whom they end, and the marriage of the Lamb is come, and the Lamb and the saints shall have the victory, who will kill with the sword, and slay with the sword, which are the words of his mouth, and the joyful days are coming.

Come up, priests, clerks, vicars, curates and professors to the bar: are not all your carnal weapons that you persecute withal, of the whore's cup of Rome, which hath been from the dragon's and beast's power, who hath killed the creatures, and wrestled with flesh and blood? And Christ said; he came not to destroy men's lives, but to save them, who was the prince of life; and the apostle said, they wrestled not with flesh and blood, but with principalities, and powers, and spiritual wickednesses, and rulers of darkness: and it is said, Christ came to destroy the works of the devil, and the devil and death, where he hath his authority, and destroys the sin that was in their flesh; but doth not say, he destroyed their flesh, wrestled not with flesh and blood, and so to bring the creature into the liberty of the Son of God, (who is the redemption of mankind) and to destroy thee who art a destroying. Now you, since the days of the apostles, and Christ in the flesh, the church fled into the wilderness, who have destroyed and made war against the saints, and killed them, and have wrestled with flesh and blood, and killed the creature, and destroyed their flesh and blood; is not this the dragon's power, and beast, and the whore's cup, and whipped, and beat, and abused the creatures, and burned, and dismembered them? Have you not drank the whore's cup here, and marred the workmanship of God? instead of saving men's lives, have destroyed them, and instead of wrestling against spiritual wickednesses, and powers of darkness, whipped, beat, and imprisoned the creatures. How now, priests and professors, is not this the whore's cup? are you guilty, or not guilty? whom have
you been married to? is not this the whore’s cup, got up since the
cwoman fled into the wilderness, that drank the blood of prophets,
martyrs, and saints, and tells the people, Hebrew and Greek is the
original; and hath got the sheep’s clothing in those languages, and
persecutes and kills the sheep, and prisons, and whips them? And where
did the apostles say, that Hebrew and Greek was the original, but the
church of Rome? Had not Pilate, the murderer, Hebrew, Greek and
Latin, and set it a-top of Christ, the life, and crucified him? and hath
not the whore of Rome set up her schools and colleges, to make her
ministers, and there the ministers, the orthodox men so called, have got
Hebrew, Greek, and Latin, the naturals, since the true woman fled into
the wilderness, and the man-child caught up to God? And hath not this
been the whore’s cup you drank of? and have you not drank the whore’s
cup? Now the bride and the Lamb’s wife is known; now you are come
before his judgment bar; are you guilty, or not guilty? and the judg-
ment of the great whore is come, and all her children; and is not the
original the word which was in the beginning before Pilate’s tongues,
who set them a-top of Christ, which the beast and the whore of Rome
hath set up to be the original, and all nations have drank her cup, but
who have their names written in the Lamb’s book of life, before the
foundation of the world was? (and this is from such.)

And hath not all your crying up sin, while men are upon the earth,
you must never be made free from sin; and is not this come from the
whore’s cup, who pleads for a purgatory after death? Come, priests,
come up to the bar; are you guilty or not guilty? Is not this doctrine
come from the whore of Rome, since the woman fled into the wilder-
ness? The apostle said, he was made free from sin, and they spoke
wisdom amongst them that were perfect; and he that is born of God,
doth not commit sin; and as he was, so they were in this present world;
and the blood of Jesus Christ cleanseth from all sin; and the new cove-
nant blots out sin and transgression, and by the one offering perfects for
ever them that are sanctified; and Christ was made manifest to save
his people from their sin; and the church of Christ is without spot, or
blemish, or wrinkle, or any such thing; and the work of the ministry
was for the perfecting of the saints, until they all come into the unity
of the faith, and unto the knowledge of the Son of God, and unto a per-
fekt man, and to the measure and stature of the fulness of Christ: Now
since the apostles and martyrs were killed, and true ministry, and the
church fled into the wilderness, do not you and your false church say,
that people must have sin while they be upon the earth, and so preaches
up their sin? and is not this the dragon’s power which the beast got,
and the whore? and what good doth your preaching do, if they must
have sin while they are upon the earth? and what is your work to the
people? that doth not perfect them? and have you not here drunk the whore's cup? Come up to the bar, answer, are you guilty, or not guilty? and was not the work of the apostles for the perfecting the saints? and had he not perfected some when he said, he spoke wisdom amongst them that were perfect? and is not your work to perfect none, that tells them they must have a body of sin, and be in their sin while they are upon the earth? and doth not that make them imperfect? and so they can be but imperfect, who never come out, who hear you, who are got up since the true church fled into the wilderness, by that power that killed the prophets, martyrs, and saints, and whipped, and imprisoned, and banished them. Are you guilty, or not guilty? answer it here at the bar; and priests, we will not here bid you hold up your hands, and so you have cried up all the imperfection and sin, and the body of sin while on the earth; was not this the whore's cup which corrupts the earth with her fornication and abominations, who is upon the beast that hath the dragon's power? and so what can you cry up but sin; this fenced city, mystery Babylon, mother of harlots, the great whore which hath been ruled by the dragon, and fenced by it, and yet killed the martyrs and prophets, and saints, within her compass, since this whorish woman, false church has got up, and hath enlarged her city, since the true woman fled into the wilderness? but now the man-child, the Lamb is come to reign, who makes war in righteousness, and rides on the white horse, conquering and to conquer, and the Lamb and the bride his wife is witnessed, who will rule all nations with a rod of iron, he is come to make work with you, and the Lamb, and the saints shall have the victory over the beast, over the false prophet, over this whore, who will kill with his sword, and slay with his sword, which are the words of his mouth, and blessing and honour will be given to the King of kings, and the Lord of lords, who is Lord Omnipotent, and everlasting.

And did not the beast who had the dragon's power after the woman was fled into the wilderness, who made war with the saints, and overcame them, who then had the power over all kindreds, tongues and nations, and they gave their honour to the beast, and the whore is on this beast, and all nations have drank her cup, and the kings of the earth which have drank the blood of the martyrs, prophets and saints, and is not all this hat-honour, and hat-worship, punishing and fining, and raging if they had it not, is not this the beast, and whore, and dragon's power, which have been over all kindreds, tongues and nations? was there any such things among the apostles, and Christ and the true church before she went into the wilderness, but by the inwardly raveners, wolves in sheep's clothing, false prophet and antichrist, dragon, beast, and great whore, compelling all to worship, to receive his image, his mark in their forehead, or the hand, all that dwell upon the earth.
should worship him, but whose names were written in the Lamb's book of life before the foundation of the world; what is this beast, honour and worship? what is the thing he looks for, if it be not the hat, to bend and bow, and stoop to him? was not the beast, the whore, the first author of it? Now here have you not all drank the whore's cup in the whole Christendom? hath not she given it you to drink, and have you not all drank it? and will you not fine and prison those that will not do it, and stand bareheaded before you? and is not this the false church, the false woman, and her cup, and the beast and dragon's authority? Come up to the bar, priests; answer, are you guilty, or not guilty? And professors, and teachers, and magistrates, and kings of the earth; hath not this been since the true woman fled into the wilderness, since the days of the apostles? and did not the angel and John see her coming up, who when he would have bowed to the angel, did not the angel bid him twice see he did it not, then why should mortals expect such honour? And now in this you may see where you are fallen in your pride and arrogancy, and your oaths and swearing was from your mother the whore, whose cup you have drank, and fines and imprisons others that will not drink it. And hath not your marrying with rings, and the surplice, and rails, and fonts, and altars, and the sprinkling with rosemary and bays when you bury the dead, hath not all this been of the whore's cup? and have not you all drank it? Now if you say you have laid away some of these, how is it that you have not laid away all? Now come, guilty, or not guilty? And must you not drink the cup of the indignation of the wrath of God.

Come, priests, vicars, and curates, do you not buy your gifts at schools and colleges for money, and sell your gifts for money? are you not Simon Magus his brats here? guilty, or not guilty? And do you not make merchandize of people through covetousness, and teach for filthy lucre, and love of money, and have pierced yourselves through many hurtful lusts, and drowned yourselves through your pernicious ways, and have a form of godliness, and deny the power, which hath caused the way of truth to be evil spoken of; and the very ignorant people to cry against you, and the sober to be ashamed of you, and made your names stink among the heathen that know not God, or Christ, you that have professed him with your lips, and in your will-worship, and seigned humility? Come up, priests, to the bar, before the throne of the Lamb, are you guilty, or not guilty? Come, priests, and curates, and parsons, and vicars, have you not sold your birthright for a mess of pottage, for a morsel of bread, for a handful of barley, and earthly things? and Esau-like, hunting up and down with his sword, to kill and slay the just Jacob, and get great benefices, and cast him into prison, and would make him to bow, when he is got past him; but now the younger is risen, and the elder shall be servant, who
has called you to judgment; and are you guilty, or not guilty of these things that are charged upon you? Come, priests and curates, parsons and vicars, are you not they that will preach peace to the people, if they put in your mouths, and he shall be a good churchman; if not, you will prepare war against him, cast him into prison, haul him before courts, make your names stink before the courts in the nation, you will cast them into prison till death? doth not the blood of many lie upon you, as in York gaol, Lancaster gaol, Gloucester gaol, Durham, Appleby, and other places? Come up to the Lamb's bar, and plead your own cause, guilty, or not guilty? and see how you can stand before the throne of the Lamb, you that are not able to stand before the Lord's servants, who are moved of the Lord to speak to you, but call to the magistrates to take them away, and to whip them, to the house of correction with them: Come up, priests and vicars, parsons and curates, are not you they that have borne rule by your means, and take away your means and you will not bear rule over that people? and are you not such greedy dumb dogs that can never have enough, every one seeking for your gain from your quarter, and all looking for your own way, and not after the ways of the Lord, who have told people you never heard his voice, and so are they that God never sent? Come to the bar of judgment, guilty, or not guilty?

And come, priests, vicars, and curates, and parsons, are you not they that will not go without a bag, and those which have taken the people's money for that which was not bread, and the messengers of Satan, and his ministers of unrighteousness, which Satan hath transformed himself into, that takes and will have money of them, and means, whom you do not work for, and where you have neither plowed nor threshed, and where you never planted, and have made the gospel chargeable? Come up, guilty, or not guilty? answer for yourselves, and come up, priests, and curates, and vicars, and parsons, are you not such as go in long robes, fashions and lusts of the world, with your ribands and points, and double cuffs, and wearing of gold rings, in the lusts of the flesh, and pride of life, and the lust of the eyes, which is not of the Father, but of the world, more like your mountebanks, and fiddlers, and stage-players, than like unto sober men that preach the gospel? guilty, or not guilty? Let the witness in all your consciences answer it, which is now bringing you before the throne of the Lamb, which is his officer; and come up, priests, and curates, vicars, and parsons, and professors, have you visited Christ in prison, or have you not been they that have caused him in his members to be cast into prison, yea till death? and must they go into everlasting punishment, that doth not visit him in prison? and have not you cast him into prison, and taken his means from him instead of visiting of him?
have you not taken away the saints' goods? Come to the bar of judgment, are you guilty of these things or not? whether must you go to receive your punishment, which you must have according to your desert? Are you not come under the judgment of all the lives of the prophets, the life of Christ, the lives of the apostles, in this the day of the Lamb, in whom all the prophets and apostles end, and found amongst all them that be out of the spirit of the prophets, Christ, and the apostles, that have deceived the world, (but could not the elect?) consider with yourselves, for now are you calling up before the throne, and the bar of judgment, guilty, or not guilty? for now shall the false prophets, beast, and dragon be taken and cast alive into the lake of fire, and the judgment of the great whore come, the false church, and the false woman, and now shall the Lamb and the saints have the victory; glory to the Highest, and the everlasting gospel preached to them that dwell on the earth, and the saints and the Lamb reign, who makes war in righteousness; now is the day of your trial come, the Lamb's throne is set up, and sceptre of righteousness held forth, which reaches over the whole world, and comprehends the whole world, and all the state of mankind, and now is the judgment of God come, and the man Christ Jesus, whom he ordained to judge the world in righteousness, according to the gospel.

And are not you them priests, curates, vicars, and parsons, which serve God with your lips, and call upon him with your mouths, and your hearts afar off, being full of ravenousness, murder, and madness, and persecution, and will drink the blood of the saints, who be contrary to you minded, and deface and mar the creatures, which are the workmanship of God, and yet make people believe Christ has sent you, a company of disorderly men to mar the workmanship of God? which is contrary to Christ and the apostles, who saved men's lives, and wrested not with flesh and blood, but brought the creatures into the liberty of the sons of God, and said, there was a glory of the first body, and a glory of the second; now you that have destroyed creatures, and marred the creatures, whipped and defaced them, and bruised them, have been in the dragon's power, beast, false prophet, antichrist, great whore, and Jews, heathen, and Judas, by your company with swords and staves, to haul before magistrates and high priests; are you now guilty here, or are you not guilty? Answer before the presence of the Lord God, and the Lamb's throne, for now is your time and day wherein judgment is come nigh to you. For is it like that all sober people should believe that Christ should send forth men to mar the workmanship of God, which pretend themselves to be ministers, and cause them to be marred? Or is it like that any will believe that you are christians, that will mar the work-
manship of God about religion, church, ministers, worship, and scriptures? and is not the creature the workmanship of God? and did not Christ come to destroy that which would destroy the creature, and to save men's lives, and not to destroy them? and did not the apostles bring creatures into the liberty of the sons of God? and to wrestle with principalities, powers, darkness, and spiritual wickedness, and not with flesh and blood, whose weapons were not carnal but spiritual, and mighty through God.
THE SERIOUS PEOPLE'S

REASONING AND SPEECH,

WITH THE WORLD'S TEACHERS AND PROFESSORS.

The world's teachers and professors say, "The Quakers are fools, because they will not wear ribands; and idiots, and novices, because they will not wear feathers in their caps, and great scarfs a-top of their hats, and to hang over their hat-brims and shoulders, and their backs, therefore are they like fools, idiots, and nobody."

"Ay, but," says the serious people to these professors and teachers of the world, "you are more like novices, idiots, and fools, with your scarfs a-top of the crown of your hats, hanging over their brims upon your backs; and your hearers and people with feathers in their caps, which are no where like christians, but are more like the idiots and the fools and novices, who have lost your sincerity, whose minds are taken up with these foolish things, which destroy your seriousness, and so you are not like the saints, you professors, and teachers, and people, but are like the heathen in your gorgeous apparel."

The priests, and professors, and the world's table-talk, is, "The Quakers will not wear gold lace, will not wear ribands in their hats, nor at their knees, nor about their waists, nor a bunch of ribands before them, nor ribands at their gloves, nor broad tassels upon their shoes, nor ribands at their hands, nor a bunch of ribands at their backs, as big as one's fist, as our women and members of our churches do, and a bunch of ribands at their bosoms, and down their bosoms, and three or four gold laces upon their coats, and petticoats, and the Quakers, like a company of fools and novices, cry against us, and say we are all daubed about and dressed with pride: how must the poor live, if we must not wear their lace! and gold and silver, and ribands on our backs?"

"Ay, but," saith the serious people, "are not thou burthened with all this garb upon thy back, and this vanity? and dost not thou spend much time in deckung thyself? and dost not thou see thyself ill-favoured with all these ribands, tashling about thy hands, and flapping upon thy hat, and great bunches as big as a hand flapping at the backs of women like a besom, and thy great things a-top of thy shoes staring; and if you say how should the poor live if you do not wear that; give them all that money which you bestow upon all that gorgeous attire, and needless things, to nourish them, that they may live without making vanities, and
needless things, and costly attire for you, and through that you will live, and they will live both; giving the poor all that which you lay out in needless toys, and ribands; and then you shall not be like fools, and fiddlers, and the dancing light women, with all their bunches of ribands and toys about them," saith the serious people.

"But," saith the world's teachers and professors; "these Quakers are good for nothing but to cross people, and cross us."

*Answer.*—"Your minds that live in vanities and ribands, and delight in such fooleries you are so peevish, and so fretful, and so pettish, if the bunch of ribands be not right, as you would have them upon your backs, and hang right upon your breasts, and your laces set right upon your coats and gloves, and your dressing and ribands right upon your beads, that through your peevishness, and brittleness of your minds, that live in these earthly things, neither your men, nor your maids, can tell how to please you, nor your tailors to shape your garments right for you; and so that which the Quakers cross, is but your earthly minds, that live in these earthly toys, and so they are more your friends than you are aware of, saith the serious people; and we know you, for abundance of you are gotten up lately with your ribands on your backs, and knees, and your feathers in your hats, and your bunches of ribands about your waists, and dabbling of your gloves, and putting on gold and silver, which is contrary to the apostles' doctrine: for we have known the time when many of you did not wear such things, which you have lately got up, and put on, more like fools than serious people, who are out of the apostles' doctrine; who saith it is not the wearing of gold nor costly apparel; and so, through your vanity, you have lost sincerity, and gone from the apostles' doctrine, and so are turned into the lusts of the eye, pride of life, and lusts of the flesh."

"Away with you," say the professors and teachers of the world, "you are a company of madmen, you are not fit to live upon the earth."

"Ay, but," say the serious people, "you are the madmen that destroy the creation, and the creatures of God upon your lusts, and the lusts of your eye, the lusts of the flesh, and the pride of life, which is not of the Father, but of the world, by which you destroy the Father's works, and the prime of the creatures, which were given forth to be used by the wisdom, by which they were created to the glory of the Creator."

Priests, and professors, and teachers, say they; "You are not fit to be talked to, you would have all to be fools like yourselves, we have freedom to plait our hair, and hang it about with ribands, and lay it over our brows, this is our liberty, and to set spots on our faces of half-moons, and a coach and horses, and curl and powder our hair, and tie it up with ribands and jewels."

"Ay, but," say the serious people, "this is not like the christians' fashions."

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nor the apostles' doctrine, which saith, it is not the plaiting of the hair, and putting on of gold; nor like Christ's doctrine, who saith, they should not take thought what to eat and to drink, nor what to put on, for the Gentiles did so: but you are taking thought for your gold lace, and ribands, and changeable suits, and cannot tell what to eat, nor what to drink, nor what to put on: you are more like the fools, and the heathen, say the serious people, than christians; and you tie up your hair, and your children's hair, as the ostlers tie up the horse's tails, and manes, and hang ribands at their ears, as you do, so do the grooms and ostlers in the wild horses and mares' heads, as you do your men and women, and so are a people that have forgotten God, and all sincerity; and so you are a people that more pleasure in the creatures than in the Creator. And as for your patches and half-moons, and horses and coaches on your faces, you are more like fools, and Jezebel's stock (who betrayed the just) that painted harlot, and so the just have you betrayed in yourselves, and have vexed and grieved the good spirit of God in you, by your vanity, one vanity after another, so you are more like Jezebel, than christians; what a crinkling is here with your feet, and a mincing! how suit you with such as the prophets cried against, who shall be covered with ashes, and, instead of a sweet smell, a stink?"

The priests, and professors of the world say, "These fools, the Quakers, cannot endure to see us with two or three rings on our fingers, nor jewels in our ears, nor bracelets about our necks, nor cuffs, nor double cuffs, nor great tashling band-strings, they cannot endure we should wear a laced cap of twenty shillings price, or less, or more, and a pair of double cuffs up our hands, and double white boot-hose-tops, these novice Quakers cannot endure to see us with this garb upon our backs. And how should poor people live if we should not wear them?"

Say the the serious people, "All your gold rings, your cuffs, your great band-strings, your lace, your jewels, your bracelets, your gorgeous apparel, and attire, turn it all into money, and give it to the poor to buy them bread, and I will warrant you, that they and you will have all enough, and there will be no want amongst you, for you are always wanting rings, or ribands, gold hat-bands, laces, or bracelets, you are always wanting one thing or another; if you see another fashion, the other is old; and you want to get into it, and you envy others that are gotten into the fashion before you. And here is the devil the king of pride, that murderer, that leads people to consume and destroy the creatures upon their lusts, for his lusts they do; and so you are more like fools, that are slaves to the devil, who is out of the truth, that leads you to destroy the works, and creatures, and creation of God, and all your want is of God, for you want God, and his wisdom to order you."

The teachers and professors of the world say, "The Quakers are of-
fended at us, because our women have a dressing come down to the middle of their backs, and a great pair of cuffs upon their hands, and how must the poor people live if they should not do so?"

"The makers of these things," say the serious people, "let them make plain things, and do you wear plain things, and that money which you lay out on these costly things, give you to them; for who are you like in the scriptures? you are not like the christians, for what service is there in your wearing a bunch of ribands at your women's back? do they scare flies away? and at their breasts, tashling at their arms, and a great company of ribands tashling at their hands and their heads, do you wear them to scare flies from your hands? why do you wear that great bunch before? what is the service of it, that you are thus dressed? are you dressed for a sight, and a show, that people should wonder and stare at you? or are you dressed according to the scripture, and the apostles' doctrine, and commands? give some example for your fruits among the saints; saith the serious people, we have seen Bedlam-people, and madmen hang ribands in their caps, and at their horn's ends, and mad people hung about with clouts; so you are more like fools, and mad people, than the Quakers; and it is a wonder that you professors, and teachers, and people should be so offended at the Quakers, for they see no people outstrip you, except it be the mountebanks, and stage-players, and French lackies; therefore it is time for you to lay away your ribands, and your gold, and your rings, and your bracelets, and your lace, and your gold and your silver lace, and your bunch of ribands, and all your superfluity, and turn it into money, and give it to the poor tradesmen that make these things; so that they may not labour to serve your lusts, and wills, to consume it upon your lusts, and that shall bring more honour to God, in giving that which you waste on superfluity to the poor tradesmen that works for your consuming wills and lusts. Therefore, consider, saith the serious people, for God will destroy the world that lies in pride, and wickedness, which the devil is the prince of, and that shall come to an end, and it must be destroyed by the word, and the glory of the world will fade away, but the glory of the Lord will not, nor his word, which lives, abides, and remains, and endures for ever. Therefore consider, all you children of pride, amongst whom the devil is, who is your king and ruler, who is called the king of pride, who are always in want, for the murderer and devourer causes you to waste the creation of God, and destroy it, and so your want is for want of God, and his wisdom. The Lord God of power, and of heaven and earth, who will rule you with his hammer, with his sword, with his word, which is a fire for all children of pride; and the hammer is beating, and the sword is going, and the fire is kindling, which will make all the proud to rage with a burning fire." "Hark!" cries the priest, and professors, and
teachers of the world, "we cannot get a Quaker to the ale-house, nor
tavern, nor to feast with us, nor to dance with us, nor to hear our fiddlers,
nor music (a company of precise people) there is none knows how to
have them."

"Say you so?" saith the serious people, "that is, because they will not
to the taverns with you, and have the fiddlers, and pipes, and pots, and your
banquetting, and feasting, and your hooting more like madmen out of
your wits, than men that fear God, who thus destroy the creation upon
your lusts. The Quakers are come into the wisdom of God, by which
all things were created, so that if they eat, and drink, it must be to the
praise and glory of God; being in his fear, so they cannot have fellow-
ship with the destroyers and marrers of the workmanship of God, and
the creation."

The priests, and professors, and teachers of the world, say, "The
Quakers will not doff their hats, nor scrape a leg, nor make a courtesy,
(a company of clowns.)"

Saith the serious people, "Where do you read in the scripture, that the
apostles taught any one that they should scrape a leg and make a cour-
tesy, or put off their hats, for great men will stand with their hats on
one to another, and sometimes they will bow and stir them, but they
will seldom how to the poor, or scrape a leg to a beggar; so if he hath
got a feather in his hat, and a few ribands on his breeches, and hair
powdered, and if she hath gotten a bunch of ribands on her back, then
there is, your servant, madam, your servant, sir, your humble servant, Mr.
then scrape, and courtesy, and doff the hat, and you sir, and this pleases
proud flesh, but to say 'thou friend,' makes him or her mad, which
is a proper loving word, and scripture order and practice, and a sound
word, that cannot be condemned. Therefore such proud ones, that
bow not unto poor people, and scrape not unto poor people, and thou's
them, and not you them, and yet they must be courtised to, and scraped
to, and capped to, because they have some more of the earth and proud
apparel, and their poor brethren must not be scraped, nor bowed unto;
is not here respecting persons? and so are judged by the law of liberty.

"And as for your saying it is your liberty to wear cuffs, rings, heads,
jewels, powder your hair, gold and silver lace, bunches of ribands at your
backs, great scarfs about your hats, feathers and ribands, great things
a-top of your shoes; children's hair tied up, (like horse-manes with
ribands,) like horse-tails, lusty great lasses and women, full of pain and
patches of horses, and half-moons upon their faces; this is our liberty,
say the professors and teachers of the world, and all is ours, and it is the
saints' liberty; nay, this is the liberty of the flesh, and the king of pride's
kingdom, in his dominion in the earth; destroying the creatures, and
devouring the creatures, and this liberty is your own bondage. who are
servants of corruption, and this liberty will be your burthen, and your vanity will fly you in the end, though you will not fly it in your life time, and will stand you in no stead, who will be found as Dives, that rich glutton, that fared sumptuously every day, and the poor beggar hath a greater share in the kingdom, with Abraham, Isaac and Jacob, than you; and sits in his bosom in that kingdom, when the other is in the lake. Therefore, you that live wantonly upon earth, you kill the just, and the devil is your king, (who is unjust,) and your law-giver, who teacheh you to destroy and devour, and to consume, and you that live in pleasures on the earth, are dead while you live, and have denied the faith, and are turned wanton, that eat and drink, and rise up to play, and go to dancing, and are like the children of Israel that danced before the calf, and like unto Herodias's daughter, that danced to please that glutton and gorgeous man, who was reproved, who took off the head of John Baptist that reproved him, to satisfy the lust of the dance; and there is the end of those that live wantonly upon earth, that kill the just, that are sporting themselves, and living in pleasures in the day-time; such are gone out from the power of God, and are as the heathen, and not as the saints, who were redeemed out of the earth, and its vanities and pleasures, to know the election before the world began.

The priests and professors of the world say, "The Quakers, those fools, cannot endure our puppet-plays, nor our stage-plays, nor our May-games, nor our shovel-boards, nor our tables nor dice, nor our sports nor shows, nor that we should make pictures of things in heaven, and things in earth, nor our little babies that we sell, nor our images, these fools, the Quakers, cannot endure these things." "Are you not ashamed," saith the serious people, "for shame, hold your tongues, do you call yourselves teachers, and professors, and christians, and name the name of Christ, and profess the apostles' words? Why, it is our recreation, say they. Recreation? Away, away, the recreation is in the law of God, the delight is there day and night, and the exercise is there, and the glorying is in the cross of Christ, that crucifies to the world. Are not you ashamed to talk of fiddlers, mountebanks, and stage-players, and images, and pictures, and shows, and your shovel-boards, and plays, and games, and dice? Away, for shame, hold your tongues, for they are works of the flesh, and works of vanity, and delights of fools, that live in their pleasures and lusts of the world, who are enemies to the cross of Christ, that crucifies to the world, and which is the saints' glory, who glory in the Creator; but those that follow their pleasures, glory in the creature more than in the Creator; who are swearing almost at every word, and cursing at every word, that there is such nasty streets, with such nasty unsavoury words, and such cursing and swearing, that it is even a shame
and leathsome to speak of, a den of dragons, like as hell were broke open; and this is your noise in your streets, taverns, and ale-houses."

Ha, ha, cry the professors and teachers of the world, "What do the Quakers o'? They bid you mind the light of Christ within you."

Ay, saith the serious people, "If you did mind the light within you, it would never let you swear, nor curse, nor follow pleasures, nor follow the fashions of the world, nor the vanities, nor the fooleries, nor images, nor let you destroy the creation on your lusts, and creatures, and so many in the nation to starve for want of food, it would bring you to put off your gorgeous apparel, gold and silver, and rings, and ribands: but the light would lead you to Christ, the wisdom of God, from whence it comes, and that would lead you to order the creatures to the glory of God, the creator of them, which checks you, and reproves you, and brings you out of Dives's state, to poor Lazarus's kingdom; but if you hate it, it will be your condemnation. And to you that is the word of the Lord God; for when men are lifted up in pride, they shall not come nigh them without scraping and bowing the hat four or five times; and this is the honour below to fools, which is like snow in summer, and rain in harvest, unseasonable. Two men and two women of the world meet the one the other, and being much offended the one at the other; 'For,' saith the one, 'I bowed three times to him, and he scarce bowed once to me, and scarce stirred his hat, he is not so civil and so courteous as he was wont to be; I wonder what is the matter.' 'I courtesied three times, the first almost to the ground, and she scarce bowed to me, she made but half a courtesy, which is not as she used to be, for she used to be more courteous.'"

"Why how now," saith the serious people, "you were finding fault with the Quakers before? who now cannot please one another with your courtesies, and scrapes, and your hats; some do too little, some too much; for I saw one of the world, a great professor and a teacher, and he came to another that had been a teacher, and they bowed one to the other till they out-bowed one another, and this the one said to the other, away with these compliments. So much of your time is spent, saith the serious people, in capping one to the other, and courtesying, and thinking what you shall eat, and what you shall drink, and your compliments and fashions. And this takes you off the service of God; and the civility which is in the truth, that is out of all that; for true civility stands in truth and love, that envies not, but the love of the world will envy, and be envious at others that will not give them their fashion, their compliment, their courtesy, their cap, and their scrape, which they call civility, and that is not civility which will envy; for civility stands out of envy, in truth and love, that envies not."
Priests and professors of the world say they, "These clownish Quakers will not drink to one, neither say good-morrow, or good-evening, but say thou to every one; let him be great or small, they will thou him, a company of clowns, and ill-bred people, they are not fit to dwell upon the earth."

"How now?" saith the serious people, "why do you say so? why do you thus rage? for it is a temptation in drinking one to another, it is more civility to set down the cup, let every one take the creatures in their service, and drink as he needs, they stand to serve, and not to tempt one another to drink more than doth him good."

"Ay, ay, we thought ye would destroy all good fellowship," cry the teachers and professors of the world.

"Nay," cry the serious people, "the good fellowship is in the spirit, which gives an understanding and a good wisdom, that is pure and gentle, from above; with that to order the creatures to the glory of the Creator, and the morning is good, and the evening is good, for all things that God made were good; but bad people say, the morning is bad, and the evening is bad, when it doth not please them: and so to such we tell them that it is a good morning, and a good evening, which they call bad; and them that do not know all things that God made to be good, we tell them that they are; and them that say the morning and evening is bad, we tell them it is good, but the night of darkness is bad, where all the works of darkness are done. And the morning of judgment is good, but he will think it is bad, that his works and he must be tried by fire which cannot be quenched. And those are the clowns that do not know the morning good, and the evening good, but must be saying the words to one another all their lifetime. And they that say thou to a particular, are not clowns, for it is sound scripture language; David was not a clown, nor the prophets, nor Christ, nor the apostles, that thou'd particulars, and you'd many; but those be clowns that be out of the sound speech; and surely these teachers and professors might have known ere now, and have taught the world singular and plural numbers, and have learned their accidence and their grammar ere now, and not have called them clowns that come into the practice of the singular and plural; a clown is untaught, and one that hath learned, and doth not practise."

G. F.
THE DIFFERENCE BETWEEN

THE WORLD'S RELATION,

Which stands in Strife, Malice, and Wickedness, and the Saints' Relation, which stands in Love, Life, Peace and Joy in the Holy Ghost.—By G. F.

The relation which stands in destroying, is by the children of the light denied, all such who live out of light, and out of it walk, who wear the old garment, whose mind is corrupt, and have a wisdom, but with it know not God, and have a knowledge, and with it corrupt themselves, and have a humility, but feigned, and have a worship, but in the will, and have a righteousness, but in the self, and speak the high words, but it is in hypocrisy, and have a liberty, but in the flesh, where the spirit is in prison, who in Cain's way are gone, and have not a habitation in God, whose affections are below in the earth, and serve the lusts and the pleasures, whose conversation is among the wicked, and there is the world's relation where lodgeth the strife, and the debate and deceit, and disdain, and setting up that which God will throw down; now while this is standing, which is contrary to the light, they that in the light do walk, and be in it, these they deny, and see that which leads nature out of its course, and what sets the whole course of nature on fire; and there the whole world are in confusion, and all the tongues are unbridled, where power over them is not, while that reigns which leads nature out of course, his religion is vain, and that relation stands out of truth; but all such as to the light are turned, see with the light (and that doth manifest what leadeth nature out of course,) the marriage that is honourable, and what sets the whole course of nature on fire, and what leads nature into course, where the pure relation and the entrance of it is received, where the self and its righteousness is denied, and the righteousness of Christ received; where the worship of the will is denied, and the worship of God in spirit and truth received; where self-righteousness is denied, and Christ the righteousness of God received, and the former conversation put off, and the conversation in heaven witnessed, the affections below changed, and the affections which are above come to.

Here is the pure religion known without guile, who are out of Cain's way, where the habitation in God is witnessed and seen, where the just live by his faith, and honour in the Lord known, and the true humility learned of Christ, who is not of the world, though it by him was made,
who lighteth every man that cometh into the world, who is man’s way out of it; which light is man’s condemnation, if he doth not believe in it; and the relation which is in the world (who hate the light) is in the lust, where the perverseness is in the love of the world, where the envy is, where the invention is, selfishness, crossness, perverseness, backbiting, maliciousness, filling with unrighteousness, yet they have a love, yet they have a relation. Now the light which comes from the beloved Son of God, where the love of God is received, the world’s relation is denied, for the relation of the world destroys and devours, but the children of the light, which be in the relation out of the world, live in peace, unity, and fellowship, and comfort enjoyed in the Holy Ghost; so all you that profess relation in words, and envy lodgeth in your hearts against one another, and yet flatter one another to your faces, and backbite one another behind the back, such relations we deny, and have a witness in your consciences against it.

And all that profess a relation one to another, and love and friendship with the tongue, and in heart deceive one another, and cozen and cheat one another, and lie, and dissemble one with another, all such relations we deny, and have a witness in your conscience against it: and such as profess religion, or worship, or humility, righteousness, and the scripture, Christ and the prophets’ words, and live out of their life, and live in envy and malice, and yet profess you have a relation to Christ, and God, whom you have not seen, and you love him, and do not love them whom you have seen, such relations we do deny; and all such as cry up your experiences, high notions, manifestations, as you call them, dispensations as you call them, and live in pride, strife, and envy, debates, derision, scorns, loftiness, high-mindedness, you be out of the light, and out of the way, in corners, and out of the pure relation, we have a witness in your conscience against those things, which lets you see what you possess, and will let you profess no more if to it you hearken, which turns from the world and the relations therein, for all who believe not the light, and are not to it come, have a love, but it is in the world, and a relation, but it is in the world, which is enmity to God, so that relation which is enmity, is denied with the light, that love which is enmity, is denied with the light, which leads to the pure relation, which envies not, where the destroyer and devourer is rebuked.

G. F.

The faith of such is no better than the faith of the pharisees, who only believe of a Christ, because the scriptures declare of him, but the faith of them who dwell in the life and power of God, and follow the Lamb wheresoever he goes, is that faith which overcomes the world.

To believe only of a Christ because the scriptures declare of him, is to believe as the pharisees did believe, who were the persecutors and
murderers of the just, but to believe in the light, the life that gave forth the scriptures is seen, and Christ is believed in, and here he hath the witness in himself, and comes to be a child of light, and born of God, which birth overcomes the world; and now, saith Christ, they hate the light, because their deeds are evil, and will not bring their deeds to it, because the light will reprove them, and this is the condemnation, the light, saith Christ; and now it doth appear who hate the light, priests, teachers, people, young and old hate the light, and will not bring their deeds to the light, because the light will reprove them; neither will they suffer others that walk in the light, and love the light, and bring their deeds to the light, and show their deeds with the light, and reprove them with the light, because they hate the light, and them that walk in it, and cast them into prison, and so are stumbling at the light all sorts of people, [mark.] it is the light that they hate, saith Christ, they hate the light which reproves their evil deeds.

And this light is that which the world, and the teachers thereof cannot endure to be talked of, but hate it, and them that walk in it, and it is the light that is so much stumbled at, because their deeds are evil, and they walk in darkness, there is a proof; for they that walk in the light stumble not, but come to receive the light of life, here Christ's words are fulfilled amongst them that hate the light, and will not bring their deeds to the light, because the light will reprove them, for that which doth make manifest is light, so that which makes manifest they cannot endure, but would be in the dark, and keep their deeds in the dark as it is manifest; and saith Christ, the devil shall cast some of you into prison, he is out of the light, out of the truth, and a liar, and a murderer from the beginning, which now is seen with the light, and trampled upon, and all that own not the light which cometh from the word, are the wicked seeds-men, sowing abroad for tares, there lies, the evil reports, and they that are gone from the light, that comes from the word of truth, are given up to believe lies and reports, and may cry up darkness, if you hate the light, what have you to cry up else, if you turn from the light, pitiful preaching, which hates the light, which manifesteth all the works of darkness.

G. F.
TO THE PEOPLE OF UXBRIDGE.

Friends,—Your conditions is grieved and lamented over, your want of the life of God, and barrenness of his power amongst you; whose lean souls are seen, whose barrenness, and barren womb appears, who little thirsts after the living God, whose wildness, wantonness, and negligence of the everlasting salvation appears; yet full, like Sodom and Gomorrah, being full of that which is wicked and profane; the streets of your town will manifest it. O, people, where is your salvation, and what assurance have you of that, and of your eternal inheritance, where nothing that doth defile enters? O, are ye come to examine and see whether Christ be in you, or no, that wickedness, profaneness, unrighteousness, ungodliness, filthiness might go out of you! For if Christ be found within you, the strong man goes out that has kept the house, and defiled the heart, and the body, and the mind, and that prisoned the soul; if Christ be felt within, there is the soul's bishop. O, people, I am grieved with your abominations, and filthiness, and unsavouriness, and untowardness, and your unsolicited state to the life and power of God; if you do not repent, and that your minds be not changed to serve the living God in spirit, which mortifies sin and corruption, the earth will vomit you out, who have cumbered it, and destroyed the creatures of God on your filthy ungodly lusts, and that you have served and pleased. O, I am weary of mine adversaries, saith the Lord, I am weary of your abominations, ye have loaded the just, and pressed it as a cart with sheaves, your hearts are gross and fat; with your tongues you have talked of God, but your hearts have been far off, after your own ends: your younger children, boys and people, are full of lightness, wildness, folly, and vanity, and envy, and mocking, scorn and derision, (which is not a good savour in your streets,) stubbornness, and untowardness, and profaneness, and wildness, more like Esau's and Ishmael's stock, than Isaac's and Jacob's; your old men are not sober, nor solid, nor grave, and so they are not good patterns to the younger: so ye are all more like heathens than christians, empty of the good, full of the forgetfulness of God, and out of his fear, as though there was no God, as though ye had never heard talk of God, nor scripture, nor Christ; but this saying is fulfilled, the teachers have not profited the people at all. Jer. 23. But like people, like priest. But what a teacher is he that must serve this people? who must be the prophet, or the priest, that must fit such a people? Surely he must be such a one as teaches for filthy lucre, and bears rules by his means, that will divine for money, that will preach
peace to them, while they put into his mouth, such as mind earthly things, who serves not the Lord Jesus Christ, but their own bellies, that has such fruits in the streets: but such as seek for their gain from their quarter, and the price, never lead people to the Lord, but lead them into the earth, and to be like themselves, and they live like beasts and swine, as you may read. Jer. 5. Mic. 3. Ezek. 34. Esai. 56. Jer. 23. Rom. 13. Matt. 23. whose fruits declare it.

And away with the profession of God with your lips, while your hearts are afar off; and away with your making a trade of the scriptures, Christ's and the prophets' and the apostles' words, for which many suffered death in giving them forth; and away with your lukewarmness, and away with your carnal formality, and away with your doctrines and traditions of men, which perish in the using of them; and away with your singing of David's quakings, and tremblings, and fastings in metre, and come to sing in the spirit; and away with your hour-glass-preaching, and hypocritical praying, and your old mass-house-worship, which is called steeple-house or church, and come to the church in God. 1 Thes. 1. and to worship God in spirit, John 4. and the Lord is come to teach his people himself, by his spirit, and to bring them off from all the world's teachers, and churches, and ways, to Christ, the way to himself, and he doth enlighten every one that cometh into the world, that all through the light might believe; and every one believing in the light, which hath enlightened them, they shall become the children of the light; but they that hate the light that doth enlighten them, they hate Christ, and that condemns them: and that is the light that lets the drunkard see he should not be drunk, and the curser that he should not curse, nor swear, and the thief, that he should not steal, and that the cozenor should not cozen, nor cheat, nor wrong, nor defraud; and lets the profane see he should not profane; and lets the envious man see he should not envy, nor fight, nor quarrel, nor lie, nor commit adultery; that is the light which discovers that: not to look after a woman to lust after her, that is the light that saith so, and if ye love the light, it will let you see all your evil thoughts, words, and actions, which be wrought out of God, and turn you from them; and coming into the light, your works will be wrought in God, and your words will be from him, and so good, that is in every one of your bosoms that will judge you, and condemn you acting contrary to it, and reprove you; but if you consider it, and hearken to it, it will turn your minds to the Lord God; and if you hate it, it will be your condemnation. Therefore, now while you have time, consider and prize it, for this is the day of your visitation, and salvation proffered to you: and with the light which you see your sin, which Christ Jesus hath enlightened you withal, with the same you may see your salvation, Christ Jesus, from whence it comes, to save you from
your sin. And people, that which may be known of God is made manifest within you, which God hath shewed unto you, that when you do the thing which is not convenient, not righteous, but worthy of death, by that of God in you ye can tell; and while your minds are reprobate from that, ye are all strangers from the life of God, and the covenant of promise. And friends, the light you must feel in your own hearts, to give you the light of the knowledge of the glory of God in the face of Christ, 2 Cor. 4. and all the children of the Lord, shall be taught of the Lord, Isa. 54, and ye must come to know the anointing in you, to teach you, 1 John 2. and the kingdom of heaven ye must know within you, Luke 17. and that is it which never consents to sin. And ye must come to know the new covenant, the law in your minds, and in your hearts, by which ye need not say to one another, know the Lord, but that all might come to know him, from the greatest to the least, that witness the law of God put and written in your minds and hearts, that you may come to witness the Lord is your God, and ye his people. Repent, lest you come to say you had time, when it is passed; so from a lover of your souls, and your eternal good. 

G. F.

Come, away with your self-righteousness, and your feigned humility, and your will-worship, and your carnal security, and take heed of drunkenness, and filthiness, and profaneness, and scoffing, mocking, scorning, and derision, for such who live in such things, and act such things, shall not inherit the kingdom of God; and away with that you call your sacraments, and your sprinkling infants, and come to Christ the substance, and come to the spirit, that you may be baptized into one body, that you may come to possess the things the scriptures speak of.

The very mist of the air is among you, and so are so light, and vain, which are the prince of the air's fruits, and the priest's who has long preached for his mouth; but if ye put not into his mouth, see if he turn not against you, and you shall not keep him long; so look unto Christ Jesus to teach you, who said, learn of me, who is the way to the Father, who hath enlightened you, that with the light you may see him, who is the bread to feed upon; but if you hate it, then you feed upon husks.

This is to be read among the people of Uxbridge.
A WORD

IN THE BEHALF OF THE KING.

That he may see who they are that honour all Men, and love the Brotherhood, that fear God, and honour the King; according as it is written in the Scriptures of Truth. 1 Pet. 2. 17.—By G. F.

Let all people consider what they do, and what they say, and practise; who say they are christians (and go under that name) and bring Peter’s words, 1 Pet. 2. 17. Honour all men; &c. [Mark.] that is a large word, for if they honoured all men, then they would not hurt any man, but love all men, and have all men in esteem; and if they esteemed a man, they would never hurt him; and if they esteemed all men, and honoured them, then they would hurt no man. So if they did but practise that which they say, here would be no strife in Christendom; nor would there be strife with any man, nor hatred of any man, nor violence, nor striking any man, for he honoured him, and had him in esteem, and he that honoured him, loved him.

Now he that doth not honour all men, nor doth not love all men, nor hath not all men in esteem, (though he may say these words of the apostle, yet he is out of the doctrine of the apostle, and practice) he is in the nature of a Jew, or a heathen, that hates, and dishonours, slanders, backbites, and envies, and doth violence to men, doth not honour them, nor hath them not in esteem, nor doth not love them. So look what derision, scorn, maliciousness, and what envy men live in, abusing one another, and wronging one another, yet would not these be called christians? do these honour all men? do these love all men, even their enemies? have these all men in esteem, that will strike, and fight, and shed men’s blood? are these such as keep Christ’s commands, who saith, “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thou shalt love thy neighbour as thyself.” Luke 10. 27. And again he saith, “All things whatsoever ye would that men should do unto you, do ye the same unto them, for that is the law and the prophets.” Luke 6. 31. Now he that loves his neighbour as himself, he will not hurt him; and he that wrongeth or deceiveth his neighbour, or striketh, or abusing, or sheds another man’s blood, he would not have the same done unto himself by another, and so such an one is out of Christ’s doctrine, and a transgressor of the law and the prophets: but now it is not so, that many
have clothes in esteem, and riches in esteem, and so admire men's persons because of advantage, and so become respecters of men's persons, and do not honour all men, but disesteem them that have not fine clothes, and gay apparel, and riches, and esteem them that have; and so honour the one, and dishonour the other; now this is respecting of persons, and not to honour all men, as the apostle James speaks of, who saith, James 2. 12. "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons: for if there come a man with a gold ring, and goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place, and say to the poor man stand thou there, or sit here under my foot-stool;" now this is the respecter of persons, who hath not the faith of our Lord Jesus Christ, and not the honou rer of all men, and so there is the sectary; but who honours all men, they are no sectaries, but are out of them all.

The second thing is this, "Love the brotherhood, and love enemies;" now here is the two things, to love enemies, it is not to kill them, and to destroy them, but to overcome them with the good; now enemies are sons of Adam, in whom the enmity is, and the sins of the flesh, who be strangers from the life of God, and the covenant of promise and sonship, in which is the brotherhood.

And so they that are in the love of God (which is to the world,) would have them to be saved, and to know his mind and his salvation; now if they would have all men to be saved, they would not have them destroyed, neither destroy them: let them be hypocrites, let them be blasphemers, let them be schismatics, or heretics, or fanatics, let them be what they will, he would have them to be saved. And the patience and long suffering of God, is great salvation; Paul and David who were great transgressors did witness it. But the impatient and envious (which are the tares) they destroy the saints, and pluck up the wheat for tares, as blasphemers and heretics. But these have not the spirit of Christ guiding of them, and such cannot love enemies, for they that hate enemies, are out of the commands of Christ, and out of his spirit, and mind, who persecute about religion, and church worship, but do not love enemies; neither are they in brotherly fellowship, nor in the spirit and power of God, that goes over all transgression, that was before it was; and so they that hate enemies have not all men in esteem, (mark, all men,) these are not in brotherly fellowship, nor do not love brotherhood, but are respecters of persons, that do not honour all men, and love enemies, but are in hatred, and envy, and fury, and rage, and madness, (not in the love and meekness,) and that is the fanatic spirit, that love not enemies.

Thirdly, "Fear God and honour the king;" so mark, they that...
fear God, honour the king, and to fear God is to depart from sin, and evil, (and that keeps the heart clean) which is the beginning of wisdom. Now such as fear not God, honour not the king, and such as depart not from sin and evil, fear not God, and they honour not the king.

It may be they may talk of him with the lips, and bow the knee, put off the hat, &c. But that is not the honour; for they that live not in the fear of God, do not honour the king. Drunkards, and swearsers, and cursers, you fear not God, therefore you honour not the king; for the scriptures saith, "ye shall not swear nor curse," as Paul saith, to the Galatians, and as Christ saith, Matt. 5. and James saith, James 5. And all ye who live in adultery, fornication, uncleanness, idolatry, whoredom, lasciviousness, effeminateness, pleasures, gaming, sporting, pastime, which stirs up vain and idle words, (for which you must give an account) and vain actions, and taking God's name in vain, ye fear not God that do so; therefore ye honour not the king, but do dishonour him, and this nation, and his government, and his kingdom; "for righteousness exalteth a nation, but sin is a reproach to any people," saith Solomon; and, saith the apostle, "this know ye, that no whoremonger, nor unclean person, or covetous man, who is an idolator hath any inheritance in the kingdom of Christ, or of God." 5 Gal. 5.

And all ye cozeners, cheaters, defrauders, dissemblers, liars, backbiters, slanderers, false accusers, envious, and malicious persons, murderers, plotters, fighters, quarrellers, brawlers, scolders, tumultuous ones, rioters, ambitious, proud, heady, high-minded, vain-glorious, perverse, wicked, and wilful men, you live not in God's fear, therefore you cannot honour the king; for they who honour the king, must fear God, as ye may read, 1 Pet. 2. 17. All reproachers, scoffers, scorners, despisers, and mockers, and such as give nicknames to one another, and foolish jesters, and vain, and corrupt, and filthy talkers, who vomit out your own shame by your corrupt communication, you fear not God, therefore you do not honour the king in your hearts; you must come to the witness of God in yourselves all of you, which lets you see sin and evil, and depart from it, which is the fear of God, to depart from sin and evil, and then ye come to honour the king as ye live in God's fear, and no otherwise.

And all ye who are earthly-minded, and live in oppression, extortion, grinding the face of the poor, in covetousness, which is idolatry, and rebellion against God, which is as the sin of witchcraft, and stubbornness, which is iniquity, and say you shall have peace, though ye walk in the stubbornness of your hearts, and regard not the Lord, ye fear not God, neither do ye honour the king.

And all you unsober, intemperate, immodest, ungracious, who choose vice rather than virtue and piety, you fear not God, but cast his law
and his fear behind your backs; therefore you honour not the king, for ye are to be in the fear of God, before you honour the king.

So never profess that ye are honouurers of the king, who do not live in the fear of God; and never profess that ye are fearing God, and honouring of the king, while ye are cursing, swearing, damning, roaring, drinking healths, and spoiling, and misspending, consuming, and destroying the creatures, and drinking in, and vomiting up again; all that be there (and are so doing,) fear not God, and so they do not honour the king, (this is not for the king's health, nor this is not for the king's honour,) but as I said before, such dishonour him.

And all that follow the vain fashions of this world, that live in the lusts of the flesh, the lust of the eye, and the pride of life, which is not of God the Father, but of the world, these fear not God, so they honour not the king.

And all thieves, robbers, man-slayers, plotters to destroy men's persons, lives and estates, to bring men into poverty, and to undo one another; these live not in the fear of God, which is to love enemies, and to do good for evil; and these honour not all men, these love not the brotherhood, these cannot honour the king, that live not in God's fear.

All they that make discord, and strife, and dissension amongst people by lies, and false reports, and dissemble to get gain, and lay snares for the righteous, and betray the innocent to get gain and advantage to themselves, by telling lies of some to others, these fear not God, these do not honour the king.

And all who envy one another about their fashions, and diet, because they have not means to maintain it as high as others, though they would be in the same fashion, and live as high as others, but their estates will not maintain it, and therefore they envy all others who have estates, and can maintain it; and likewise they that have estates to maintain their fashions, &c. They envy others that would be there, and do as they do, but have not wherewithal to maintain it; and so these do not esteem all men, nor love brotherhood, nor fear God, nor honour the king, that have these evils undeparted from; for they that go into evil, and live in evil, or in any manner of sin and wickedness, do not fear God, but they fear God, that depart from sin and evil, and such are they that honour all men, and love the brotherhood, who depart from sin, and these are they that honour the king.

But now, cursers, swearers, covenant-breakers, perjured persons, who will swear, and break oaths, and forswear, make covenants, and vows, and promises, and protestations, and leagues, and break them, such fear not God, nor honour the king.

And such as will fight, and kill, and destroy for a morsel of bread, or a mess of pottage, are profane, as Esau was; these are men without
natural affection, lovers of themselves, and lovers of pleasures more than lovers of God, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce-breakers, incontinent, fierce, despisers of them that are good, traitors, and men of corrupt minds, and to every good work are reprobates. These do not fear God, neither can these honour the king, nor the kingdom, nor nation wherein they live.

All that follow gluttony, excess and riot, who eat and drink, and rise up to play, feastings, banquetttings, stage-playings, bear-baitings, cock-fightings, horse-racings, huntings, hawkings, dancings, chamberings, wantonness, spending their times after the lusts and pleasures of the world, which perish with the using; these fear not God, these are not like to honour the king, that destroy the creatures upon their lusts, and vain pleasures.

Therefore tremble before the Lord God, ye that fear not his name, but live in sin, and wickedness, enviousness, maliciousness, strife, bitterness, wrath, anger, and clamour, and evil-speaking, lieing, false accusing, persecuting the innocent; and live in drunkenness, bloody-mindedness, hateful, and hating one another, desperate, rash, hasty, froward, unruly, disorderly, rebellious, unmerciful, cruel, hard-hearted, fierce, despisers, wrathful, obstinate, wilful, stubborn, full of threatenings, revilings, haters of God; ye love not enemies, ye honour not all men, ye do not love the brotherhood, ye do not depart from sin and evil, ye do not fear God, nor is it like that ye should honour the king.

And therefore, all people from the highest to the lowest, it is a warning to you all to depart from sin, and all manner of evil whatsoever. Ye that live in adultery, idolatry, fornication, uncleanness, whoredom, cursing, swearing, drunkenness, lieing, sporting, and pleasures, and in cozening, cheating, deceiving, and defrauding one another, dissembling, reproaching, persecuting one another with tongue or hand, backbiting, or slandering, or false accusing one another, rage, malice and hatred, and envying one another; fear God, and depart from those things, and come into the chasteness, and temperance, and sobriety, and truth, and righteousness, and meekness, and lowliness of mind, out of the high-mindedness, and to love the brotherhood, honour all men, fear God, and then you honour the king.

For as ye live in sin and evil, ye honour not all men, ye love not the brotherhood, ye fear not God, ye honour not the king; that is from the Lord God to you all, ye dishonour men, ye dishonour the brotherhood, ye dishonour the king, ye cast the fear of God behind your backs, and his law also, who live in sin and evil, though ye prate never so much of your honouring the king, we will never believe you, that you honour him while ye live in sin, for that is it which is to his dishonour and reproach, and will bring the judgments of God upon the land.
So while ye live in the wrath, and revenge, swearing, cursing, blaspheming the name of God, and taking it in vain, and professing him in words, but in works denying of him, living in lying, deceit, and hypocrisy, and dissimulation, in unrighteousness, injustice, and iniquity, in pride, idleness, and fulness of bread, in drunkenness, riotousness, and vain pleasures and delights, (which causeth you to forget God,) and all manner of coveting, cheating, deceit, defrauding, puffed up, beady, high-minded, ambitious, and overreaching one another in bargaining, to overthrow one another to make yourselves rich; we do say, and know, and believe that you neither fear God, nor honour the king, nor love enemies, nor love the brotherhood, nor honour all men, who are so wicked, and malicious and envious against men.

And all that are persecutors about religion, church-worship, ordinances, ministers' maintenance, and their traditions, which the apostles never did so in the primitive times, neither did Christ ever give any such command; these fear not God that do so, neither do they honour all men that do persecute them about religion and worship, and cast them into prison, nor love enemies, nor love brotherhood, nor fear God, nor Christ, nor honour the king; for Christ gave them no such command, as ye may read in the scriptures of truth.

Fifthly, and all they that persecute people about observing of days, and not observing of days, meats, and drinks, which stand in the will-worship, as the apostle speaks of, 2 Cor. who neglect the body; and the kingdom of heaven stands not in such things, but righteousness, and peace, and joy in the Holy Ghost; and they that so (do contrary to the apostle, who said, "Let every man be fully persuaded in his own mind,")

Rom. 14. bring people from waiting to be satisfied in their own minds, that persecute them, and compel them to observe days, and times, and months, and years; these love not the brotherhood, nor honour all men, nor fear God, nor Christ, nor honour the king; for that which keeps in the honour of the king, keeps in righteousness, keeps in truth, keeps in justice, which establisheth a kingdom, and keeps in the kingdom of God, which stands not in meats and drinks, &c.

Sixthly, and all who teach for filthy lucre, for hire, and for the love of money, such serve not the Lord Jesus Christ, but their own bellies: and all who judge for gifts and rewards, and oppress the poor, and do not equal justice to all, nor minister freely, as Christ commanded, (who have received freely,) these fear not God, nor regard the scriptures of truth, nor honour the king, who is to keep all to truth, righteousness, and justice.

Seventhly, and all who get a form of godliness, the scripture of truth, (which was given forth from them who were in the spirit of truth,) and yet fine, prison, and persecute such as are in the same spirit as they
were in that gave it forth: these neither regard God, nor his fear, nor truth, justice, nor equity; so these cannot honour the king, but such who honour the king, must be temperate, moderate, sober, patient, meek, mild, gentle, loving, do equally, justly, righteously, be holy, godly, true, and faithful, peaceable, merciful, and humble; for humility is that which goes before the honour, and these are the fruits of them that fear God, and honour the king, and love the brotherhood, and honour all men. 1 Pet. 2. 17.

And the fruits of them that fear not God, and do not honour the king, nor love the brotherhood, nor honour all men (though they pretend to do it) are such as these, viz. cursing, swearing, drunkenness, whoredom, lying, murder, plotting, killing, fighting, theft, adultery, fornication, lasciviousness, pride, envy, hatred, malice, cruelty, oppression, unmercifulness, idolatry, covetousness, inordinate affections, lust, voluptuousness, unsatiableness, incorrigibleness, impenitency, unbelief, uncharitableness, unthankfulness, hardness of heart, enmity, strife, emulation, discord, persecution, and hauling men without cause, and laying snares for the innocent.

Never did any kill about religion but the heathen, and Cain, and the Jews, which had a law from God to kill and put to death such as drew them from their God, by which law they were to receive a punishment according to their transgression, whipped, or stoned, or run through; therefore did the Jews think they did God good service, by killing such as were contrary minded to them, in that they did obey the law. Therefore, under this pretence they did kill the saints, the christians in the primitive times, for they were to love their brethren, and to hate their enemies; for they were their enemies, the heathen, and Gentiles, and such as set up a strange God among them. Therefore the christians (who own Christ, which ends this law, and the Jews' types, and figures, and shadows held up by it,) were to love enemies; and this was the difference whereby they differed from the pharisees, that were to hate enemies, and the christians were to love them; for the time hath been, saith Christ, "an eye for an eye, a tooth for a tooth," but saith he now, "He that smiteth thee on the one cheek, turn to him the other, and resist not evil, but love your enemies:" Now the Jews who hated enemies, their weapons were carnal, but they that love enemies (the christians,) their weapons were and are spiritual: so Christ ends that law of the Jews, which they thought they did God good service by, when they put to death them that were contrary minded to them; for they could not love enemies that killed them, neither can they that love enemies now kill them; for they love them that preserve them, and do not kill them, for Christ who endeth the prophets (when his disciples would have had fire to come down from heaven, as the prophet had,) rebuked them, and
told them they knew not what spirit they were of, and said "he came not to destroy men's lives, but to save them."

And Christ nor the apostles never did set up any law or commandment to imprison, or persecute any, brethren, or enemies, but love, for God loved the world; and so they that love the brotherhood, and honour all men, that have all men in esteem, they cannot hurt any man upon the earth, that oweth nothing to any man but love, that is the debt which must be paid, for love envies not, and he that envies is out of love, and not a child of God, but of Cain, and so a vagabond.

Now all Christendom do profess Christ and God in words, (but are out of the life, and out of the power,) who fall into differences and strife about earthly things, and inventions, as days, meats, and their own traditions, which the kingdom of God stands not in, but in power, in righteousness, and joy in the Holy Ghost; but now since the days of Christ and the apostles in the primitive times, they have made laws to persecute one another, who have lost brotherhood, and honouring all men, which if they were in the kingdom which stands in power, (and not in meats and drinks, or days, or outward things,) but in righteousness, peace and joy in the Holy Ghost, then they would feel the law of love, the law of the spirit of life, and to be made free from the law of sin and death. But they that fall out about days, and meats, and drinks, and inventions, and their own traditions, are out of the kingdom of God, and out of the brotherly love, not esteeming all men, not fearing God, and they that do so, are contrary to Christ and the apostles in the primitive times.

So they do not God good service that do persecute about religion now, and about the church-worship, for Christ commands them to love enemies, who ended the Jews' law, that did persecute the Gentiles, and such among themselves as did draw from the law of God; and he broke down the partition-wall which was between Jew and Gentile, who slew the enmity, and so of twain made one new man, and thereby came the love to enemies.
TO THE TURK,

And all that are under his Authority, to read this over, which concerns their Salvation.—By G. F.

FRIENDS.—The mighty God of heaven and earth, that created all things, that hath given you breath, and life, and strength to this day, commands you all to repent, and to believe in his Son the Lord Jesus Christ, who was crucified at Jerusalem, who was dead, and ascended, and is alive again, and lives for evermore, the man Christ Jesus, who now reigns; he commands that all powers, principalities, dominions should be subject to him. And this is the command of the Lord God to thee, and you all, who rules kingdoms and kings with his mighty hand, which is his mighty power, as he doth the waters; so he hath kings in his hand, as he hath the waters; the Lord of hosts, of heaven and earth, is his name, who sent his Son, who is the life of men, the Saviour of the world, the great and mighty prince of peace, the covenant of God with mankind, to make reconciliation for iniquity, and finish transgression, and put an end to sin, the great governor of heaven and earth, who hath all power in heaven and earth given unto him, whose command is, that he will be worshipped in spirit and in truth: the spirit that mortifies sin, the truth, the devil and sin is out of, for by your Mahomet have you been deceived, which saint is set up; therefore is the dreadful presence of the Almighty God, the everlasting Father of life appeared among you, and to you, if that you will regard and embrace his voice, his power, his command, which mighty God of power, of dominion, and of dominions, who rules over all nations, heaven and earth, will seize upon you, and surprise you, and take you at unawares, and bring his judgements and dread upon you, which is now appeared in this the day of his Son; and the hour of his judgement is come, and coming upon all the world, of the mighty God of heaven and earth, of the mighty righteous God of heaven and earth, who in righteousness reigns, and in truth and equity.

Therefore dread the Lord, whose mighty power is spreading over all nations, who commands all nations to forsake idols, and images, observances of inventions, to serve and to worship him, the Creator of all things, that clothes the earth with grass, and causeth the trees to bud, and bring forth; that gathers the waters together in one place, that established man upon the earth, the eternal God, the Lord of hosts is his name; and the word and charge of the mighty God is to thee, and you
throughout all your dominions, not give any worship to the sun, the moon, gods of stone, or gods of wood, brass, or silver, or iron, and not to put any trust or confidence in them, nor any thing else, but the living God, or any false conceptions, but the living God, the Lord of hosts, who gives you all breath, life, strength, and all things needful; that you might worship him who is a spirit, whose dominion is set up, and setting up, whose glory now is revealed, and revealing; whose kingdom is now set up, and setting up, and spreading over all the world, who will be glorified and admired, the mighty King, the Lord of hosts, by all that fear him, the terrible God of heaven and earth to the wicked, and they shall find him dreadful that have trusted in lying vanities, and false conceptions, the Lord of hosts is his name, who delivers his people from their iniquities, and their sins; therefore remember him, for now is the day of his Son, the Lamb's power, who is come to reign, and to rule all nations with a rod of iron, whose sceptre is gone forth, and righteousness shall shine throughout the world, to the ends of the earth, Christ Jesus the everlasting covenant of God, the great sacrifice, that one offering which ended all sacrifices, and offerings of rams, lambs, oxen, sheep, and whatsoever was outward, Christ the mystery of God, the Saviour of the world, to all that believe in him, that through him they might have life, who is the way again to God, who is the second Adam, the Lord from heaven, that leads the sons of Adam, and the daughters of Adam, and is their guide up to the Father, who is the life, the light, and power of God, and their sanctification, that makes people clean, and presents them to the Father spotless, and blameless; for Adam being driven from God, for sin and transgression, and Adam's sons and daughters scattered up and down the face of the whole earth, divided into families, and into nations, and several kingdoms, spread up and down the face of the earth, and some in one worship, and some in another; some worship the sun, some the moon, some stocks, some stones, and some looking at Mahomet; others setting up dead images, and likenesses, which the Lord never did command.

Now all the sons and daughters of Adam being dead in sins, and trespasses, and in darkness under the power of Satan, killing and slaying about their worship, being in darkness, and death, wanting life, and light, being separated from the Creator, in sin and transgression, have set up their inventions in the earth, and outward worship and inventions, but Christ is the second Adam, the Son of God, which God sent into the world, which doth enlighten every one that cometh into the world, that all through the light might believe, and that all might believe in Christ; and this is the light that Christ the Son of God hath enlightened every one that cometh into the world withal, that he sees his evil deeds that he hath done, his evil works that he hath acted, his evil work...
ways that he hath walked in, his ungodly deeds, that he hath ungodly committed, and his ungodly thoughts, that he ungodly thinks, and his ungodly words, which he ungodly speaks; this is the light that discovers and makes manifest all this to people, their sin and transgression, which they have done in the first Adam, which separated them from God: now Christ, the second Adam, doth enlighten them, with which light they see their sin; now being in this light, they see their Saviour Christ, from whence the light comes to save them from their sins, he is the second Adam, their life, and being in the light they have life, being in the light Christ the life hath enlightened them withal, they have life, for Christ is the life; which light and life that doth enlighten every one that comes into the world, every one receiving, they are separated from sin by Christ, and by him brought to God again; for sin and transgression separates from God, and this is that that brings people to worship. God in truth, the light which Christ the truth enlightens every man that comes into the world withal, which believing in, he hath life, he hath truth, and he passeth from death, and from darkness, from sin, and transgression, and hath the witness in himself, through which light and life all comes to the Father of life, which light brings from all the worship of images, as stocks, and stones, and gods made of men’s hands; yea, and from Mahomet, to the Lord Jesus Christ, the great prophet, the Saviour of the world, whom God did promise by his prophet he would give for a light to the Gentiles, a ruler to the people, and that he should be his salvation to the ends of the earth: and a new covenant to the house of Israel, and the house of Judah, who would put his law in their minds and hearts, and they should not depart from him; which every one of you that come into the world being enlightened, and having light from the Son of God, and feel your teacher that tells you all that ever you have done, you have thought, or you have spoken, that is the man Christ Jesus, who saith, learn of me, I am the way to the Father, that enlightens every man; so all that come into the world must learn of him; (all the sons of Adam, and daughters of Adam, in the transgression are drove from God,) the way again to God, out of sin and darkness, and death and damnation, to life and light again, and salvation. So every one that comes into the world being enlightened, and being in the light they have the witness in themselves, and he that believeth shall not come into condemnation; but he comes into the light that condemns all that is contrary, he comes into the light, into the truth, into the light that is the truth, where the Father of light is worshipped, and the devil and sin are out of; which truth will out-last all false worships, and worships that be out of truth. —Now is the mighty supreme judge risen, and the mighty supreme authority set up, and the mighty King of glory, the Lord of hosts (risen) is his name, before whose presence shall all
nations tremble, and before whose presence shall all nations and kings shake, for the mighty God of power, of heaven and earth is come to rule, and his mighty power is gone forth to the gathering of all nations to himself, to the subduing all powers to himself, who will rule and reign, whose right it is, the Lord God of hosts, whose the earth is, and the heavens, and the sea, and all things that be therein, and people upon the earth, and gives them breath, and life, and strength, and all things that is good, that they might serve, glorify, and worship him that is the Creator.—Therefore, give attention to your Maker, to your Creator, and dread before Him; for before Him, the Lord God of might and power, shall all nations tremble in this his day, in this day of his power, for his mighty power has gone forth to gather all nations, which doth compass them, and all nations before Him is but as the drop of the bucket: and now is his day of gathering of all nations and kings to the battle of the great King of heaven and earth, and nothing shall reign and rule but righteousness itself, and that over all kingdoms and dominions, and thrones, and principalities is set up, and the standard of the most high God is pitched over the whole world, and his call is to the bar of righteousness, all kings, and dominions, and powers whatsoever; therefore, dread his name, for his name is dreadful, the Lord God, the mighty God, the Most High, who is in his glory, and rules in his dignity, and power, and majesty; who is a spirit, and will be worshipped in spirit and in truth, by whose breath of life man came to live, who is a spirit, and will be worshipped in spirit, and that is the spirit that mortifies the sin, and that is it in which people must have fellowship with God, and with one another, and with his prophets', and apostles', and Son's words: therefore, fear the Lord, let him be your fear and dread, and turn to the light, which Christ the Son hath enlightened you withal, and believe in Christ, the saviour of the world, the offering for the sin of the whole world, that you might have life in him, and through him, and come to the dominion (which Adam hath lost,) over all the creatures, to Christ, the light and life, the power and righteousness over all, and wisdom of God itself, that renews man into the dominion which man hath lost; Christ, by whom the world was made, was before it was made, who is the brightness of his glory, the express image of the substance of God: in him was life, and the life was the light of men, which doth enlighten every man that comes into the world; through the light that enlighteneth them they have life, light, justification, sanctification, redemption, they have salvation, they have truth, they have peace with God; for the light is the covenant, "I will give him for a covenant of light to the Gentiles," saith God, "and a leader to the people:" So that light should be the leader of every man that comes into the world, the light with which every man is enlightened that comes into the world, that is the leader; which light.
was with the Father, glorified before the world began; which light lets 
men see all their evil ways and sins, and transgressions they have done 
in the world, and the first transgression that was upon the earth, with 
which light, (the covenant of God,) sin and transgression is finished and 
botted out, (to them that believe in it,) the which separated them from 
God, (sin and transgression,) Christ, the light and truth, separates from 
the sin, transgression, and iniquity, and reconciles to God, and brings to 
unity with God again, and in that hath the people life and immortality, 
and that is the word of the Lord God to all, and I charge you all to hear 
it, the light that lightens every one that cometh into the world, it will 
make you free from sin, by which light shall every one that believes see 
their salvation Christ Jesus, and the man that hath told them all that 
ever they have done, and they shall know his salvation to the ends of 
the world, and to you all this is the word of the Lord God, ye believing 
in the light, which Christ hath enlightened every one that comes into 
the world withal, they being in the light, with the light they are justi-
fied; and he that believeth in the light shall never be condemned in 
this world, nor in the world without end. And in the light you will 
have unity with God, and peace with God, and one with another, and 
bring you to live peaceably upon earth one with another: yea, all na-
tions and men, the sons and daughters of Adam being enlightened, having 
a light from Christ Jesus the second Adam, the way to the Father; the 
life, the truth, all being in this truth which the second Adam hath en-
lighted them withal, who is the life, the truth, the way to God, the 
way again to God the father of life, where man is driven from, and can-
not enter again, but by the light, Christ the second Adam. So all being 
in the light, they are in the way, they have found the way Christ 
Jesus, the chief shepherd, the bishop of the soul, (which soul is immortal,) 
the same yesterday, to-day, and for ever, who was the Father before 
the world began, by whom all was created, who is the soul's bishop, and 
the author of man's salvation, and redemption, and justification, (who 
hath been driven from him by sin and transgression,) Christ who blots it 
out, and is the offering that offered himself for the sins of the whole 
world, who is the light of the world, that enlightens every man that 
comes into the world, that all through this light might believe in the Son 
of God, Christ Jesus, the one offering, who is the way to God, and the 
covenant between God and man, in him is God well pleased, and doth 
accept man; and they which believe in him have life, have power, have 
wisdom, and receive him that gives them power; and no one upon earth 
bath life, peace, or justification, but such as come into the light of Christ 
the justification, the life of all that come to God, who was glorified with 
him before the world began, who lets all men see their way again to 
God, who is the life, the truth, and the leader of the people; which light
is the condemnation to them that do not believe in it, and such have not unity with God, nor one with another; they be not in the one offering, the great sacrifice, the Prince of life, Christ Jesus, the Immanuel, and know not the interpretation thereof, that is, God with us. Therefore, every one of you that would have salvation, receive the light, and so you receive Christ your salvation, and neglect it not; for this is the day of your salvation and visitation; and the mighty power of God is gone forth among you, and his everlasting gospel, which is his power, is going forth to all nations, kindreds, tongues, and people, that dwell upon the earth, by which gospel shall kindreds and nations be gathered unto him, and into the mystery of the fellowship of the gospel, which fellowship is everlasting, the gospel everlasting, the power of God everlasting, in which is the fellowship, so that is everlasting; in this, people have fellowship with God, and one with another.

From England.
SOME PAPERS GIVEN FORTH

TO THE MAGISTRATES OF THE ISLE OF MILITA,

And to the Emperor of the House of Austria, and to all the Princes under him. To the King of France, and to all the Powers that be under him; and to the King of Spain, and lastly, to the Pope.—By G. F.

FRIENDS,—Two women being moved of the Lord to pass towards Jerusalem, were stopped, as we hear, by you rulers, who sent to Rome to the pope, to know what you should do with them; (the servants and handmaids of the Lord God;) And why were you not worthy to receive them? and why do you not own the apostles’ doctrine, which is to entertain strangers? and what is this the end of your religion? and why do you not own Christ’s doctrine? the Lord Jesus Christ, who is now come to reign, which bids to love enemies; why do you send them to the inquisitioners, who will stop the handmaids and servants of the Lord? is this work like the true christians? and is this doing like the apostles, and did you do in this, like men that were in the wisdom of God, that had the mind of Christ Jesus, and his spirit? where did ever the apostles do so, or Christ? or the true christians in the primitive times? why do you wrestle with flesh and blood, when the apostles said they did not? why do you act contrary to them? why do you act contrary to the command of Christ? (who hate enemies,) as you pretend them to be your enemies, which be your friends? Is not he a heretic, or a schismatic, that is erred from the true church, the body of Christ, that hates enemies? why do you thus act contrary to Christ’s commands, and the apostles’ doctrine? do you not manifest that you have but the form of godliness, and want the power, did ever the apostles, or Christ, prison any, or put any to death about religion, church, or worship, or any tradition, or compelling any to worship? had they any among them to force men by an outward law? was not the gospel preached, the end of the law of God, and so the end of all evil men’s laws and inventions whatsoever? and are they preachers of the gospel, that do not preach that which is the end of the law, and brings people to the end of it? Are they not the persecutors that runs to the law, or their own inventions, and doth not come to Christ that fulfils it? how have ye made the world like a wilderness, and stained the earth by your persecution, and inquisitions, prisons, and images, and destroying people, and drinking their blood, of such as have been opposite-minded against you; and this hath been since the true
church went into the wilderness (which was not an outward wood) since the apostles’ days how hath this family of Christendom massacred one another? how have they fallen out in the family amongst themselves? when they should have loved one another, when they should have overcome evil with good, when they should have loved enemies, when they should not have wrestled with flesh and blood, but with principalities, and powers, and spiritual wickednesses in high places, and rulers of darkness, and brought the creature into the liberty of the sons of God; and here is the spiritual weapons which the primitive christians warred withal, but how hath the carnal weapons appeared in the hand almost of every christian in name, amongst which hath been the form of godliness, Christ’s, the prophets’, and apostles’ words; whereby they have sheathed their carnal weapons in the bowels of one another, killed, and slain, and tortured, burned, imprisoned, and racked, and put to death one another about their church, religion, worship, and ministry, and teaching and tradition, and ordinances and sacraments, as they call them. Oh! how unlike the apostles, Christ, saints, and christians of old are you. Oh! how have the spiritual weapons been wanting among you, and the spirit of the Lord God, in which you would have had unity in the bond of peace, whereby every one would have broken down the enmity, that which causeth it, and have brought one another into the liberty of the sons of God, and made manifest your spiritual weapons; hereby would ye have come to live in the spirit, worshipped in the spirit, prayed in the spirit, and in that had unity with God, the Father of spirits, and one with another, and with the scriptures that was given forth from the spirit; then should there have been unity in the family being in the spirit, in which they all should worship God, in which the scriptures is known, and God of whom they learned, that gave them forth; but what a discord is there in the family of christians in Christendom! what a cry! heretics, schismatics, antichrists, errors, a whole family in confusion, and setting up laws one against another, dividing the family, putting one another to death, as heretics, blasphemers, schismatics. Were these the weapons the apostles fought with? did they not preach the gospel, the end of the law, and priesthood, and temple, altar and offering held up by a law? and is not Christ the head of the church, who hath all power in heaven and in earth given unto him? who saith, love enemies; and do you not hold up your religion, gospel, church, worship, and ministry by a law which is invented, and statutes, and commandments? is this the bride, the Lamb’s wife? or the beast, false prophets, and antichrist, and the mother of harlots, (the false church,) which hath compelled, killed, and drank the blood of the saints, and martyrs? and have not you ruled in this posture, and garb, and wisdom that is earthly, sensual, and devilish, since the true church went into
the wilderness, (of which Christ is head?) and must not they be taken, the beast, dragon, and false prophets, and the judgment of the great whore, the false church come? and the Lamb, and the saints, the true church his wife, have victory? and is not his sword he killeth withal, the words of his mouth? and hath not all your killing been with outward swords, with gaols, inquisitions, racks, and fires? and so have you not been traitors to the Lord Jesus Christ, who saith love enemies, overcome evil with good, and when they persecute you, not that you should persecute again; and Christ was persecuted and blasphemed by them that lived in error, more than any man upon earth, who was the end of the law, and he did not turn them to the Jews' law, which was yet standing before he was offered up to put them to death, but rebuked the blind zeal of such that would have had fire come down from heaven to consume people, and told them he came not to destroy men's lives, but to save them, and told them they did not know what spirit they were of: nor more now do they know what spirit they are of, that persecute men about religion, church, and worship, and ministry, that slays and destroys men's lives, and not saves them; they are not of Christ's mind: and Christ did not use any law to compel and bind men to the worship of God in the spirit, for the spirit of God (who worship in it), binds down the wrong nature, whereby they need not be compelled by the law, but come to live in the end of the law, (who be true worshippers,) and this spirit, hearing what it saith, it brings to hear God, and learn of him, such comes to Christ, such are not compelled by an outward law, to come to God, and Christ; but that brings to hear God, and Christ, binds down that nature which occasions the law, that comes upon them because of its fruits; so they that are come to the church in God, the Father of Christ, are not compelled by an outward law, they come to the end of the law, who come to the church that Christ is the head of; so the church lives in the end of the law; the body of Christ makes free from the law, and who comes to the body of Christ, comes to the church, and the head thereof is Christ, therefore lay away your persecution, your gaols, racks, and inquisitions about your ministry, worship, and church, and come into the power of the Lord God that comprehends the world, and feels over the world to the beginning before the world began, Christ Jesus was, who hath all power in heaven and in earth given him, who is now come to rule and reign in his power, who is terrible to the wicked, and the wrath of the Lamb is gone out against them, and thousands there be living in his power, and are with the Lamb, the wonderful one, the beginning, and ending, the prince of peace, prince of life, that slays, that destroys the devil, the prince of darkness, the prince of the air, the prince of the world, and saves men's lives. So who comes into the power, into Christ's power, which hath all power in heaven and
earth given to him, and have his mind to save men's lives, they shall
know what spirit they be of, and that they are contrary to this family
of nominal christians, who have manifested they have not the spirit of
Christ.

And the mighty day of the Lord is coming upon all wickedness, and
ungodliness, and Christ is come to reign, who is the prince of life, who
will rule all nations with a rod of iron, whose dread and power is to be
sounded over all nations.
TO THE EMPEROR OF THE HOUSE OF AUSTRIA,

AND ALL THE PRINCES UNDER HIM.

Friends, read this over, which is for your general and universal good, and consider as you read, and then you will see what hath been up and reigned since the Apostles' Days, and where you are, and what you act, and by what Weapons you hold up your Religion, since the Apostles' Days.—By G. F.

Friends,—There hath been a mighty breach in Germany, about religion, and much killing and slaying one another, and that is because they have been out of the patience, out of the life of the prophets, of Christ, and the apostles, whose weapons were not carnal, but spiritual; which life that was in Christ, and in the apostles, did not lead to do any such thing, nor to kill men, but to save men’s lives, not to war with flesh and blood, and to use carnal weapons about religion, as the Jews did, which were not christians, but the apostle saith, (and thou mayest read his testimony that said it,) “they warred not with flesh and blood, their weapons were not carnal, but spiritual, mighty through God to the plucking down of strong holds, spiritual wickedness, and rulers of darkness, and to bring the creatures into the liberty of the sons of God;” for the devil went out of truth, and tempted others out of truth to sin, and so came death. And the devil, the strong man kept house, who hath the power of death, and set up his works in men’s hearts, that murderer, and that yield their members to sin, and to unrighteousness, obeyed his will, and murdered one another about their church, about ministry, about their worship and religion; yea, murder one another about the prophets’, Christ’s, and the apostles’ words. Now Christ, who is manifested (which was glorified with the Father before the world began) in the flesh, to destroy the sin which is in the flesh, yet to save the man and the woman; and manifested to destroy the devil’s works, yet to save the man and the woman, and through death to destroy the devil, the power of death, and death; so a stronger than he is come to take the house, and take the possession, and so truth comes to be known, Christ in you, who sanctifies the man, redeems the man, and justifies the man to God: So doth not come to destroy men’s lives, but to save them: let the mind of Christ be in you, and the apostles that followed Christ, said, they “wrestled not with flesh and blood, they did not kill the creatures:” so all the wrestlers with flesh and blood, and killing creatures, hath been learned from the devil, he was the first author, and they have sprung from him; and
such as Christ said should come, Matt. 7, and Matt. 24, "Ravening wolves having got the sheep's clothing, but inwardly ravened, false prophets, and antichrist?" Now there is no false prophet nor antichrist, but first he is inwardly ravened, and then he will cry, "Lo, he is here or there in the bread and wine," and put the bread and wine in the secret chamber, in the secret place, and say he is there, now these inwardly ravening wolves, antichrist, and false prophets, which Christ said to his disciples should come, and before the disciples deceased, they saw there were come, 1 John ii, iv. and they went forth from them, in the Revelations of John it is written, all that dwelt upon the earth went after them, and when they had gotten ahead in the world, they turned against the saints, and them that kept the testimony of Jesus, and overcame and killed them, and when he had overcome the saints and killed them, then power was given unto the beast over all kindreds, tongues, and nations, [mark] over the tongues, as well learned men as others, and then the cry was, Who was like unto the beast, who is able to make war with the beast? Then he sat up his names, images, lying signs and wonders.

Now here was the true church in the wilderness, here were the saints and true prophets killed; and the beast had power over all kindreds, tongues, and nations, [mark that,] and read over the 12th and 13th chapters of Revelations. Then the whore sat upon the beast which had the dragon's power, and all nations drank the cup of her fornication, and the kings of the earth drank the cup of her fornication, and she corrupted the earth, and made the inhabitants of the earth drunk: and she sits upon the waters, and the waters (where the whore sits,) and reigns over the kings of the earth, are people, [mark,] people are waters, and waters where the whore sits are nations, nations are waters: and the waters where the whore sits are multitudes, and the waters where the whore sits are tongues; and this is the great whore, mystery Babylon, the mother of harlots; so here is the whore, this woman, and all nations, and the kings of the earth have drank her cup of fornication, and the kings and nations while they took this whore's cup, could not be married to Christ; for the true church, the true woman, was in the wilderness, and this whore has sat as a queen, and has drank the blood of the martyrs, the prophets, and saints, so killed the true ministers, and drank their blood. The beast and whore hath power over tongues, and sits over tongues, which they tell the world is the original, and that they are orthodox men to open scriptures. And why not the whore and beast to have power over their tongues, as well as Pilate the murderer? who crucified Christ the just, and wrote a superscription in Hebrew, Greek, and Latin, and set it upon Christ, as in Luke you may read. And Babylon was the beginning of many languages, as in Genesis, and
now he that was dead is alive, and lives for evermore, who was glorified with the Father before the world began, who was before Babylon was; and he whom Pilate sat the tongues on, is risen, and is where beast, dragon, false prophet, antichrist, great whore, mother of harlots, and mystery Babylon are not, so the Lamb and the saints shall have the victory, and the beast shall be taken, and with him the false prophet and the dragon, and cast into the lake of fire. And the judgment of the great whore is come, mystery Babylon, and they shall be cast into the lake of fire, and shall be confounded and he burnt with fire. And the marriage of the Lamb is come, and the everlasting gospel shall be preached again, to all that dwell upon the earth, to all nations, kindreds, tongues, and people.

[Now mark.] the tongues may say, (who have told the world they have been the orthodox men, and have had the original) what, have we not had the gospel all this while? I say no, they that went from the spirit of the Lord, and ravened from the spirit of God, they went from the power of God, which is the gospel, so hath this whore brought all nations on heaps, and the beast, false prophets, dragon, and antichrist: but now is the man-child brought forth to rule all nations with a rod of iron; and the Lamb and the saints shall have the victory, and the beast, dragon, false prophets, great whore, and kings of the earth shall make war with the Lamb and the saints, but he shall kill with the sword, and slay with the sword, which are the words of his mouth. And now is the marriage of the Lamb come, and the bride and the Lamb's wife known. —And all the killing (about religion, and church, ministry, and worship,) by fire, by faggot, by rackings, inquisitions, by banishings, prisonings, and whippings, hath been by the beast, whore, false prophets, inwardly ravening wolves, who have ravened inwardly from the spirit of God; and have not had the spirit of the apostles, nor Christ, who saved men's lives, and warred not with flesh and blood, but with principalities and powers, rulers of darkness, and spiritual wickedness: and so these have warred against flesh and blood, and creatures, like wolves which have had the sheep's clothing, this great whore Babylon, mother of harlots, the false church, which has ruled and reigned over the kings of the earth, since the days of the apostles: but now shall she be confounded, and the loss of her children is come, who has sat as a queen, and seen no sorrow; who has killed and slain, whipped and martyred, and burnt and racked, and imprisoned, and all this righteous blood, which hath been shed about religion, church, and worship, has been by the beast, great whore, and mother of harlots, and the dragon, and antichrist, and false prophets, inwardly ravening wolves, having sheep's clothing, but ravened from the spirit of God, and so turned against them that had the spirit of God, and killed them; and lost the spiritual weapons, and instead of
warring with the powers of darkness, and rulers of darkness, they
warred with flesh and blood; so here is Cain's weapons: and now
with the power of God are they made manifest, and instead of saving
men's lives are destroying them; and instead of bringing the creature
into the liberty of the sons of God, and instead of striking at the
powers of darkness, and spiritual wickedness, that captivates the
creature, they stock, and whip, and burn, and imprison, and rack,
and hang, kill, and banish the creature, instead of bringing the
creature into the liberty of the sons of God: so shews a quite con-
trary spirit than was in the apostles in their days. And now is
the redeeming and recovering things that were in the apostles' days,
and now the gospel of God is known, the power of God, and now
is the mystery of the fellowship known, by which shall all the mys-
teries and fellowships upon the earth be broken, which are not in the
power of God: and now vials, and plagues, and thunders, and woes is
coming upon the world, and the smoke of the bottomless pit hath
ascended, and the tormentings of this great whore is come in this the
Lamb's day, whose sceptre of righteousness is gone forth, who will rule
all nations with a rod of iron, and make war in righteousness. There
is a people come forth of the north that shall spoil Babylon. And now
this is the day of the Lamb's power, and in this day of his power is the
gospel going forth to all nations, kindreds, and tongues, and people, that
they may be ruled as with a rod of iron; for they have been waters
corrupt and drunken, corrupted with idols, images, relics, running to
graves, seeking the living among the dead, which had a check by the
angel, to them that did so, with a question saying, "why seek ye the
living among the dead, he is risen," the life is risen, and many sit with
him in heavenly places, and the kindness and riches which the Lord
shewed towards the apostles, is now known, and the age is come, and
the gathering of people into unity, into the power of the Lord God in
the gospel, into the life which gave forth scriptures, and to the breaking
of the beast's horns, marks, and images. Now a whore goes from some-
thing, for when the children of Israel transgressed the law of God, they
played the harlot with other nations, the heathen; so these inwardly ra-
venged from the spirit of God, though they had sheep's clothing, went
out from the apostle, who had the spirit of God and got the world after
them, turned against them that had the spirit of God, and killed them;
the whore did, though they had sheep's clothing. So among these in-
wardly raveners, which has sheep's clothing, has all the, blood been shed,
who are a field of blood, about church, about religion, and set up dead
images, dead crosses, schools, and colleges, to make their ministers, which
went forth from the apostles, (set up tythes and temples) which were
not of men, nor by man, who witnessed the end of the first priesthood
and tythes, Heb. 17. the end of the temple and true offerings; these went forth from the apostles into the world, set up all their lying signs and wonders, killed, slew, and compelled to worship, these has been out of the power of God, the cross of Christ, and out of the gospel, which is the power of God, out of the image of God, and out of the word of God, for these things were to continue, till the words of God were fulfilled. Now is the fulfilling of the word of God, now is the earthquake known, such an earthquake as hath not been since the foundation of the world. And the mystery of iniquity shall be discovered, and the true mystery of godliness is revealed, which doth discover it. Glory to God in the highest, and the Lamb and the saints shall have the victory. And now friend, prince, palatine, thou hast been moderate, thy fame is come into England of thy temperance, and of thy moderation, and sober carriage towards the Lord’s servants, and messengers, whom he is sending to all nations with the everlasting gospel, and to preach the everlasting gospel to them that dwell upon the earth, and happy are they, and blessed will it be to thee, that dost not lift up a hand nor suffer thy servants to do so, in this day of the Lamb’s power, against the Lamb; for now is his dread going forth to all the world, and all nations: and his righteous sceptre shall be set up, and his kingdom is known, where there is no end, and life and immortality is come to light through the gospel, and a thirst is risen among people, and they that thirst have of the water of life freely, and these worship not the beast, and receive none of his marks, images, or names, but has their Father’s name in their foreheads. And these are come out from the great whore, which has corrupted the earth, and made the inhabitants of the earth drunk. The inhabitants of the earth are drunk almost in every place, and the earth corrupted, with images, and idols, and likenesses by this false church, since the woman and true church went into the wilderness, and true martyrs, and prophets slain, which is out of the life of the sheep, and the nature of them, for never did sheep nor lambs worry dogs, nor wolves, nor beasts, but they were as sheep among such. And as Christ bid the apostles go into all nations, so the inwardly raveners with sheep’s clothing, beast, dragon, and whore, has spread over all nations, and has brought nations into waters, Rev. 13. having power over all nations, which has killed the prophets, martyrs, and saints, and drank their blood, and overcome them, and the man-child hath been caught up unto God, and the woman hath fled into the wilderness, but now is the man-child brought forth to rule all nations with a rod of iron, and the marriage of the Lamb is come, and the Lamb and the saints shall have the victory, the dragon, beast, whore, and false prophet, shall be taken and cast into the lake of fire, and the Lamb and the saints shall over all have victory and dominion, and the whore’s flesh shall be burnt with fire, and the beast, and the false prophets cast into
the lake of fire, which burns with brimstone, and these had the sheep's clothing, but quite out of the life of Christ, prophets, and apostles: so have brought all into heaps about words, and this is in whole Christendom. And now friend, this is the day of thy visitation, now thou hast time, prize it, and keep in the fear of the Lord God, and his counsel, and his dread, that thou mayest grow in wisdom, which fear of the Lord is to depart from sin, and evil, and the beginning of that wisdom by which all things were created, with which wisdom thou mayest come to be ordered to the glory of the Creator, and with which wisdom thou mayest order all things that be under thy dominion to the glory of him that created them, and with that thou mayest come to answer the principle of God in every man, that is just, holy, good, and righteous, and then with that thou wilt be a good savour unto the Lord, and a good savour in the hearts of all people that be under thy dominion: and power, life, wisdom, counsel, and instruction will be with thee, of the Lord God Almighty, and thou shalt have his blessing: for the power of the Lord God of life is spreading itself over all nations, over all the world, and his salvation is known, and knowing, yea, to the ends of the earth, the great, the mighty power of God, Christ Jesus, the mighty prince of life, who is now come to rule and reign himself in the hearts of people, whose dread and terrors shall take hold of all nations, and the Lord alone will reign, and the kingdom of the most high is ruling in men, and will rule in men, and the tabernacle of God is now with them. And now, friend, the ground and cause in the whole Christendom, since the days of the apostles, that they have been in heaps, is, they have had scriptures, but not the life that they were in that gave them forth, the spirit of God, in which spirit is the unity with God, and with one another, and no killing and slaying of men and women, but with the powers and rulers of darkness, and spiritual wickedness, with that the spirit of truth wrestleth, and brings creatures into the liberty of the sons of God, and knowledge of the scriptures, and prophets', Christ's, and apostles' words, the saints' words, Christ's commands and ordinances, but Christendom have torn one another about the sheep's clothing, which all Christendom hath had, and have inwardly ravened, and are broken all into heaps about them, and striving about the words, that is, while they have wanted the word Christ Jesus, which is called the word of God, in which the prophets doth end, the first priesthood doth end, the temple, the circumcision, the first covenant doth end, and apostles' words, the scriptures of truth, they all end in Christ the word, which was in the beginning: so the word reconciles men to the scriptures, for they all fulfilled (the Lord,) which was in the beginning, before scriptures were given forth, and it reconciles to the just men's spirits, which gave forth scriptures, who all learned of God, and received the spirit which spoke them forth; so the word of reconciliation,
which was in the beginning, hath been wanting; the word of power and life, yea, since the days of the apostles: but now is made manifest to hammer down all this wickedness, to cut down all this wickedness, and to burn it up. And again, friend, be tender to all that fear God, and give a charge to all that be in office under thee, to be gentle, and easy to be entreated, this shews the wisdom which is from above, that is a mark and a sign of it. And seek the honour which is from above, and keep above the honour which is below, that God will stain, and be of Solomon's mind, who said, "before honour is humility;" and be of Moses's mind, who said, "would to God all the Lord's people were prophets;" and of Joel's mind, who said, "that sons and daughters should prophesy;" and of Peter's, that witnessed it. Now this power, this life, is witnessed and spreading itself abroad, is fulfilled and fulfilling that promise, which saith, "He will pour out his spirit upon all flesh, and his sons and daughters shall prophesy, and the children of the Lord shall be all taught of the Lord, Isaiah's prophesy is fulfilled and fulfilling:" and Christ said to the Jews, it is written, "They shall all be taught of God, and every one that hath heard and learned of the Father, cometh unto me, their Saviour, their captain, their way to God, and they hear him;" and such witness Moses's prophecy fulfilled, who said, "a prophet like unto me will God raise up, him shall ye hear," so the prophet is heard, who is the salvation to the ends of the earth, as God said, "I will give him for a covenant, and to be my salvation to the ends of the earth, to enlighten the Gentiles, the heathen, and a covenant to the house of Judah, and to the house of Israel, (which are called the people of God,) and I will put my laws into their minds, and into their hearts, that had them without them before." And now many witness this leader, this covenant of God, the light to the Gentiles, who saith to the prisoners "shew yourselves forth:" and many have shewed themselves forth, and see over the dark night of apostacy, to the life which was with the Father before the world began, glory be to the Highest, Christ Jesus, who doth enlighten every man that cometh into the world, that all through him might believe, and every man that is come into the world, being turned to the light which Christ hath enlightened him withal, they are turned to their Saviour Christ, from whence the light comes, the second Adam, which blots out the deeds done in the first Adam's nature, in the transgression drove from God: For when man transgressed the command of God, the law was added because of transgression upon the man, and there stood the first covenant of works, and all temples, tythes, priesthood, and offerings, which must change: but the second covenant, the everlasting covenant, it comes within the man again, and there is circumcision in the man, in the spirit, and man's body comes to be the temple of God; and this ends the first priesthood, the everlasting priesthood ends all the changeable,
and brings people to see the beginning, that doth end all the changeable types, figures, and shadows. And now friend and friends, (that be about thee,) do justice, love mercy, and walk humbly with God; this is that the Lord requires, and that will be of good report to thee, come to know the seed of God in thy own particular, and your own particulars, which is the heir of the promise of God, of life, of the power of the world, where there is no end: for every one of you, as is said before, being enlightened, having a light from Christ Jesus, the Saviour of the soul, every one being in the light which hath enlightened them, they be in Christ, and they come to feel the witness in their own selves, and a spring of life springing up in them unto eternal life. Now they that do not believe, are with the light condemned. Friend, read this over, this is for thee, and thy council, from a lover of thy soul, and all your souls' eternal good, and for the establishing of righteousness and peace, by the mighty power that feels and fathoms the whole world, that gives to feel dominion before the world was, in this the day of the Lord's power, which is now made manifest among his saints, and elect.

Let this be sent to the Palatinate, and to Holland, and into Hungary, and into Poland.

The Lord has an elect royal seed to be gathered in those parts.  G. F.
TO THE KING OF FRANCE.

Read this over, it concerns thy general good, and all the Powers that be under thee, which are suitable things to this present age.—By G. F.

FRIEND.—Let none in all thy dominion under thee be imprisoned till death, or persecuted, or banished concerning religion, church, or ministry, or about the scriptures, Christ's, the apostles', or saints' words, for such as do so, are out of the life of Christ, the apostles, and the saints. For all Christendom hath been on heaps, killing and destroying one another about the ministry, church-worship, and scriptures, killing, imprisoning, banishing, whipping, and torturing the bodies of men: now the cause is, (that) magistrates are out of the life of Christ, the prophets, and the apostles, (and now into this is the Lord God bringing his people, to wit, that which the scriptures were given from, in which they shall have unity, and fellowship with God, with the scriptures, and with one another:) therefore is there so many ways, opinions, and judgments about the scriptures, because they want the spirit that gave them forth, in which they shall all have fellowship, and in which is the bond of peace.

George Bayly was moved of the Lord to go over into France, and was imprisoned to death in Paris, whose innocent blood will be required at your hands, and lies upon your heads. You should have overcome evil with good, you should heap coals of fire upon your adversaries' heads, you should love enemies, let them be heretics, or whatsoever you call them, this is the doctrine of Christ; you should receive strangers, you should not imprison them; you want the life the scriptures speak of, you have the words, but you want the life and power. You are them the apostle saw should come, and of whom the spirit speaks expressly, they would depart from the faith, and give heed to seducing spirits, and doctrines of devils; forbidding meats, and marriages, and their murdering about religion, this hath been the work of you, and the pope, since the days of the apostles, and the true church fled into the wilderness. Rev. 12. Christ told the Jews they were murderers, and persecutors, and had shed blood: and that all the righteous blood shed from Abel, would be required at their hands, for Christ came to save men's lives, and not to destroy them: and when they would have had fire to come down from heaven to burn them, he rebuked their zeal. Now you, and the pope, instead of calling fire down from heaven, you have set up fires. Therefore consider thy ways, that the Lord may shew to thee mercy, and give thee repentance, if thou turn to him: for the apostle saw such as
you coming up, that should go in Cain's way, and Balaam's way, in envy
and murder, and love the wages of unrighteousness, (for will not the
pope sell pardons,) and he saw them go in Core's way, such as had the
form, but denied the power, who gainsaid the truth, and these the
apostle saw come up before his decease; and Christ said false prophets
should come, Matt. 7. and Matt. 24. and antichrist which had the sheep's
clothing, but inwardly raving wolves; this Christ spake to his apostles
and disciples, which were to go and spread the truth in all nations, and
before the apostles deceased, they saw that the wolves were come, and
they went from them, 1 John 2. 4. and they went into images, and idols,
and he bids the saints and the true church keep themselves from idols;
and they had the anointing within them, and they need not that any
man teach them, but as the same anointing teacheth them: so Christ
said they should come, the false prophets and antichrist, that had the
sheep's clothing, and John saw they were come, and these were the last
times then, and such went forth from them, and such were the heretics,
who drew people from the anointing within them, which anointing the
apostle told them would teach them all things. So the false prophets
which went in Cain's and Core's and Balaam's way (murderers and in
sheep's clothing,) went forth from the apostles into the world, the heret-
cics and seducers, them that forbid eating of meats, and marriages, and
in the world they set up their churches, tythes, and temples, and making
ministers by the will of man, which went forth from the apostles, which
were not of man, nor by man, but by the will of God made ministers.
They that went forth from them, set up their churches in the world,
slaying the witnesses, Rev. 11. and the dragon made war with the woman, the
true church, and she fled into the wilderness, there to be fed for a time,
and times, and half a time, and the man-child was caught up to God,
then people worshipped the dragon, and the beast, and the dragon gave
his power to him, and he made war with the saints, and overcame them,
and killed them that kept the testimony of Jesus, and power was given
to the beast over all kindreds, tongues and nations; [mark,] the beast
having power over all kindreds, tongues, and nations, and the true min-
isters killed, and the true church fled into the wilderness; here stands
the tongues the beast hath the power over, the tongues which the world
calls their original. So the beast had power over the tongues, and over
the natural, when he killed the saints, killed the true ministers, and
then he having power over all tongues, kindreds, and nations, the beast
and his names were set up, his lying signs and wonders; and all that
have lived upon earth have worshipped him, but who had their names
written in the Lamb's book of life, slain from the foundation of the
world. And then the whore she got upon the beast, that was in the
dragon's power, and the nations drank the cup of her fornication, and
she hath corrupted the earth, made the inhabitants of the earth drunk.
Now this whore, this false woman, mystery Babylon, this fenced city,
this false church, got up since the true woman went into the wilderness,
which all nations manifest, and kings of the earth drank her cup of fornication,
were not these kings and nations married to Christ. The Jews,
when they had transgressed the law of God, and played the harlot, and
went among other nations, among the heathen, so these that went forth
from the apostles, to wit, seducers, heretics, and false prophets, that had
the sheep's clothing, they whored and went forth from the apostles, and
inwardly ravened from the spirit, and all nations drank her cup, and she
sits upon the waters, and multitudes, and tongues. Now nations are
waters, and people, multitudes and tongues are waters: (this may all
Christendom witness.) Now you may say, is the whore on our tongues,
our orthodox men, the pillars of our church, tongues are natural, and
the whore is upon them, and she drinks the blood of the martyrs, the
blood of the saints, the blood of the prophets; this whore, this false
woman, this fenced city which is guarded with Cain's weapons, the
dragon's power, Core's gainsaying, and Balaam's stumbling blocks,
images, and idols, but no such things were among the apostles, but got
up since the days of the apostles, and the true woman fled into the
wilderness, the true church; so the whore is on people's tongues, orthodox
men, (so called) and why not the beast and the whore on your
tongues, murderers, as well as Pilate the murderer? for when he had
murdered Christ, he set upon him Hebrew, Greek and Latin, and there
stands the orthodox man's original, the tongues of which Babel was the
original, and which were never ministers of Christ, then (I say) they
cried up that to be the original; but the word in the beginning was the
original, before Babel was; and when the mother of harlots, the great
whore, the beast, and the dragon, and Pilate is not, nor tongues neither,
the word remains, and lives and abides for ever.

Now all the blood that hath been shed since the days of the apostles,
hath been by this fenced city, this whore, this mystery Babylon, false
church that is set up, and the kings of the earth have drank her cup,
which are in the fornication, by the beast, and by the dragon, about
religion, since the days of the apostles, and since the true church fled
into the wilderness. So now all the killing and slaying in the whole
Christendom, hath been by the whore's, the beast's, and dragon's power,
who hath wrestled with flesh and blood, who hath racked, tortured,
burned, banished, and whipped creatures, and defaced the workmanship
of God, for the creature is the workmanship of God; and the apostles
did not wrestle with flesh and blood, they did not strike at creatures,
but they strived to bring people up into the liberty of the sons of God;
they wrestled with principalities, and powers, and spiritual wickednesses in high places, and rulers in darkness; and said, there was a glory of the first body, and a glory of the second, and their weapons spiritual and not carnal; and Christ was made manifest to destroy the works of the devil, and death, (where he had his authority, and works which he set up,) and to save men's lives, who came to condemn sin in the flesh, that people by him might become the sons of God; [mark that] and so since the days of the apostles and Christ, and the woman that hath been fled into the wilderness, all this blood hath been shed, by the beast and false prophet, this woman the false church hath been fenced with Cain's weapons, murderers, sacrificers, having the form of godliness, they take of the earth, and sacrifice of the earth, and these are Cain's weapons, for whatsoever is not from God received, and from his spirit, is from the earth; and so here in this hath all the righteous blood been shed by these wolves, seducers, heretics, false prophets, beast, dragon, great whore, mother of harlots, the false church, who went forth from the apostles, made up this church, and the true church hath been in the wilderness, and the man-child caught up to God, and the true prophet slain, so your field is a field of blood, and much blood hath been shed among you in the whole Christendom, on pretence of heretics, and blasphemers, for was not that the pretence that Christ was slain for, and the apostles and prophets; did Christ and the apostles give any such command, that they should be put to death, and killed; but on the contrary, love enemies, and they should be killed that kept his testimony, and all that dwelt upon the earth should worship the beast, but who had their names written in the Lamb's book of life, before the foundation of the world. But they that would raven and tear, who inwardly were raveners, and they that would rack, and fry with fire the flesh, and mangle the creatures, which were inwardly ravening wolves, and false prophets which had the sheep's clothing, which went forth from the apostles into the world, such had not the Father, nor the Son, but they that told the world that Christ was in the sacrament, and Christ was in the bread and wine, and that was his body, and that was his blood, erred; for the scriptures say, bread and wine is but a memory and a shew until he come; and saith, examine, and so eat, and then examine again after he hath eaten; and know you not yourselves, how that Christ is in you except you be reprobates; and if he be witnessed within, and known within, then he is come, then what need you have bread and wine to put you in remembrance of him? these things have got up since the days of the apostles, viz. setting up all these schools and colleges to make ministers, setting up these temples east and west, setting up these jewels, beads, pictures, nunneries, holy-days, crosses, saints' days, since the days of the apostles hath this false church, this whore, who was fenced with Cain's weapons,
and all the covetous teachers, for filthy lucre, and for love of money, and all the strikers and soon angry, are all found in her, such were forbidden by the apostle, and first they must be proved before they can minister; therefore is it like that God should send a company of men to destroy his workmanship, to imprison, destroy, banish, kill his creatures? Christ came to save men’s lives, and the apostles brings them to the liberty of the sons of God, and these ministers destroys creatures, this false church, and false christians, so they are not like to bring any to the glory of the first body, nor the second neither, but now since the days of the apostles, and the woman hath been in the wilderness, and the prophets and martyrs, and true ministers have been killed, the false ministers got up and spread over the world, and this false church is the beast in the dragon’s power, the antichrist and false prophet in the beast’s power, but now is the man-child brought forth into the world, to rule all nations with a rod of iron, the kings of the earth, the beast, the dragon, the whore, which have risen against the saints; but the Lamb and the saints shall have the victory, which shall kill and slay with the sword, which is the word of his mouth, and the beast, and the false prophet shall be taken alive and cast into the lake of fire, that burns with fire and brimstone, and the judgment of the great whore is come, this false woman, mystery Babylon, shall be confounded, her flesh shall be burnt with fire, and the Lamb and the saints shall have the victory, and the everlasting gospel shall be preached again to them that dwell upon the earth, to all nations, tongues, kindreds, and people, and the bride, the Lamb’s wife, known again, and this is the day the marriage of the Lamb is come, that the bride and the Lamb’s wife is known, so the true church known again, whereby people are brought into that which the apostles were in, and the age is come that the kindness of the Lord, and the riches that he shewed forth to the apostle is seen, in this the day of the Lamb’s power, which over you all is stretched, and which doth enlighten every one of you that cometh into the world, with which light you will see all your evil deeds you have done, all your evil ways you have walked in, all your ungodly words you have spoken, all your unrighteous thoughts you have thought, that is the light which Christ the Saviour of the soul hath enlightened, you withal, and loving it, and believing in it, you shall feel the springs of life spring up in you to eternal life, and it will be your teacher, but hating it, it will be your condemnation: this is the word of the Lord to you.
TO THE KING OF SPAIN.

FRIEND,—Thy cruelty is come up into remembrance with the Lord, and with his power art thou fathomed in this his day, with thy inquisitions, and cruelties, which thou hast acted upon such that to thy mind have been contrary; the Lord has remembered thee, and remembered them whom thou hast martyred, and in this day of the Lamb wilt thou be recompensed, and thy inquisitions, thy fires, thy swords, thy torturings, shall not secure thee, nor profit thee, nor stand thee in any stead. The Lord is come, and coming to call thee to an account for thy actions, for thy works, for thy deeds, and into remembrance of him are they come, and thou, thy religion, thy church, and profession and worship hast thou defended, by swords, by faggots, by inquisitions and tortures, thou hast caused the heathen (who has had the name of a christian) to blaspheme, by thy bloody cruel doings among them, thou hast shamed the name of a christian, and the day of thy recompense is come and coming, and draws on apace, and thy fires, faggots, inquisitions, racks, tortures, swords, shall stand thee in no stead, and do thee no good in this day of the Lamb's power, which is now stretched over thee, with thy jewels, with thy pictures, with thy images, thy relics, thy crosses of wood and stone, hast thou corrupted the earth. And the day of the Lord's power is gone over thee, and the day of the dread of the Lord shall overtake thee, which is now risen, the morning star is now broken forth, and your religion and your profession shall be at an end; the end of it is seen in the mighty power which is endless, and the Lord's hand is against thee, and ye all who have been quite contrary to the apostles, to Christ, had they inquisitions, had they racks, tortures, fires, faggots, images, nunneries, wooden and stone crosses, beads, pictures? did they fight with Cain's weapons, a war with flesh and blood? did they burn, kill heretics, that were from them contrary minded? your desolation is coming, the Lord's power is over you, and with it ye are comprehended to be out of truth, to be such as the apostles saw were coming up before their decease, in Cain's, Core's, Balaam's way, killing, slaying, such as be contrary to your minds, Cain-like, Jew-like, that was in the transgression, which turned against the just, doing the devil's work, as Christ said of the Jews, they were of their father the devil, the murderer turned against the just. The apostles and Christ were not persecutors, but the just always suffered by the unjust, and with all your lying signs and wonders have you deceived the nations, and kept the simplicity of truth from them, by your inquisitions, fires, faggots, Cain's weapons, that went forth from the
apostles, which made up your pope's church, you heretics, Cains, Cores, Balaams, which they saw coming in as they declared in their epistles, your weapons declareth you to be of that stock which went forth from the apostles into the world, that set up your lying signs and wonders there, inquisitions, fires, faggots, jewels, beads, pictures, images, wooden and stone crosses, that went forth from the apostles, that were in the power of God, the cross of Christ, and said the power of God was the cross of Christ.

And such as went forth from the true church the apostles were in, hath set up your church, that the spirit spoke expressly should come, and depart from the faith, and give heed to seducing spirits, and doctrines of devils, forbidding of meats and marriages, and so ye are come and fulfilled that the spirit spoke expressly you should do, and you are such that Christ said should inwardly raven, have sheep's clothing, inwardly ravening wolves, the antichrists and false prophets, against the true Christ, and so you have put your bread and wine for him. You say he is in the desert, in the secret chamber, lo here, and lo there; and how have ye ravened over nations, with sheep's clothing upon your backs, but you have rent and torn and worried the lambs, the sheep, that is declared by your fruits, what thistles, and briers, and brambles may be gathered among you, that is declared also by your fruits, how ye are like thistles, thorns, briers, the witness in all your consciences shall answer it, who are the inwardly raveners, that Christ said should come, Matt. 7, and the 21th of Matt. John saw was come, the 1st epistle, and 2d chapter, and the 4th chapter, which went forth from the apostles into the world, and in the Revelations, all that dwelt upon the earth went after them, all the world went after them, but they whose names were written in the Lamb's book of life, before the foundation of the world was, so you worship the dragon who gave his power to the beast, you worship the beast, and the beast made war with the saints, and overcame them, the dragon was wroth with the woman, and fled into the wilderness, and the man-child was caught up to God, and the beast killed the saints that had the testimony of Jesus, and power was given to him over all kindreds, tongues, and nations, he established his lying signs and wonders in his nations, and his marks, and his horns, and his images, likenesses, and his names, and the whore sat upon the beast. Then came up your church to be established, when the true woman was gone into the wilderness to be kept for a time, and times, and half a time. And the woman, the great whore, made all nations drunk with the cup of her fornication, and the kings of the earth, she has corrupted the earth with her images, and idols, and made the inhabitants of the earth drunk; she sits upon the waters, and the waters are nations, kindreds, tongues, and people, she has drank the blood of the martyrs, the blood of the prophets, and this
is the false church, the false woman, the whore, and there ye are. The true woman, the true church hath been in the wilderness, and ye the false woman, the false church hath ruled. But now is the judgment of the great whore come. Now is Babylon confounded, and confounding, and now shall the beast be taken, the old dragon, the false prophet, and cast into the lake of fire. And now shall the Lamb and the saints have the victory, now is the man-child brought forth into the world, which shall rule all nations with a rod of iron, and this is the day of the Lamb's power, and now shall the everlasting gospel go forth to all kindreds, tongues, and nations, and to them that dwell upon the earth, which is the power of God, through which power life and immortality shall come to light, and ye to be judged with the power, and your mother and popish church, and to the power, and to the state the apostles were in, is the saints come, which have victory with the Lamb, over all your jewels, beads, pictures, crosses, images: for the power, the hand of the Lord is turned against you, and with it ye are all compassed, pope, papists, Jesuits, inquisitions, nunneries, pictures, beads, jewels, crosses, by the cross of Christ, the power of God, with that ye are comprehended, and judged, and trampled over, and gone over, through which power the saints are crucified to the world. Now is the mystery of iniquity discovered, that man of sin the apostle said should come, which has destroyed, and devoured, and wrestled with creatures, flesh and blood, and killed, and murdered men and women, and not saved their lives; this hath been the work of the man of sin, which the apostles discovered; we are come to the apostles' power which they were in, by which we comprehend you who have done the man of sin's will, pope, papists, and Jesuits, priests, and thine, and the Lord reward you, as ye have drunk blood, he will give you blood to drink; as ye have killed with the sword, so shall you perish by the sword, pope, papists, and Jesuits, and thou, and you, which sword is gone over you, and turned against you.

The mysteries of God is manifest with which the mystery of iniquity is comprehended, which hath wrought since the days of the apostles, and began in their days, and ye fulfil the prophecy of Christ, which said love should grow cold; ye have not loved your enemies, heretics, schismatics are enemies, ye have not overcome evil with good; ye have not converted by the power, by the faith, by the life and light of Christ Jesus: but by swords and faggots, and inquisitions, have ye made nations to bend to you, and the simple foolish people to stand in awe of you; and the ignorant world whom you have gathered into your body to make up your church withal, and so your love declares itself like Cain, killers, slayers, murderers, ye have broken the command of God, which saith receive strangers. For as the apostle was to go over all nations, so has the deceit since the apostles' days, the false prophets spread over all.
nations, and the mystery of the iniquity, the beast and dragon, th
whore's power. But now shall all these be taken, and the everlasting
gospel be preached again to all kindreds, tongues and nations, to all that
dwell upon the earth. The great and mighty day of the Lord is come,
and coming to all the world, and his salvation shall be known to all the
ends of the earth, and life and immortality shall come to light, and the
Lamb's power known in this the day of the Lamb, Christ Jesus who is
come to reign, who doth enlighten every one that cometh into the world,
that all through the light might believe, that all with the light might
see their salvation, their Saviour the Lord Jesus Christ, from whence it
comes, and receive his power, and enter into covenant with God, Christ
Jesus the covenant of God, given for a leader to the people, which saith
to the prisoners, shew yourselves forth; which now hath thousands, and
ten thousands shewed themselves forth, which has received the leader,
and feels the leader Christ Jesus the covenant, the leader of his people,
the way to the Father, and this in all your consciences shall you witness,
with the light which Christ Jesus hath enlightened you all with, which
is your teacher if you love it, your condemnation if you hate it.

The light discovers and makes manifest in all your consciences, popes,
cardinals, Jesuits, priests, kings, all the blood ye have shed, all the
tORTURES, And fires, racks, and inquisitions that ye have put people unto,
that is the light which makes it manifest, that comes from Christ the
Saviour of the world, which doth enlighten every one that cometh into
the world, that all through the light might believe, and save men's lives,
he that believeth in the light hath life and salvation, and comes not into
condemnation; he that doth not believe is condemned, and he that doth
believe hath the witness in himself, and can set to his seal that God is
tRUe; so it is the light which every one of you is enlightened withal,
which is your condemnation, for all your actions, your cruel actions, your
cruel deeds, and killing and slaying, and slaughtering, and burning the
lambs, the babes of Christ, and such as to your minds have been con-
trary, with the light, the witness in all your consciences are all these
things comprehended, and in this the day of the Lamb shall the witness
in your consciences answer in you against your actions, and cruelties in
ye, in the pope, cardinals, kings, Jesuits, priests, papists, the light which
Christ Jesus hath enlightened every one of you withal, shall cry against
your evil works, your deeds, your carriages, and condemn you for them
all, and tell you they are all evil, in this day of the Lamb's power. And
the Lord Jesus Christ, the man whom God hath ordained, is come to
judge, to judge according to the secrets of every man's heart, and the
world in righteousness, and ye shall give an account according to the
deeds done in the body, and the light shall answer to it. By your heads,
nunneries, and jewels, by your crosses, pictures, and images, inquisitions,
racks, fires, and prisons, have you buried the witness in yourselves, and
gone from the light in your own particulars, which should have kept
you up to receive Christ the image of God; and by your killing, and
slaying the creatures, by your wrestling with flesh and blood, taking
away men and women’s lives, have ye lost the spiritual weapons, which
should have wrestled with powers of darkness, and spiritual wickednesses
in high places. But now is the man-child brought forth into the world,
whom the kings of the earth, beast, false prophet, and dragon, great
whore, make war against, but the Lamb and the saints shall have the
victory, who kills with the sword, and slays with the sword, which is the
word of his mouth. Now are the reapers going forth to reap, the angel
going forth to reap with a sharp sickle, and now shall the wine-press be
trodden without the city. Now is the gathering together to the great
battle of the great God Almighty, now shall the fowls of the air feed
upon the flesh of kings and captains, and now is your day of visitation,
which with many of you is over, for many of you are to be numbered
with the sword, and cut down to the earth, which has grown like sturdy
oaks, which has lain like a barren wilderness full of venomous serpents,
and wolves, devouring lions, and ravenous beasts, and bears. Your field
has been a field of blood, and the righteous blood lies among you, the
field of the persecutors upon the earth, transgressors, destroyers, the
earth the field, the world the field of blood, where all the blood of the
righteous lies, and it is required of you, the righteous blood that has
been shed since the days of the apostles by you, the witness in all your
consciences shall answer it. Oh your field looks red with the blood of
the righteous, the blood of the saints, and prophets, and martyrs! Oh
Christendom how art thou bespeckled with blood! Oh, how has this
whore, this woman, this false church, bespeckled herself with blood, and
drank the blood of the saints, prophets, and martyrs, since the woman
fled into the wilderness, the true church, and she has sat as a queen,
seeing no sorrow! now loss of children, now sorrow, now blood to drink,
you are of the whore, and you are judged with that which let us see to
the apostles, before the whore came up: Hallelujah to the Lord in the
highest, the saints shall have the victory, and the mighty God is risen,
the Lamb’s power is known, the marriage of the Lamb is come, the
bride the Lamb’s wife is witnessed, she hath trimmed herself for her
husband. The alarm to the world is given, the trumpet is sounding,
the woes is going forth, plagues to the beast, vials, and thunders, and
earthquake, such a one as hath not been since the foundation of the
world, coming upon you, and all the earth, the light which Christ hath
enlightened you withal, shall answer it, and answer the salvation and con-
demnation, the light in all your consciences shall answer it. Now is the
Lord gathering from east to west, from north to south, and now shall the
angel be known that holds the four winds. The mighty God of Jacob
is risen upon you, the seed of the woman, Christ to sit upon the head of
the serpent, and you shall in no wise escape, you have been out of the
wisdom of God, out of the power and life of God, in the dragon's power,
destroying, and devouring, and the earthquake among you shall be
known, the dread of the power of the Lord God of life, is gone over you
with woes, plagues, terrors, and amazements; ye shall be laid level with
the earth, the Lord of hosts hath spoken it, the Lord God of thunders
will perform his word, and accomplish his desires upon you, and be
avenged upon you his adversaries. The day of his visitation is come,
recompense, and vengeance, and fury upon thee, and you, his adversa-
ries, no hiding-place will be found for you to escape his judgments, his
power, his hand, his thunder, his sword, his arm. His strength is over ye all,
with it you are fathomed and comprehended, in which power, strength,
life, arm, his salvation, his servants are in, and the Lamb, the man-child
rules and reigns, who makes war in righteousness, with which power
they go over you, and shall answer the light in every one of you, which
you are enlightened withal, pope, cardinals, kings, Jesuits, priests, and
papists, I say the light in all your consciences, shall answer to the power
of God that is over you, with which you are comprehended, and by the
church of our Lord Jesus Christ, (the Lamb) who be in the power the
apostles were in, by which they comprehend the world, and fathom it,
and you who are out of it, this power shall tread you to dust and powder
under their feet, who are come into the power of the Lamb, the Lord,
the Father before the world began, in which the Lamb and the saints
have victory, and the age is come the apostle spake of, that he will shew
forth his exceeding riches, his grace and kindness through Jesus Christ,
which the apostle spoke of to the Ephesians. Now is redemption known,
redeeming and recovering that which was lost, and restoring into that
which was before the apostacy came up, which was in and among the
apostles, with which (over you) this is seen, and the fellowship in the
mystery, people are brought into, which is the gospel the power of
God, which is everlasting, universal, and this mystery and fellowship is
possessed, glory in the Highest, with which mystery and fellowship, is all
other mysteries of iniquity discovered, and comprehended, and you, and
all fellowships of the world, your time of desolation is at hand, the
power of the Lord is gone over you, and against you, and it ye cannot
escape. Consider this, and read it over, let a copy of it go to your
father the pope, and cardinals, and scatter it among the Jesuits, and
priests, and the rest of your fellow-kings, and emperors, for the day
of the Lord's power is going over you, passing over you, his mighty hand
and arm is stretched over you, and the Son is come who reigns in his
power, and he hath set up his kingdom which is without end, the Lamb's
authority, and throne, the everlasting Father, the prince of life, the heir of all things reigns and rules, in the midst of his saints and prophets, his righteous sceptre, throne and dominion is set up, and they shall have the victory, and the hand and power of the Lord God is come over you, and his terrors, thunders, woes, plagues, and judgments, ye must drink the fury of the cup of the Lord God's wrath and indignation, for with a high hand, and stretched-out arm, and mighty power, dread, and authority, will the Lamb, the man-child who is brought forth, rule you, and all the world, who now sits upon his throne, conquering, and to conquer, who goes on subduing all principalities, thrones, dominions, and powers to himself, who will have the rule, the government, the victory, the glory and honour to himself; so to you this is a visitation from the Lord, and the power of the most high God, and the Lamb in this his day, who will rule, reign, and subdue.

The apostle said, let your moderation appear to all men, but your immoderation hath appeared to all men, to all nations about you, of all you papists, your prisoning, your killing, your inquisitions, your racks, your torturings, your burning, your immoderation hath appeared to all men and sufficiently is seen, and hath declared itself.

From England. George Fox.
TO THE POPE.

Friend, read this over, and the sad Lamentation that is over thee thou mayest behold, how that thy field is a field of blood, and how that thou art naked, thy Emperors and thy Princes, from the Spiritual Weapons, and the Armour of God, who hast had the Form, but out of the Power since the Apostles' Days, for yet thee, nor any of thy company durst ever adventure a meeting in the field with them that have the Spiritual Weapons, (as in the book called the Papist's Strength Broken, may be seen.) Therefore, they, and all the Emperors and Princes, and thyself, having not the Spiritual Weapons, nor the Armour of God, ye have set up your Inquisitions, your Racks, your Tortures, your Prisons, your Banishments, and this sheweth you have no Rule nor Government by the Power of God: Therefore read this over, that you may see what you are got up into, since the Apostles' Days, and how you have killed and mangled, martyred and tortured, which is not the work of a true Christian, but to love Enemies.—By G. F.

FRIEND, and friends, innocent blood hath long cried for vengeance to the Lord, the earth almost swims with innocent blood, and the cry of it is heard, your frozen profession, your cold winter images set up in your streets, and the Lord God of power, of dread, of heaven and of earth, will be avenged on thee, and you all; his day is approaching, his day is drawing nigh at hand on you all, his everlasting arm, his power is stretched over you, and gone beyond you, the Lord God is angry with all your idol images, your pictures, your jewels, your beads, your nunneries, all your several orders you have set up in your wills, and your will-worship, and your several orders of seignior humility: you have been fed like fat hogs in dens, you great and rich cardinals and pope, and seeing that thou wouldst not receive the Lord's messengers, but threw them into prison, and into your inquisition, whose blood lies upon you, it may be ere long the Lord may give you a visit another way, for his dread is gone out, the zeal of the Lord is kindled against you, he that toucheth his, toucheth the apple of his eye, and he shall never prosper; the dread of the Lord is coming upon you, and his mighty power ere long, who hath stained the earth and corrupted it with your images, but now is the Lord risen, that will plead with you, you have drank the blood of the saints and martyrs; now must you have blood to drink, for there is that gone forth that is against you, and you shall not be able to stand before the Lord, before his power, the mighty God of Jacob, God will break down your images, and your nunneries, and dethrone the pope of his power, (the Lord alone will reign,) for he hath been before the whore, the false
church, got up since the true church went into the wilderness, and the
man-child caught up to God, but now is the judgment of the great whore
come, and the Lamb, and the saints shall have the victory, the Lamb's
wife is known again, and the cry is, and the voice is, come out of her,
that hath been the whore, that hath drank the blood of the saints. Oh
blood! The fields are sprinkled with the blood of the innocent, and you
are the field of blood; now is the Lord coming to take vengeance upon
you, and his hand is stretched over your heads; his power is gone over
you, and with that he will rule you and smite you under, and bring you
lofty ones from your seats, and abase your pride, and take the glory to
himself, and deface your glory and honour; ye have been the cage of
unclean birds, and the locusts, that have gone in swarms, that come out
of the bottomless pit; the Lord God in his mighty power is entered into
all your quarters, your wickedness hath grown to the full, your time
draws to an end, that the Lord God will be revenged on you; now are
you come into the remembrance of the Almighty, your will-worship will
the Lord destroy, all your feigned humility will the Lord break down,
all your invented images, pope, cardinals, orders, nunneries, pictures,
relics whatsoever, will the Lord break down, for you are as a barren
wilderness; Oh, you have long cumbered the ground! you have long
stained the earth, and the man of sin hath long reigned among you, and
Cain's weapons, with them have you slain many that have been con-
trary to your minds, you have been the great city, with Cain's weapons
you are fenced, thou hast reigned over the kings of the earth, the false
church, the whore, since the woman went into the wilderness, as thou
mayest read in the Revelations, the Lord is come to break you to pieces,
with his mighty power, and to lay your city level, and his power is en-
tered among you, for how much blood (which is unmeasurable here to
be measured,) have you slain and drank since the days of the apostles,
and made yourselves drunk with it? but now is the indignation and
wrath of the Almighty come, and coming upon you, and thou, pope,
must feel it, the Lord God of heaven and earth is come to rule and reign,
whose kingdom is without end, in whose hand all kings are as the waters,
and thou, and thy images, and relics, and cardinals, and the several
orders, they are but as the relics, and the potsherds; the mighty God
is risen, tremble before him, for he will abase you, and go over you all
in his mighty power, for the blood of the innocent lies upon you, who have
laid aside the scriptures, and the exhortations in them, which is to enter-
tain strangers, and you prison them till death, and you burn and rack
people, and this is your church's authority, for the whore hath drank
the blood of the saints, apostated from the true church, and set up images,
and idols, (the true church bid keep from idols,) and departed from the
true faith, and have taken the glory and honour to you, that belongs to
God, you are gone into Cain's ways, (murderers,) and are out of Abel's.
you are gone into Balaam's way, for the wages of unrighteousness, you are as the devil that John speaks of, that casts into prison, and you are them that have a name, but are dead, you are the blasphemers that said they were Jews, and are not, you have taken the honour and glory to your own selves, and compel others to worship the beast, and the whore, but now is the cry gone out, worship not the beast, come out of her, fear God and give glory to him; now see your fenced cities broke down with the arm of the Lord God, the power of the Lord God is going over your city to break it down, and you are as Cain, that went from God, to whom the woe belongs, and plagues, and misery, and thunders, and vials, and the earthquake shall be known to shake down that part. Are not you ravening wolves that set up your images, earthen images, crosses, and temples? and the mystery of God is revealed, that discovers you all, and revealing, and the Lord God will confound you, who have trusted in your graven images, your molten images, who have deceived the world, made havoc, shed blood every way, and flung your swords about you, set as a queen that sees no sorrow, but now desolation is coming upon you, now it is near the door, now shall the power of the Lord God go over you like reeds, for you and your relics are as pieces of clay, as potholders, and pieces of dusty cloth, with dark Cain's spirit, and wolfish spirits, that Christ said should come, that went forth from the apostles, and the world is gone after you, but the Lord God is risen, and the Lamb, (and the saints shall have the victory,) and he shall kill with the sword, and slay with the sword, even the word of his mouth, who have been the cause of all bloodshed about religion, worship, and church, and ministry. Tremble thou pope, tremble, fear, and quake thou pope, tremble you cardinals, tremble you Jesuits, tremble you priests, tremble all you orders of monks, and friars, and tremble you papists of what rank soever, for now is the power of the Lord God coming over you, now you shall be shaken; and by whom shall you be shaken and dashed to pieces? the living Almighty God will reign, who thunders out his power, and hath uttered forth his voice, and hath sent his servants before to warn you, for before the Lord God brings his judgments on a city, he sends his servants to inform them, whom you have imprisoned, and kept in your prison even to death, the noise of which visitation of the Lord's servants is gone abroad, who were sent to visit the pope, from the Lord God of hosts, of power, of heaven and of earth, whom you have thus evilly intreated? that the kindness of the Lord might be known to you, before he hath brought his judgment and sword, and his plagues, and his woes, that with his mighty thundering power you might be warned, for by that he will break down your images, and pictures, and nunneries, and strike, and break down your orders, and break down your fathership, your popeship, and lay it in the dust, for ye have been the wolves, ye have been a wilderness, and as wolves ravening up and
down in the wilderness, and made the earth like a wilderness, but the Lord God of power, of life, of heaven and of earth will now reign and rule, oh how have you cankered and cumbered the earth, and stained the ground! Oh how is the Lord grieved! Oh how is the Lord burshe ned with your filthiness and pollutions! “I will arise,” saith the Lord, “I will avenge me of all my enemies,” fear and dread shall surprise you, and take hold upon you, and you shall become as a quivering leaf, as a shaking leaf, the Lord hath spoken it, and his power will he bring over all nations, and break you to dust, and trample you to powder, in this day of his glorious appearance, and his majesty shines forth, and in his righteousness he reigns, the Lamb and the bride is known, his wife is witnessed, he is going on conquering, and to conquer; and the everlasting gospel shall be preached again to all kindreds, tongues, and nations, and to them that dwell upon the earth, for the beast hath had power over all kindreds, tongues, and nations, with lying signs, and wonders, and hath corrupted the earth, and made the inhabitants thereof drunk, which hath overcome the saints, and killed them, and drank their blood, and you have had the outside, the sheep’s clothing, but the sheep’s life hath been wanting, and you have been them that Christ said should come, Matt. 7. 14. which John saw was come, John 2. 4. which went from the apostles, which the world went after, and sat up your lying signs, and wonders, and miracles, and your images in the world, (a cage of unclean birds, the habitation of dragons,) the great city reigns over the kings of the earth, who have been guided with the dragon’s power, and the beast took it, and the whore took it, the false church, and since hath the true church and the woman been in the wilderness, but now is come forth to rule all nations with a rod of iron, and the saints shall have the victory, glory to God in the highest, and the everlasting gospel shall be preached, as I said before, to all kindreds, tongues, and nations, and to that the apostles were in, his people shall come into, and thousands, and ten thousands witness it: and the arm of the Lord is spreading over the whole world, the host of heaven shall be known, and the reapers, and they are going forth to cut down, and the gathering together to the battle of the great day of God Almighty, the fowls of the air shall feed on the flesh of captains, and nobles, and great men, the mighty angel is going forth with the vials of the Almighty, pouring them out, and the wrath of the Almighty is to be poured out without mixture upon you, and that you must drink: the sharp glittering sword of the Almighty is drawn, and hangs over thy head, thou pope, therefore call in thy Jesuits, priests, and cardinals, and give up to the Lord when he calls, for he is coming, he is nigh at hand, to throw down all your images, nunneries, pictures, crosses, gaols; deliver up all your arms, your carnal weapons, for the mighty God of power is come upon you, and coming upon you,
and you shall not escape his arm; the Lord will plead with you in his power, in his strength, in his might, and you shall feel his sword, (hand, arm, and strength, and his threshing instrument;) which is drawn, which will hew you to pieces, and you shall have no place to fly unto; you have been worse than the heathen, you have been worse than the Jews, you have made the name of a Christian to stink among Jews and Gentiles, by your fires, inquisitions, and cruel acts, your crosses, beads, and your nunneries, you have been worse than the heathenish philosophers. I will make you to know that I am the Lord, saith the Lord God Almighty, who will stamp you to powder, and make you as ashes, Cain's weapons shall not secure you, who are turned against them that are in the faith, and would let them have no place among you; now will the Lord God Almighty reign and rule, and of you take vengeance, and be revenged on you his enemies, for his elect sake, who by you have suffered since the days of the apostles, under your kingdom, and your islands, and your nations, on you all will the Lord God take vengeance, and make you as a shaking leaf, (as before,) whose dread, power, and authority, and dominion over you all is set, the righteous sceptre over you all is gone, and the bar of judgment to which you shall be called is set up; you are ripe for the sword, for the press, to be trodden without the city; his sword it is drawn to cut you all down, consider with yourselves what you have done; since the days of the apostles, in this time, and times, and half a time, since the woman hath been in the wilderness, and nourished and fed there of God, and consider how unlike the apostles you have been, and the churches among them, unlike Peter, unlike Paul, and having broached your traditions, and call that your church, traditions set up by yourselves, and so hath made the practices of the church of God, and the commands of God of none effect, and thus deceived the world, deceived the ignorant, and deceived nations, but now shall the everlasting gospel go forth, and the power of God, and you shall be taken, and the judgment is come, the beast and false prophet, and the whore the mother of all harlots, and Babylon is confounded, and the Lamb and the saints shall have the victory, and the everlasting gospel shall be preached, through which life and immortality shall come to light, in which the power of God is, the unity and fellowship is, the mystery of the fellowship, in the mystery of godliness is the fellowship that is everlasting, and the power of God, the cross of Christ, instead of which, you have set up your stone, wooden, golden and iron crosses, by your church authority, which hath ravened from the power of God, the cross of Christ, but with the power of God, the cross of Christ are you all judged, and your crosses, with the founders of them, with all the rest of your lying signs and wonders, and over you is the power of God gone, the cross of Christ that shall throw down all your crosses, nunne-
rules, inquisitions, images, your lying signs and wonders, and the mystery of God is now revealed, Christ Jesus to the church is known, of which church the apostles were, which was before you came up, and so over you is seen, and the age is come, the exceeding riches of his grace, the Lord did shew through Jesus Christ to the churches among the apostles. Ephes. 2. Therefore now is the dread of the mighty God, the great and mighty day of the Lord's power gone over you, and going over you, and with that ye are foreseen, before you were, and before ye came up, and what you have done since you came up, and since you reigned; and this is the day of the Lamb and his power, (and his wife his church is known, Rev. 19. 7.) and with this, the Lamb he fathoms you all, your time, your reign, your actions, who sees before you came up to the days of the apostles, and we are of the true church, and none of yours, 1 Pet. 2. 9. but are of the royal, elect seed of God, and co-heirs with Christ; and heirs of the covenant of God, Christ Jesus the covenant of God, that stands sure; whose blessing, life, and immortality we possess, with which power you are seen as dead corrupt trees, lying in a wilderness, full of vipers, serpents, and venomous beasts, locusts, unclean spirits, fruitless trees, that hath not borne fruit to God, but cumbered the earth; therefore I charge thee, and command thee from the Lord God, that thou read this over, and consider as thou readest it, for thou and you shall feel it, the Lord's power which is to come upon you, the woes, the plagues, the vials, the thunders, the judgments of the Almighty, the recompense, the indignation, the fury of the Lord is coming upon you, and over you are his terrors, and upon you is his power gone, and that is the word of the Lord God to you; you have kindled your fires, and made them flame for the servants of the Lord God, but now shall they be for yourselves, and that power of life, with that you shall be ruled, in that do the servants, sons and daughters of the Almighty reign, in the power, word, and life, over you all, which was before you were, which power will bruise you under, and the Lord God of power will make you to know that he rules, and he will be worshipped in the truth, (that Cain and the devil is out of, the murderer is out of,) and he will be worshipped in the spirit, and Christ hath enlightened every man that is come into the world, from which you have ravened, from truth, from the light, from the worship of God in the truth, and so with the light are you judged, comprehended and condemned, with which light and power, you are all seen, and comprehended, which was before the world was made, by which power the glory is known, which was with the Father before the world began; the plagues of God will be thy portion, oh pope! who hath deceived nations, and all you Jesuits, and cardinals bowl, for you, misery is coming, saith the Lord God, who will be worshipped in spirit, and in truth, and with none of your inventions.
FOR THE EMPEROR OF CHINA,
AND HIS SUBORDINATE KINGS AND PRINCES.

From the People of God in England, in English called Quakers.—By G. F.

FRIENDS.—There is a power above all powers, and this power is making itself manifest: and this is God, whose power this is, who is an overruler, the creator, and former, and maker of all things in heaven and earth; and gathered together the waters, and made the sea, and made the earth, and caused it to bad, and bring forth; who hath all times and seasons in his hand, and placed man in the garden. But this being lost (his habitation) by transgression; yet God lives, who is the God of the spirits of all flesh, in whose hands is the breath and life of all mankind, who hath all souls in his hand, and would have all to know him, and to worship him, and believe in him, and to serve him in the spirit, and in the light, for God is light, and this is the true light which doth enlighten every man that cometh into the world, which is Christ the Son of God, the way to the Father, the second Adam, that begetts people to God, that brings them forth to God out of the earth, sin, and the fall, and evil, and transgression: now this is the light which Jesus Christ hath enlightened you withal, that doth let you see your evil thoughts, and the naughty words, and the evil actions and deeds, and your evil ways you run into, and walk in. Now this is the light, that doth discover all these, this which Christ hath enlightened you withal, which is in you, which if you receive this light, you receive Christ, you receive righteousness, for the light discovers unrighteousness, unrighteous walking, and actions, so receive this light, you receive righteousness, and come from unrighteousness, and this is that which brings you into peace, and unity with God, and one with another, and with Christ, who upholds all things by his word and power; but not believing in the light, which every one of you be enlightened withal, then ye come to be unrighteous, and ungodly, and speak wicked things, and act wicked actions, and evil deeds. And then this light condemns you in your own selves, and so then you fight, and quarrel, and are envious one against another, which if you walk in the light, you would be in unity, and would be in love one with another, and so there is the love of God which is shed in the heart, in the light, in the righteousness, which differs from the love of the world, who hates the light, and so in that which kills, and hates one another, whose deeds are evil, and words are wicked, and
actions unrighteous; the light in them tells them so, and that checks them, and condemns them, who hate it, and they will not come to the light, because their deeds be evil, and there they fret and vex themselves, when the light checks and condemns them.

And so all ye kings and powers of the earth, God is come to rule, and his Son Christ to uphold all things, by his word and power, whose power is going over all nations of men, in whose hand is the breath of mankind, and all souls in his hand, who is the God of the spirits of all flesh, creating man upon the earth, who gives him life, and breath, and strength, and all things that are good. But man being wicked, turns from his Maker, and grieves the spirit of God in him, who is righteous, and by his unrighteous actions, and deeds, quenches the spirit of God in him. He is come to rule, who hath all power in heaven and earth, who doth enlighten every one that cometh into the world, that with the light all might believe in the light, and in Christ from whence it came, and so come into covenant with their Maker, that so he might take away their sin, and blot it out. But they that hate the light, and doth not believe in the light, that makes manifest their sins, and lets them see their evil actions, and evil words, and evil ways, but goes into unrighteous words, and actions, God will judge, who hath enlightened them, and the light will condemn them. Now every one shall come to have a reward according to their deeds and actions, who hath done unrighteously, and done ungodliness, and done wickedly and unjustly, the light in your consciences and hearts tells you, and lets you see what you have done, and that is Christ's witness in you, who will judge according to your words, and actions, and it will tell you when you have done amiss in speaking, and in action, which if you hear it, it will teach you; the light which Christ hath enlightened you withal, who is the way to God the Father of light and life, in whom there is no darkness, nor unrighteousness, nor no unholiness, and without holiness none can see him, who is righteous, just, holy, and true. So who goes into unrighteousness, and unholiness, and blindness, they cannot see God, and do the things that is true. So the Lord is come to reckon with you all, and that you must all give an account for all your evil ways you have walked in, for all your evil actions, and unrighteous deeds you have acted, unrighteous ways, and unrighteous words ye have spoken. You must give an account to the Lord God, the Lord is come to require an account thereof, of all your ways, your words, and your actions, which have been acted by all kings, and emperors upon earth. Now is the mighty God of power, of heaven and earth, of all the breath and life of mankind, and the soul, and spirit, is come to judge all according to their works in this his day, and every one shall have a reward according to his deeds, whether they be good, or whether they be evil. And the cause of all differences in the
whole body of mankind, among kings, and emperors, and people, and professions, and worships, and churches, and priests, and sacrifices, is that they have been out of the light which Christ, hath enlightened them withal, who is the covenant of God, and transgressed the spirit, in which people have unity. So the living God, the maker of the earth, and creator of all things, doth accept of none but who are in the light, which is Christ his Son: for they that hate the light, and walk in unrighteousness, in ungodliness, (but doth not walk in the light) they do not walk in fellowship, for in the light is fellowship with God, and one with another; and so they that hate the light are in darkness; and not in fellowship one with another; but in the unrighteous power in which the devil is in, out of truth, where people kills one another about their religion, or church, or ministry, or sacrifice, being out of the light, Christ the truth, which would give them the light of the knowledge of the glory of God, in the face of Jesus Christ.
TO ALL THE NATIONS UNDER THE WHOLE HEAVENS,

And to all those who have ministered the Letter, and yet are ignorant, and have kept others in Ignorance both of the Letter and Spirit also. From those People who are despitefully called Quakers, who Tremble at the Word of God in their Hearts: To which Word all the holy Men of God have brought forth their Testimony after the same manner, (and who have appeared in that which cannot be shaken,) as the Scriptures of the Old and New Testament do eminently declare and set forth.—By G. F.

Hearken, ye mountains, and give ear ye mighty foundations of the earth: have not all those prophets and teachers followed their own spirit, and have seen nothing, that say they have not the same power and spirit the apostles had? and have not all you prophets been like the foxes that have wounded the lambs, and have not stood in the gap, and worse than them that have preached for the handfuls of barley, and pieces of bread; for you have done worse, that by force have taken it away by cart-loads, and cast into prison till death: besides, this shows the idol in your hearts, which makes you to stumble in your own wickedness.

When Ephraim spake trembling, he was exalted in Israel. What! was he a Quaker? And the heathen trembled; What! must they turn Quakers?

Blow the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the earth tremble: What! must all those turn Quakers? You that despise trembling, it seems you have not yet heard this trumpet; but in the day of the Lord this shall be witnessed, when streams and floods fall upon you, and consuming fire flames before and behind you; then shall all faces gather blackness, and the earth shall quake, and the heavens shall be moved; and this we witness, the fearful and horrible day of the Lord is upon you, that despise trembling at the word of God: when the Lord is a defence unto his people, the heavens and the earth shall quake, and you shall know the Lord dwells in his holy mountain, and the Lord treadeth upon the high places of the earth; his name is the Lord of hosts. Shall not that hand tremble that have sold the chaff for the corn, saith the Lord of hosts? and shall not destruction come upon them that have seduced the people, by saying peace, and there is no peace? and shall not their songs be turned into howling, and they hunger after the word of God, and cannot find it; and

* Ezek. 13, 14. † Hosea, 13. ‡ Joel, 2, 1. § Joel, 4, 13. ¶ Amos, 8.
the time shall come that ye shall tremble, the mountains tremble and quake at the Lord, and the hills do melt at the Lord; these here you see became Quakers; they are called mountains and hills that be above the people, and the mountains and the earth shall quake, yea the whole world, and all that dwell therein; and you must be an astonishment, and stripped, that you may hear this, whose knees shall tremble then, ye that scorn quaking: the seed is the end of the law, and all figures and parables which pertain to the first earthly Adam, which Christ the seed ends in, the earth trembles, and the heavens rend, and the clouds drop with water.

And was not Ezekiel a Quaker, whom the Lord commanded to eat his bread with quaking, and drink his water with trembling? And fearfulness and sorrow, a sign to the people that they should eat their bread, with heaviness, and drink their water with sorrow, and they should know he was the Lord.

All that be upon the earth shall tremble for fear of the Lord.

And was not Daniel a Quaker? Did not he tremble when the angel spake to him? Yea, was not his strength and his breath gone, that he fell down.

When Habakkuk heard the word of the Lord, his belly trembled, and his lips quivered, and I trembled in myself? You may see Habakkuk was a Quaker.

And doth not Solomon say, the keepers of the house shall tremble, the strong men shall bow themselves? What, is not here quaking? Must not you know this, before you know Paradise?

Isaac trembled. Isaac trembled exceedingly. Was not he a Quaker? And did not he serve the Lord?

And Pharaoh counted Moses’s words as idle words, and the people’s; and so terrible was the sight, that Moses did fear and quake when God spake to him in the bush: Moses was a Quaker, whom Pharaoh bid “Get thee out of my sight.”

The Moabites trembled at the wonders of the saints, they that transgress the command of the Lord, shall be as a shaking leaf, and shall have no power to stand before their enemies; then shall they not despise trembling and quaking at the word of the Lord.

David said, when his cry entered in the ears of the Lord, the earth trembled and quaked, and the foundations shook, and dread and fear came upon the nations under the whole heaven: thou didst, O Lord, cause thy judgment to be heard from heaven, and the earth trembled.
and was still at the voice of the Lord, there was thunderings, and lightnings, the earth shook, and the earth trembleth at the look of the Lord, and if he touch the hills, they smoketh, the earth trembled at the presence of the Lord, who carries his lambs in his arms; thou puttest away all the ungodly from off the earth like dust; I love thy testimony. My flesh trembleth for fear of thee, I love thy testimony. Here you may see David was a Quaker, who loved the testimony of God, and the word of God in his heart, and had outstripped his teachers; the earth trembled for the fear that was sent out from God, you shall know this fear, though you be out of it now.

"Honour me before the people," saith Saul to Samuel. When Saul disobeyed the good spirit, the evil came in, when he went from the word of the Lord: when the power of the Lord goeth over all, then the heart is not hardened. Thus saith the Lord, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Here you may see it is the contrite Quakers the Lord doth regard, and saith, "Hear the word of the Lord all ye that do tremble at his word." Your brethren hate you, and cast you out, and say, "Let the Lord be glorified, and he shall appear to your glory, when they shall be ashamed."

And Eliphaz the Temanite trembled, and his hair stood on his head, and his bones shook. And doth not Job say, "God removeth the mountains ere they are aware, and be removeth the earth out of his place, and the pillars of the earth are shaken; and what, are they turned Quakers? The wicked saith to the Lord, "Go from us, we will none of his way;" and the pillars of the heavens tremble and quake at his rebuke; this the scoffers are ignorant of; and the earth trembled and quaked, and the foundation thereof shook, and was removed at the Lord's wrath; and this the wicked and the scoffers shall know.

Christ Jesus saith, "The strong man keeps the house, and all his goods are in peace; and now the strong man is got into the house, in the fall, since the beginning." And man is that house, and Christ is stronger than the strong man, and is come to cast him out, and spoil his goods; and this you must know before you come into the garden again; and before you know this, you must know trembling, and your salvation wrought out with fear and trembling, which the apostle commands you; and then you will not despise Quakers and tremblers, but will receive them, and be with such who are in much fear and trembling at the word of the Lord. And so here appears the ignorance of professors and teachers of the scripture, and trembling at the word of God, but...
scoff and scorn in derision them that do; but they are such that the Lord regards, that shall appear to their glory, when they shall be confounded. *

But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, and the whole land shall tremble; † for every purpose of the land shall be brought to pass against them that have afflicted thee; Oh, seed of the righteous! Can ye endure this, ye mockers? I beheld the mountains, and lo they trembled, and all the hills moved, and the fruitful place was become a wilderness, and all the cities thereof were broken down at the presence of the Lord. ‡

And therefore, all ye nations, kindreds, tongues, people, multitudes, scoffers, revilers, waters, on which the whore sits; the cup of trembling and astonishment ye are to know, and your kings shall tremble, and your princes, dukes, captains, spoilers, a voice of trembling is heard, and not of peace, and ye shall all melt away, beating down one another as you go.

* Is. 66. † Jer. 10. 10. and 51. 29. ‡ Jer. 4. 24. § Ezek. 32. 1. and 26. 16.
A FEW PLAIN WORDS BY WAY OF QUERY AND INFORMATION;

TO THE TEACHERS AND PEOPLE OF THE NATION.

FRIEND.—Who art called a teacher of these people, of the ways of God, how many hast thou brought into it? or art thou thyself in it? how many hast thou brought out of evil ways, or art thou thyself out of the evil ways? wilt thou not preach peace to them that curse, swear, that are drunkards, adulterers, idolaters, envious, strikers, and covetous, mockers, such as follow pleasures, and live wantonly upon the earth, and liars, cozeners and cheaters, while they put into thy mouth? wilt not thou preach peace to such as these are before mentioned? and wilt not these serve to put into thy mouth? and did not the prophets and apostles cry against such who taught the people for covetousness, and made merchandize of them through it, and feigned words and speeches, deceived the hearts of the simple? that such serve not the Lord Jesus Christ, but their own bellies; who mind earthly things. Did the people do well or ill, in holding up these teachers which the prophet reproves? and might not the teachers say (who taught for filthy lucre, it was sad times when the apostles was come to draw the people from them, and to reprove them who taught for filthy lucre? as now the cry is amongst you, who have taught for filthy lucre, that have preached peace to people while they have put into your mouths, but now they do not put into your mouths, against whom you prepare war, not peace, and cry, sad times. Mic. 3. Where is the man that divines for money now? where is the man that prophesies for money now? and did not Micah cry against such? Is there none of Micah's spirit, thinkest thou, to bear testimony against such as preach for hire, and divine for money, and preach peace to people, while they put into their mouths? is there none of this spirit, thinkest thou, to cry against these things? where is the man now that preacheth for hire, that seeks for his gain from his quarter; as a greedy dumb dog, who can never have enough? did Isaiah well in crying against such? Isaiah 50. Did the people do well in spending their money for that which was not bread, and their labour for that which doth not satisfy? and did they do well that took their money for that which was not bread, and made people run after that which did not satisfy? did Isaiah do well in reproving such, or ill? and is there none in our age that are as greedy dumb dogs, who seek for their gain from their quarter, that makes the people spend their money for that which is not bread, and their labour for that which doth not satisfy? and is
there none in our age of Isaiah’s spirit, raised up to cry against such, think ye? and where is the priest that rules by their means, and the people love to have it so? which is a horrible thing committed in the land, for which cause will God’s soul be avenged, on such a nation: and think ye not that God’s soul will be avenged on this nation for such a horrible filthy thing as this is committed in the land? did (and doth) the priests do well in hearing rule by their means? did (and doth) the people do well in loving to have it so? did Jeremiah do well in crying against those things? or those that be in Jeremiah’s spirit, against them where these things are found? did the shepherds do well that taught for the fleece, from whose mouth the Lord said he would gather them that have been made a prey upon in the cloudy and dark day? and is it not the cloudy and dark day now, that the shepherds make a prey upon the people from whose mouths the Lord will gather his people? will not these shepherds be offended then, and say it is a bad time, that now they cannot get the fleece? is this the time that the clouds and darkness is going away? did Ezekiel do well in declaring against such, that made a prey upon the sheep in the cloudy and dark day, when they wandered from mountain to mountain? and do they ill who be in Ezekiel’s spirit now, that cry against such that make a prey upon the sheep for the fleece in the cloudy and dark day, where the sheep are wandering from mountain to mountain, and thinks that some mountains are greener than others, and fresher, on which is better feeding, that hear the sheep are grown on their barren mountains? therefore must not the promise of God be fulfilled, “that he will seek his sheep, and gather them where they have been scattered,” and feed them himself. Ezek. 34. Therefore, now is the cry and the call to come off from the barren mountains, and to feed not among the thorns. Did the Pharisees do well in loving to be called of men masters, in getting the chief rooms at feasts, and greetings in the markets? and dost not thou do ill in following the Pharisees in these steps, seeing Christ forbid these things? and if it be well, dost not thou do ill in not saying, Mr. Paul, Mr. Peter, Mr. John, Mr. Mark, Mr. Timothy, Mr. Titus, Mr. Matthew, &c.? Did the common-prayer men do well in putting the papists out of the mass-houses, and so call it their church? did the presbyterians do well in putting the common-prayer men out of the same mass-house, and call it their church? and so likewise the independents? and did not the papists say, “The gates of hell should not prevail against it?” and have not you all done ill in telling the people the old mass-house is the church; when as the apostle said, “The church was in God.” Thes. 1. 1. Did the papists do ill in selling their mass by the hour-glass? do ye do well that sell your prayers and preachings by the hour-glass, and when the glass is run, the time is spent neighbours? as much as to say, ye have your measure and bargain, give
me my due, that the pope my father gave me? for Christ and his apostles made no such provision for me, but sent his without bag, and would not suffer them to preach for filthy lucre; surely is not this the hard master? but is not this the man that hid his talent, that said so: that must be bound hand and foot, and cast into utter darkness, and his talent taken from him; was tythes, midsummer-dues, Easter-reckonings, glebe-lands, peter-pence, clerks'-wages, preaching over the dead for money, marrying people, christening children for money, the pope's provision, he made for ye, and his drags you drink, that lay in the bottom of his old bottle; and are not ye popishly-minded, and Jesuitically affected who uphold these things? and was not all these times, as Christ-mass, Michael-mass, Lamb-mass, Candle-mass, and all these days named by the saints' names, and all these naming of the steeple-houses, the old mass-houses and colleges, the pope's doing? did he well in doing this, or ill? if well, then why cry ye against him who is your teacher, and call him the whore; is not this ill-breeding? or did the apostles give all these names to them before mentioned? if so, shew us the scripture; was the scripture given forth for men to make a trade of them, or for men to believe them, and read them, and come into the thing they speak of? have ye the same spirit and power the prophets and apostles had, who call yourselves teachers? if not, how can ye sow spiritual things? how can ye plant vineyards? how can ye get flocks? how can ye (thresh in hope, and plough in hope) but plough in vain, and thresh in vain, and make wildernesses, and but turn against the flock that gives the milk, not being in the power and the spirit the prophets and apostles were in? had the beast, dragon, false prophet, antichrist, mystery Babylon, the false church, the tongues they set upon, the same spirit and power which hath killed the prophets, martyrs, and saints, and them which hath kept the testimony of Jesus since the apostles' days, unto this day? have these been in the same spirit and power the apostles were in? and again, have these had the same spirit and power the apostles had, that have their gaols, houses of correction, inquisitions, to hold up their church, worship, religion, ministry, and maintenance? seeing the apostle said, "Their weapons were not carnal, but spiritual, and they wrestled not with flesh and blood; therefore are not the other things before mentioned, the drags that came out of the pope's old bottle, like unto that which came out of the Jews' old bottle, against Christ and his disciples, and John Baptist? for did they ever put any to death for not putting into the priest's mouth? did they fine or imprison any for not putting off the hat? did they plunder or rifle the houses of people for not mending their temple, and paying the clerk for saying amen, and bringing a cushion, and hanging a priest's pulpit; as ye have done now,
for not mending the old mass-house, not paying the clerk that turns the glass, and says amen, and lays the cushion, and bangs the priest's pulpit? was this the dregs of the pope's old bottle, or from the spirit of glory that rested on the apostles? did the prophet do well that prophesied to the people for handfuls of barley, and pieces of bread? were the people wise that gave it them? did Ezekiel do ill in crying against such? was it not a bad time, they might say, when Ezekiel cried against them that prophesied for handfuls of barley, and pieces of bread? Ezek. 14. And will the priests prophesy now without shocks and cocks of barley, wheat, peas, and beans, midsummer-dues, glebe-lands, Easter-reckonings, augmentations, &c. Is not this more oppressive than for handfuls of barley, or pieces of bread? and do not they now cry bad times, because the spirit of Ezekiel is raised to bear testimony against these things? and might not the Jews say, it was a bad time when the apostles went to bring the people off from the priest, off the tythe, off the temple, and that Stephen said, "The most high dwelleth not there?" did the apostle do well in doing so? if so, then have ye not done ill, that have set up temples, tythes, and priests, since the apostles' days, which God never commanded, which ye have invented, that cry now, is bad times, because people are brought off your inventions by the power of God? did the apostle do ill in bringing the Gentiles off their temples which they had invented? might not the Gentiles cry then, it was a bad time, as ye do now? and as the Jews called the apostle a pestilent fellow, a sower of sedition: do you think the Jews would not say, it was a bad time, as ye do now, that stick in your papish inventions, which have got up since the apostles' days, for which ye have no scripture, that now these come to be cried against by them that comes into the power of God. Did the prophets, Christ, and apostles, do well in saying, the children of the Lord should be taught of the Lord; and the kingdom of heaven was within people; and the word was within them, and the anointing was within them, to teach them; and the law was to be put into their hearts, and their minds, that they need not say one to another, know the Lord: and the light that shined in their hearts, was to give them the knowledge of the glory of God, in the face of Christ; and they that had not the spirit of Christ, were none of his. And have not you done ill, who have denied this, that says, that ye, nor no one else hath the same spirit and power as the prophets and apostles had, neither shall the things before mentioned be looked for in our days? and have not ye done ill, in keeping people always teaching, that they may be always paying, and hath not brought none to the condition the apostles did, that they need none to teach them to know the Lord. Heb. 8. 1 John 7. Isa. 54. Luke 17. Rom. 8.
Are ye innocent? are ye innocent, O ye teachers, (before the Lord) of all the prisoning, and persecuting, and shedding of the blood of the innocent, which is shed in this your day?

Go all ye gentry (so called) of all sorts, does not your manners and breeding stand in capping, doffing hats, and scraping, bowing, and courtesying, and speaking the improper language, you to a single person, as, your worship, your majesty, your lordship, your honour, your highness, your grace, your holiness, reverend brother; and such like titles.

All honour, all praise, all reverence, all holiness, all majesty, all dominion is due, and peculiarly ascribed, and ought to be given to God alone, who is God over all the unbelievers, who give and receive honour one of another, for how can ye believe, who receive honour one of another?

Rejoice ye inhabitants of the earth.  

G. F.
TO BOTH HOUSES OF PARLIAMENT.

Friends, here is a few things for you to take into consideration.—By G. F.

I. In righteousness and truth dwell, for that preserves both governors, and government, and people in peace.

II. Let no man that is a curser, a swearer, a drunkard, heady, high-minded, furious, rash, covetous, and loves gifts and rewards, and respects persons, bear office and rule; for such will not be like meek Moses, but will bring the wrath of God both upon people and magistrates, as in former ages hath been seen; but set up such as loves mercy, and do justly, walks humbly with God, and hates covetousness, Micah 6: such God requires, and such as doth not respect men's persons, and are not convinced of the law as transgressors, Jam. 2, 5, and these will be to the praise of God, of government, and governors; and these differ from Pharaoh, Herod, and Nebuchadnezzar, that knew not the kingdom of the Most High to rule in sons of men; therefore to the witness of God in you come down to, and consider of these things, that the nations and dominions may be ruled as a family.

III. And let no one be put to death for cattle, or money, or any such outward things, for by the law of God they were to restore four-fold, and if they had it not, to be sold for their theft; and so let them restore; and the apostle saith in the gospel, “let him that stole, steal no more, but labour in the thing that is good, so let him live that he may repent.” These things lay upon me to write to you; and let no man be imprisoned, or persecuted, because that for conscience sake they cannot swear, Matt. 5, but obeys Christ's commands, and the apostles' doctrine, that saith, “swear not at all, lest they should fall into condemnation of the devil, and evil,” Jam. 5, but speaks truth, and doth truth and justice at yea and nay in any places they are put in, or court, according to Christ and the apostles' commands, who is our Lord and Master.

IV. And let none be persecuted because they cannot for conscience sake towards God, put off their hats, and respect men's persons, at which many hath been imprisoned and fined, which hath been like the pharisees, a mark of unbelievers, that be from the witness in themselves, John 5, such as seeks the honour that is from above only, that will never stain, we would have all to be clothed with that, and honour all men in the Lord, and have all men in esteem, and say, that they that rule well in truth, in justice, and in righteousness, are worthy of double honour; for every one that hath murder in his heart, may give honour with the hat deceitfully.
V. And let none be persecuted for not maintaining a ministry that they know in their conscience is not of God, which destroys both edification and comfort, quenches the spirit, and limiteth the Holy One, and despiseth prophesying: that is, if any thing be revealed to another that sits by, let the first hold his peace; this was order in the true church; for ye may all prophesy one by one, and this is according to the apostles’ doctrine, (which is disorder among the contrary,) Cor. 1. 14, and Peter said, Acts the 2d, and Joel 2, “that the Lord would pour out his spirit upon all flesh, and his sons and his daughters should prophesy;” which many witness, glory and honour be to the Lord God forever. And meek Moses said, “he would that all the Lord’s people were prophets, and stopped and rebuked him that complained of them.” Numb. 11. 29.

VI. And let none be persecuted and imprisoned for warning drunkards, cursers, cheaters, fighters, and quarrellers to repent, in streets, markets, cities, and towns, and to tell them that they be out of the life of Christ and the apostles, and shame their profession; which magistrates that be faithful, and fearing God, should have kept down these things, and not have turned their sword upon the righteous, and men that hath reproved sin in their gates, hath been to them a prey.

Consider these things, for it is your time now, and consider them in your time, that to the Lord God you be faithful and valiant for his truth upon earth, keeping to the light that shines in your hearts, that gives the knowledge of the truth, 1 Cor. 2. 4, and the truth in the inward parts, which is the stay of the mind, and word in the heart, which is to be obeyed and done, in which is the wisdom that is pure, and from above, Rom. 10, and this is the ingrafted word which is able to save the soul which is immortal, and bring it up to God, from whence it came, Jam. 1. 21, and this will be always with you, taking heed to it, in counsel, wisdom and judgment; and it will soften, and it will condemn if it be not obeyed, and they that do not obey it, hurt their own souls; and they cannot say by the testimony of the ingrafted word, that their souls are saved; and let all your laws be drawn up into a short volume, that every one in the nation may know them, and the end of them, that they may not distract people about opinions of them, but that all may know the full law and its end; for many men not knowing of them, puts it to others to do for them, not knowing them themselves, and so comes to be overthrown and undone, and great charges, which if things were short, it would prevent this, that every one might know it.

And let all writs, indictments, warrants and mittimuses, have no more in them than can justly be charged upon people, and that is the way to keep things sweet and wholesome; and if those things were looked into, you would see abundance more in them than needs be put in; which grieves the hearts of the simple and righteous.

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And let none be persecuted about the word thou, to a particular person, as many have been by them that takes more honour and worship to themselves than they give to God, who saith thou and thee to God.

And let no prisoners lie long in gaol, but let them come speedily to trial, for they learn badness one of another, and let none keep gaols but sober men, that they may be patterns and examples of good to prisoners.

And let none keep ale-houses, or taverns, but wholesome people, and such as fear God, and are able to lodge travellers, that there may be no bad houses to nourish wickedness, which grieves the souls of the righteous.

And let all things be done in love, that keeps down the spirit of strife, where the vain-glorying is; and mind the law of God, and the gospel, and let your actions be accordingly, that all your dominions may be as a family, and ruled in mercy, truth, and righteousness, and that establishes rulers and people in peace.

And let no one be persecuted about church-worship, and religion; for Christ rebuked persecutors, and such as would revenge, and told them that he came to save men’s lives; and the apostles’ weapons were not carnal, but spiritual, that they wrestled with about religion: now mind them that wrestle with flesh and blood, whether these be spiritual weaponed men, as was the apostles, and have the mind of Christ.

Now such as will invent forms and worships, and set them up, and compel others to bow unto them, mind and consider, and take heed of such, and that; for Christ hath showed how people may worship God, and in what. John, 4.

And they that fear the Lord, and meet often together, and speak often one to another, which are his jewels, Malachi 3, be tender to such as you tender your souls, for the Lord God hath reproved many for harming his prophets. Psalm 105.

And let no one be persecuted for worshipping God in spirit and truth; for Christ said to the woman of Samaria, “neither at Jerusalem, nor at this mountain, but they that worship the Father, must worship him in spirit and in truth, for he seeks such to worship him;” and the hour was come, and now is.

For Jerusalem was the place to which they came for to worship out of many nations, and therefore the Jews persecuted the christians that came of their worship, and temple, and priesthood, and witnessed Christ the everlasting priest, and the one offering, that ended all the other offerings, and they that received him, their bodies was the temples of God and Christ; and all Christendom about their worship is on heaps, they not being in the spirit and the truth, in which is the unity, in which spirit and truth, the God of all truth, who is a spirit, is worshipped.

—From a lover of your souls, and eternal good, and that righteousness and truth may be established among you.

G. F. a prisoner in Lancaster Castle.
CONCERNING

CHRIST JESUS THE COVENANT OF GOD.

Christ Jesus, the covenant of God with all men, is peace, and life, and light, and salvation to the ends of the earth, which is our testimony to all men upon the earth, and is not to destroy men’s lives, but to save them, which covenant destroyeth the devil and his works, who is the author of all murder, plots, and treachery, betrayers of which is of the devil’s kingdom, out of the truth and innocency, and the covenant of light and life, which we have with God, and all people, which separates from sin and evil, and destroys it, and in that is our peace, which is the covenant, in which is no murderer, nor plotter, nor contriver, nor betrayer, so in that we seek the peace of all men, and have all men in esteem, and seek the good of all men, in that we deny ourselves, and glory in the cross of Christ, the power of God, which crucifies us to the world, and their plotters and worldly things, and carnal weapons, and wars, into spiritual weapons, and war, with which we war with the devil and his works, who led people from God. But to plot and confederate, or to raise insurrections, or to gather riotous meetings, or taking up arms outwardly, we utterly deny, and it is not our principle, nor is it in the covenant. for it is out of the covenant of life, and peace with God, and the light with men, though we cannot swear to this: for he that hath all power in heaven and earth given to him, commands us not to swear at all, by heaven, nor earth, nor any other oath; but saith, in all your communication let your yea be yea, and your nay, nay, whatsoever is more cometh of evil; and to this is our nay, and so let the punishment be of yea or nay as for an oath; and our yea is yea to that which is good, and nay nay to that which is contrary.

The Lord God so loved the world, that he gave his only begotten Son into the world, who hath all power in heaven and in earth given to him, and that all power, and thrones, and rule and government should be subject to him who is Lord of lords, and King of kings: and the Lord saith, “This is my beloved Son, hear ye him!” this is the prophet which Moses saith, “Like unto him that God would raise up, whom the people should hear, whom we do hear, that speaks from heaven, at sundry times, and in divers manners;” God spake to the fathers by the prophets, but now in these last days hath spoken to us by his Son, which is the heir of all things, upholding all things by his word and power, that hath all power in heaven and in earth given to him, as he saith himself, who fulfils the prophets, and ends the Jews’ power, and autho-
rity, and the law, among whom was the oath, and swearing, and first covenant, and not only frivolous oaths, but true oaths, that endeth the strife, and destroyeth the devil the author of it, which the apostle brought as a similitude, the substance of it we do enjoy, (that is to say,) Christ Jesus, to whom the angels must bow: and his command to us is, "swear not at all," who saith, "he hath all power in heaven and in earth given to him; but in all your communications keep to yea and nay, that are his disciples," and his messengers and ministers observe it. James 5. So if we love him we keep his commandments, and do the thing that he commands; but if we say we love him, and keep not his commandment, we are liars, and do not the thing commanded us; and we do know them that love him, and keep his commandments, in them dwelleth the love of God; and them that say they love God, and keep not his commandments, are liars: and our yea is yea, and our nay is nay in that doctrine of Christ, who is the end of oaths in the law and first covenant, who are of the promise that remaineth, and are out of the promises of men that changeth; and we are out of covenants with men that do change, and in the covenant of God with him that remaineth and doth not change, and cannot be broken, and in it is our yea, and our yea is yea in it, and our nay is nay in it, and if it be not so found among you, and all people upon the earth from us, let us suffer as much for the breaking it, as for breaking an oath: for our life is in Christ Jesus, who was before murderous plots were, that destroys the devil the author of them, and our nay is against all murderous plotters and contrivers against the king, or any of his people, or any man upon the earth; and we would have him and all men to be saved, and come to the knowledge of the truth, Christ Jesus, and that is our yea, for whose cause and sake we do suffer, and this we will seal with our lives and estates and all, for which cause and testimony we have suffered all this while in estates and lives.

Beyond sea, in Holland, the powers of the earth, and magistrates, that knows our Friends cannot swear for conscience sakes, does not force them, nor impose fines upon them, neither imprison them who keeps to yea and nay according to Christ's doctrine. And Christ Jesus saith, "swear not at all." Matt. 5.

And James saith, "Above all things, my brethren, swear not at all," James 5, but let your yea be yea, and nay nay, for whatsoever is more cometh of evil.

And in Turkey, paying tributes, people may have their liberty to worship their God, and Paul had his liberty to preach in his own hired house at Rome, where the Emperor's seat was, Acts 18. 13. though we paying our taxes, are plucked out by the hair of the head, from prayer out of our houses, and not suffered to pray together: as the heathen would
not suffer Daniel, and so this is contrary to the apostles, who said, "pray every where;" who met together in their several houses, and went from house to house. Acts 2. 48. And this was the practice of the church in the primitive times, which we observe, who were to edify one another, and exhort one another, and build up one another, and pray for one another, and they were not to be tied to one place, synagogue, or temple, which the Jews were only, but sometimes they met on mountains and hills, and sometimes in houses.

And the church was in Aquila and Priscilla's house, 1 Cor. 16. 19. there was a meeting set up in the primitive time. George Fox.
TRUTH'S TRIUMPH IN THE ETERNAL POWER,

OVER THE DARK INVENTIONS OF FALLEN MAN.

The Quaker's just Allegiance is to hurt none of God's Creatures upon the Earth, and their Supremacy is the Power of God. Also some particulars of what they own, and what they deny.—By G. F.

In the name and power of the Lord Jesus Christ, we deny all popery, and the pope's supremacy, that holds up popery, for all things is to be done in the name of the Lord Jesus Christ, as the apostle saith, who is King of kings, and Lord of lords, who hath all power in heaven and earth given unto him; so in the name of him, Christ Jesus, who is risen from the dead, who sits on the right hand of God, who is the judge of the world, we deny all the pope's inventions.

In the name of the Lord Jesus Christ, we deny all their rails, their altars, their crosses, their crucifixes, their images, their pictures, their representations, their purgatory that they have invented; we deny all their nunneries, and their visiting graves, and tombs, and sepulchres, and praying for the dead, and to the dead.

And in the name of the Lord Jesus Christ, we deny all their ordinations of ministers, bishops, and cardinals, who are not made as they were in the apostles' days, who makes them by oaths, so did not the apostles, so in the name of the Lord Jesus Christ we deny them all.

And in the name and power of the Lord Jesus Christ, we deny all swearing, (of all sorts whatsoever) who commands to swear not at all, Matt. 5. 34. who hath all power in heaven and in earth given to him; and they that have commanded to swear, have been since the days of the apostles, and since the days of Christ's coming in the flesh, they are out of his power.

And in the name of the Lord Jesus Christ, we deny all their observing of days, and times, and observing of meats and drinks, and their commandments to abstain from the same, because we perfectly know it is a doctrine of devils, and all their several orders, and several kinds of habits, distinguishing their several orders, and all their orders of beggars, their begging friars and priests, that tolerate begging by a law.

And in the name of the Lord Jesus Christ, we deny all their marrying with rings, and sprinkling children with the sign of the cross, and bowing to crosses, and bowing before images, and altars, and all their fasts for debate and strife, their smiting with the fists of wickedness, which breaks not the bonds of iniquity.
And in the name of the Lord Jesus Christ, we deny all their old masses, which they call churches, and their idols, and images there set up, and their hallowing pieces of ground, which they make graveyards on.

And in the name of the Lord Jesus Christ, we deny all their colleges, and their universities in which they make ministers, by tongues, arts and schools, contrary to the apostles, who were not made ministers of man, nor by man.

And in the name of the Lord Jesus Christ, we deny giving or receiving of tythes, the tenths of men’s estates, which they do that be separated from them, who are apostatized from the apostles, who denied the Jews’ priesthood, and the law that made them, Heb. 7. and the apostles went freely forth without bag or scrip.

And in the name of the Lord Jesus Christ, we deny all their compelling maintenance of people, and forcing it from them, and we deny all their persecuting about church, and religion, and ministry, and all their carnal weapons which they wrestle with flesh and blood withal, and destroy men’s lives about church worship and religion.

And in the name of the Lord Jesus Christ, we deny all this, and the pope’s supremacy of it, to be contrary to the apostles, whose weapons were spiritual, and not carnal, and they coveted no man’s silver nor gold, but did all things in bounty and love concerning church worship, maintenances, and religion.

And in the name of the Lord Jesus Christ, we deny all their organs, pipes, whistles, singing boys, singing of prayers, matins, praying by beads, and all their lying prophecies, and going on processioning, and their white sleeves, surplices, tippets, hoods, caps, red gowns, mitres, and the cardinal’s cap, and pope’s triple crown, excommunications, cursing, with bell, book, and candle, for the scripture saith, “bless and curse not,” and his holy water we deny, and we deny kissing his feet; and all his pardons to be of no effect.

And in the name of the Lord Jesus Christ, we deny all this, and the pope’s supremacy of it, knowing it is got up since the apostles’ days, and is not found in the scriptures of truth.

And in the name of the Lord Jesus Christ we deny all their inquisitions, and racks, and doing penance, and all their heathenish traditions, visiting the sepulchres of the dead, knowing all these things are contrary to the scriptures; the angel said unto the woman, “why seek ye the living among the dead?”

And in the name of the Lord Jesus Christ, we deny the doctrine of such, that says bread and wine after consecration is the real body and blood of Christ, that it is Christ, knowing this is contrary to the scriptures, that saith, “concerning bread, and the fruit of the vine, that was
taken in remembrance of him, to shew forth the Lord's death until he come.

And in the name of the Lord Jesus Christ, we deny all teachers for money, and marrying for money, and pardons for money, and sprinkling infants for money, and burying of the dead for money. and the pope's supremacy, these we deny, knowing it to be contrary to the scriptures, and the apostles' doctrine, where all things were to be done freely, and in love, and this doctrine we own of the apostles, which was before the papists' and the pope's supremacy of these things; and our allegiance to all men, is to have all men in esteem, and to hurt no man's person upon the earth, but to do unto all men as we would have them do unto us, and to love enemies, and love the brotherhood, and keep brotherly fellowship, which is in the spirit, and is in the power of God, and is in the light Christ Jesus, which keeps us out of darkness, and over it, in covenant with God, and unity one with another.

And we are of that principle and mind to hurt no man upon earth, but do good to all, but especially to them of the household of faith, and to do all things in bounty and love; that overcomes the evil, that fulfils the law; and love doth not envy, nor doth not commit adultery, nor lie, nor steal, nor murder, nor covet, nor commit idolatry; these are the fruits of love, for love thinks no evil, nor envies not; in that our religion is pure from above, but where the tongues are at liberty, their religion is vain; and that wisdom which is pure, is from above, which is gentle, and easy to be intreated, nor hurtful, nor destructive, but is to the preserving of the whole creation; and our gospel and our cross of Christ is the power of God; and our religion is pure from above; that is, to visit the fatherless, and widows, and strangers, and this is above that which is below, which is vain, and to keep ourselves unspotted from the world; where fatherless, and stranger, and widow is not visited; nor the prisons, whereby so many beggars, and fatherless, and widows are neglected in the world, their religion is vain, and our church is in God the Father of our Lord Jesus Christ. 1 Thes. 1. 1.

And our weapons are spiritual, and not carnal, yet mighty through God, to the pulling down of the strong holds of Satan; our shield is our faith, by which we have victory over all that which separates from God, and our sword is the word of God, and our baptism is that of the spirit, which plungeth down all corruption that hath been got up since the transgression, which spirit brings into one body out of the many, into one mind, one judgment, one soul, one faith, one heart, one mediator, one Lord over all, and by whom are all things, and brings into one way of life, one truth, one faith, and brings to drink into one spirit, by which we are all baptized into one body, of which the body all drink, which brings into one wisdom, one knowledge, one understanding, the wisdom by which all
things were made and created, with which we must be ordered and directed in all things to God's glory, and the knowledge, which is to know God, is life eternal, and an understanding, which gives us to put a difference between the precious and the vile, and this is above all the knowledge and understanding which must perish, and be confounded, and brought to nought, which we see, glory to the Lord for ever, that lives for ever.

And our religion, church, and worship, is not by forcing with carnal weapons, but by love; knowing that Christ loved us first, of whose body we are, who is our head, who hath all power in heaven and in earth given him, which came not to destroy men's lives but to save them, as the apostatized worshippers have done in Christendom.

And our ministers are not made of man, nor by man, but by the grace of God, which is free, and his gifts which are perfect, by which we minister one to another, by which the body is edified, and the saints perfected; and our worship is in the spirit, that mortifies sin and corruption, and in the truth, which the devil is out of, and his worship, and all the will-worshippers, in that do we worship God, the God of all truth.

And we tremble at the word of God, by which all things were made and created, so we work out our salvation with fear and trembling; and we that fear God, speak often one to another, and unto us the Lord hath hearkened, and heard; and we forsake not the assembling of ourselves together, as the manner of some is, but edify one another so much the more, as the light doth approach, and we build up one another in our most holy faith, praying in the Holy Ghost, keeping ourselves in the love of God, singing in the spirit, having no confidence in the flesh, nor in the arm thereof, but trust in the arm of the mighty God, which doth the valiant acts, which brings salvation, in which arm we are carried, in which we sing, and rejoice, and triumph in glory, knowing the King of righteousness, who hath all power in heaven and in earth given unto him, and among us his shout is, and this King lighteth every man that cometh into the world, that all men through him might believe, and become his subjects: but they that hate the light, and believe not in it, and will not come to it because it will reprove them, and manifest their evil deeds, the light is their condemnation; but they that love the light, and are Christ's subjects with the light, they may see whether their deeds be wrought in God; and their deeds that are wrought in God, are in peace; and where everlasting righteousness is brought in, and come forth, they have their fruits unto holiness, and their end is everlasting life.

And we are not of that birth that is born after the flesh, that will persecute him that is born of the spirit, and our back, hair, and cheek hath been always ready to the smiter, who have been persecuted and
killed all the day long, and yet have never resisted, who denies all per-
secutors and plotters that would murder and destroy men’s lives, but
Christ came not to this end, and our swords are broken into ploughshares,
and spears into pruninghooks, and we cannot learn war any more with
the carnal sword, to lift up sword against nations, whose weapons and
swords are spiritual, not carnal, but warring with the devil, and his works,
saving and preserving the creatures, and loving all the creation of God,
obeying Christ’s commands, who said, “love enemics,” and this is accord-
ing to the love of God, who gave his Son for a light into the world, who
lighteth every man that cometh into the world, that whosoever believeth
in him should not perish, but have everlasting life; but who hateth the
light, and loveth darkness rather than the light, he is condemned already.

And such are they that receive not God’s messengers, and ambassadors,
nor their Saviour Christ, the covenant of light, life and power with
God, in which covenant, we have unity one with another; and our
honour is from above which we seek, and the other honour is below,
which God layeth in the dust; and we cannot respect persons, which if
we do, we are convinced of the law of God as transgressors; and the
higher powers we own, which goes over all sin and unrighteousness, and
transgression, and the devil the author of it, to which higher power, our
souls are subject for conscience sake, which is for the praise of them
that do well.

G. F.

Mordecai did not deny the higher power, because he could not bow
in the king’s court to Haman, though it was the king’s command, and
though it was in danger of destroying all the Jews, it being a point of
Mordecai’s religion, yet Mordecai owned civil government.

And likewise Daniel, and the three children, did not deny the higher
power, who could not bow to Nebuchadnezzar, when the music sounded,
though for it they must be cast into the fiery furnace, by the fury of
Nebuchadnezzar, and this was a point of their religion; and Daniel
could not give over praying, though he was commanded by the king,
who would have limited the spirit of God, that prayers and supplications
should not be poured forth to him, which action and practice of Daniel’s,
that he did, was concerning his religion, and in relation to God, whom
he was to serve and worship, which Daniel was not against, the civil
government, and civil peace; though he could not yield to the command
of the king in forbearing praying, and quenching the spirit, and making
supplication to God, but he would go to the lion’s den, rather than obey
the king’s command.

And the Lord manifested his power unto Daniel, and upon the three
children, and also upon their enemies, who persuaded the king against
them; therefore a king is not to hearken to counsellors against them that
worship God, for to God they are as dear as the apple of his eye; for
as the scripture saith, "touch not mine anointed, and do my prophets no
harm;" this is God's command.

Cain killed his brother about sacrifice and worship, Abel's being ac-
cepted, and Cain's not; and he was the first murderer, persecutor, and
killer about religion upon earth; therefore the apostle warned the saints
against such as go in Cain's way, and exhorts the saints to keep in the
love of God, and build up one another in the most holy faith, and pray
in the holy spirit.

But Cain, Nebuchadnezzar, and Haman were full of fury, envy, and
wrath, who persecuted the righteous people of God, that kept their in-
tegrity and their obedience to God, with whom they were accepted;
which condition of each people are recorded for example, and for learn-
ing of the good, and shunning the evil, and the way of the wicked.

And the apostle saith, "he that is born after the flesh, persecutes him
that is born after the spirit;" now every man is to read his birth, and
what birth he is of, and his own practice and measure, and try himself
what state he is in.

For this is the law and the prophets, "to do to every man, and every
one, as they would have them do to them;" so they would have others
have their liberty; if they would have their liberty in matters belonging
to the worship of their God, and all professing the name of Christ Jesus,
they cannot but let others have liberty, if they have it themselves, or
else they do not as they would be done by, and they do not to others, as
they would have others do to them, if they were in power and authority
as others were.

And the apostles are not to quench the spirit, nor to limit the Holy
One, if they meet to worship God on hills or markets, or highways, or
hedges, or houses, or house-tops, or any other place, which practice was
not opposed among the apostles, who were not tied up to any one place;
for God created heaven and earth, which is the God of all spirits, who
hath the breath of all mankind and their souls in his hand.

Therefore, they and you, that would stop people from meeting in high-
ways, or hedges, or houses, or upon mountains, or from speaking the
truth as the apostles did in markets, against sin; what would you have
done against the apostles, if you had been rulers in their days? would
you not have stopped them from speaking the truth? and suffered none
but the chief priest to have spoken, and not the apostles, who met in
houses, markets, and other places, who were in a universal power, and
spirit, and wisdom, and declared the everlasting gospel, by which life
and immortality came to light.
And did not the prophets warn the priests both of their oppression, and covetousness, and their heads, and rulers, and kings, of their sin and transgression; was not their portion many times among such as they warned, persecution? and not great benefices: now if these had been stopped from warning and preaching wholly, or if they had not spoken, being by the council commanded not to speak any more in that name, if they had disobeyed the power of God, and obeyed men, you might not have had that recorded which you have.

Now the apostles did own civil government, though it might have been charged upon them, for disobeying the council’s command; and they did seek the good and peace of all men, as we do and have done:—

And because all that dwell upon the earth should worship the beast, (as may be read in the Revelation) whose names are not written in the book of life, of the Lamb slain from the foundation of the world; yet those that had their names in the Lamb’s book of life, slain from the foundation of the world, though they could not worship the beast, yet these owned civil government that keeps the peace.

And now he that leadeth into captivity, must not he be led into captivity? and in this was the faith and patience of the saints manifest, that worshipped the God, and could not bow to the contrary worship; now such as leads into captivity, and gives not liberty, but grieves and quenches the spirit of God, and limiteth the Holy One, these bring destruction upon themselves.

For God gave to Adam and Eve liberty upon the earth, though they transgressed his command, though they did transgress his command, who is the Higher Power, and lost their dominion.

God gave Cain liberty, that persecutor in the earth, that killed his brother about religion; the Lord gave wild Ishmael liberty in the earth, in the wilderness, though he mocked and scoffed at the promised seed.

Therefore it is the patience, and the wisdom, and the power of God, that doth recover man out of the transgression; for God gives man space to repent, though men in their fury be out of patience, and the mind of the Lord.

Though the woman, the true church fled into the wilderness from the dragon, the old serpent, as in the 12th of the Revelations, (there to be fed of God,) who would have destroyed both her, and her man-child, who was helped by the earth, and had a place prepared of God; now all these actions and practices are not against the civil power and government.

And the witnesses which prophesied in sackcloth and ashes, which were the two olive trees which bore the oil to anoint the nations, and the two candlesticks which bore the light before the God of the whole earth, who was persecuted and killed, and made merry over, yet these
were never against the Higher Power, (mark) made merry over by them that sent gifts one to another, that had been tormented by their prophesyng; which were to prophesy 1260 days in sackcloth.

And it was spiritual Sodom and Egypt which killed them, and crucified Christ, in whose streets their bodies lie.

Therefore, to consider all who profess, and hath a profession without life and power, which are to be turned away from, as the apostles commanded; and the beast and the dragon should make war with the saints, and overcome them, and have power over all kindreds, tongues and nations.

But here was the faith and patience of the saints, he that led captive, should go into captivity, and that he that killed with the sword, should perish by the sword, shewing the saints' patience and faith was it by which they overcame, which were the true worshippers of God, and not ravening, nor fighting with outward carnal weapons for their religion, for the apostle saith, "it is not only given you to believe, but also to suffer persecution."

Therefore woe will be to them, that doth persecute their brethren about their faith, and about their worship and religion, for he is not out of the way of Cain, who was a vagabond out of the love of God, and out of the law and the prophets; and not in the love which envies not, and thinks no evil, and is not provoked; for they that think evil, and are provoked, are out of this love of God, and the apostles' doctrine also, they are out of the law and the prophets, which is to do to all men, as they would have others to do to them.

Again, they that will persecute about religion, must needs be such that would have power over men's faith, which is contrary to the apostles' doctrine; who said, "they had not power over men's faith, and whatsoever is not of faith is sin; and therefore to bring any man or people by force, contrary to their measure and gift of faith, is to bring them in sin, and to unestablish them, for it is the faith which doth establish.

And so what is of faith, is not against the higher power that keeps the peace, for the higher power which God hath ordained, goes over all transgressors, and is a terror to the evil doer, who acteth contrary to the power and spirit of God in themselves; and is a praise to them that do well, which are led by the power and spirit of God in themselves, out and from the evil, sin, and transgression, and for such the law was not ordained.

"Now the consciences of the weak," saith the apostle, "must not be emboldened for to do such things which another doth, which they have not liberty in themselves to do, lest the consciences of the weak be
wounded, and so they perish through another's knowledge, for whom
Christ hath died.”

Now this was not called nor looked upon by the apostle to be true
wisdom, nor good judgment; for when ye sin against your brethren, you
wound their consciences, so you sin against Christ.

So that is a sin against Christ concluded, which wounds the con-
sciences of any, to lead, or teach, or force, or compel any contrary to their
consciences, their weak consciences; this is a sin against Christ, and a
bringing people in a perishing condition, and to lose the state of a good
conscience.

And likewise to lead people contrary to their faith, (that which is not
of faith is of sin) lead, or force, or compel contrary to their faith, and if
they yield, they may come to make shipwreck of their faith and a good
conscience, and then are they unserviceable in their generation, both to
God and man.

Therefore, how often was the testimony of the apostle to keep faith
and a good conscience, and his exhortation to the saints; but how many
have made shipwreck of both? and who keeps faith and a good con-
science? they are not against the higher power, but are subject to that
for conscience sake, which punisheth the evildoer; for that is it which
makes disturbances in the nations, and kingdoms, and to this higher
power to be subject for conscience sake, and not for wrath; for it is the
will of God, which keeps down the evildoer, who makes shipwreck of
faith and a good conscience.

Now a king's safety, or an emperor's, or ruler's safety lieth in God, and
his protection is his power, and that which preserveth him, is his wisdom,
the wisdom of God, being preserved in his spirit to give him true know-
ledge and understanding, to put a difference betwixt the precious and
the vile, betwixt such as the law was made for as a terror to, and such
as it was not made for, but to whom it is a praise.

And as touching religion, it is for their nobility, that there be univer-
sal liberty for what people soever, let them speak their minds, let there
be places and houses set forth where every man may speak his mind, and
judgment, and opinion forth; for the king had better let men speak it
forth, than let it boil in their hearts and grow to a birth; and those that
are sober men, and wise men, ministers of the gospel, let them inform
and instruct, with meekness; for the man of God must have patience,
with spiritual weapons, not with carnal, by force and compulsion, but
with love; and this is the way to overcome, and let him not quench the
spirit, nor limit the people of the Lord, but stop all such as would do so,
and that would force men to act contrary to their faith and consciences,
which is to commit sin, and to the weakening and perishing of them, as
in 2 Cor. 1. 8.
And let him be Jew, or papist, or Turk, or heathen, or protestant, or what sort soever, or such as worship sun, or moon, or stocks, or stones, let them have liberty where every one may bring forth his strength, and have free liberty to speak forth his mind and judgment.

For the ministers of the gospel who have the spiritual weapons, need not fear none of them all, for they have the shield of faith, the armour of light, and the breastplate of righteousness, they are armed soldiers with spiritual weapons, and they need not cry out to the magistrates for the outward staff, and sword, and bag, and gaols, and prisons to help them, as the Jews did against the apostles, “help, men of Israel, these are the men that turn the world upside down.”

But ye never read that ever the apostles or Christ did cry, or make their complaint to any power of the earth, and it was below their master’s command, Christ Jesus, who had all power in heaven and earth given to him, who commanded them “to love enemies,” and so all true christians are not to persecute them that were contrary-minded to them.

But those now that profess the name of Christ, persecute one another, these manifest that they have but the form, and not the power, for if they had the power they would love one another, and enemies also; for the heathen persecute one another about the worship of their gods, and the Turks about the worship of their Mahomet, and the Jews about their law, and the papists about their eucharist, and other ceremonies; and the protestants about outward ceremonies, judge and persecute one another, which from Christ they have no command, but to love one another, and to be swift to hear, and slow to speak, and slow to wrath.

And so they that have gone to persecute one another, they have laid aside the doctrine of Christ Jesus, such as profess his name, for his command is “love, love one another, love enemies, and have all men in esteem.” this is the doctrine of Christ and his apostles; and he that loves is not easily provoked, and thinks no evil, nor envies not, and he that fulfils the law and the prophets, doth to all as he would have them do to him; and he that doth not, is out of the love which doth fulfil the law, and is in the envy, and wrath, and out of the forbearance, and not in the patience.

Therefore as I spake before, let there be houses, and places that all may speak their judgment, and let none be persecuted; and let the magistrates keep the civil peace, that people may not strike one another, nor wrong one another’s persons, but that they shall be patient to speak one to another: and they that be spiritual-minded satisfy the contrary, and with meekness instruct, and convince, and convert, and bring to repentance; let them come into them, and bring in the strength of their treasure; let the ministers convince, if they have the spiritual weapons, seeing they will not go out to them into the nations. to the Jews, and
heathen, therefore let there be houses for them to come in among them, "for this is noble, where there is patience to hear," as Paul said to Festus; likewise Gamaliel, whose moderation appeared to the apostle, to the stopping them that would have persecuted them, lest they should be found fighters against God.

Therefore, moderation, temperance, and sobriety is good; but persecution was ever blind, and so that doth not foresee, nor see things present; and the apostles' command was, that they should not judge one another about days and meats, but that every one should be fully persuaded in his own mind, that was the counsel of the apostle, which did not say they should persecute and force about such things, but judged such as were compelling the Romans to observe such things, both Galatians and Romans, and he told them that the kingdom of heaven did not stand in meat, and drink, and days.

And he that in these things served Christ, was accepted of God, and approved of men; therefore they were not accepted that did judge one another about such things, as meats, drinks, and days; and he rebukes their judgment and bids them judge this rather, that they did not lay a stumbling block in one another's way; and this is for all true christians to mind, that be of the true faith and foundation, which the apostles and saints were in, in the primitive times, which minds to keep faith and a good conscience.

And Christ saith, "ye are the light of the world, ye are the salt of the earth," to his disciples, his scholars; and he saith, "let your light shine before men:" therefore if they must have been quenched and limited, and that the apostles might not have spoken because they were fishermen, and poor men, but the priests and doctors only have spoken; then had they not obeyed Christ's command, and spread the truth abroad, their Father had not been glorified, men had not seen their good works, for heaven and earth must pass away, but not one jot or tittle of his word must pass till all be fulfilled.

So except the righteousness of the christians exceeds the righteousness of the Jews and the pharisees, who killed and persecuted about religion, they shall in no wise enter into the kingdom of heaven, for the righteousness of the christians is Christ Jesus, whom God loves, and sent into the world, not to condemn the world, but that through him they might have life.

And furthermore he saith to his disciples, "love enemies," and if you love them that love you again, there is no difference betwixt you and pharisees, for that made and makes the difference, to love such as did hate them, and persecute them.

And Christ came to call sinners and blasphemers to repentance, and did not come to destroy men's lives but to save them; and he rebuked
his disciples, who would have had fire come down from heaven to consume them that were contrary to them, and also told his disciples they did not know what spirit they were of.

Therefore they which know what spirit they are of, comes to the mind of Christ which saves men’s lives, and seeks not the revenging nor the destroying of men’s lives, but as Christ said, “Father forgive them, they know not what they do.”

Therefore they that do revenge themselves, and doth persecute, and be avenged of others, doth not do as they would be done by, and doth not love enemies, and doth not do the law and the prophets, and doth not know what spirit they are of.

And Christ saith, “when ye pray, use no vain repetitions as do the heathen, who think to be heard through much speaking,” which many hath said this prayer in Christendom, but the practice is wanting, “forgive us our debts, (thus they ask God, and pray to him whom they have transgressed and sinned against) as we forgive our debts,” so they will be forgiven as they do forgive; now will not this oblige all men to forgive if they will be forgiven themselves? which will stop all the hands of persecution.

Now where is this practice in Christendom, men forgiving others’ transgressions as freely as they would have the Lord forgive them, and this to beg of God, and practise, but this hath been often said, but the life is wanting, and that is the difference betwixt us and the world, the life, and such as talk and doth not practise.

And this is the cause of so much strife, debate, and revenge, men cannot forgive, so they stand bound in their sins, they cannot forgive men that trespass against them, though nevertheless they would be christians, and say these words with their lips, “forgive us, O Lord, as we do forgive them,” (this is the form of sacrifice,) so to have God forgive them their trespasses, as they do forgive other men their trespasses; so by this how many wilfully and wickedly perish in their sins.

If people be forced and driven contrary to their own consciences, gift and proportion of faith, to make shipwreck of both, they go out of the bounds of humanity, and course of nature, into unreasonableness, and setting the whole course of nature on fire, where all the members are unruly and out of order, from the tongue, hand, lip, to the foot; and it is said, the unreasonable man hath not faith; therefore the way to bring people into unreasonableness, and to set the whole course of nature on fire, is to bring and force to act contrary to their own consciences, and contrary to their measure of faith, and what is not of faith is sin: therefore to keep people in the reasonableness, is to let them have their faith, and not act contrary to it, nor contrary to a good conscience, that
keeps them both in reasonableness, and nature in its course, and their members in order.

Who are in the wisdom of God, that is pure and gentle from above, mind these things.

G. F.

Concerning the Spirit.

A manifestation of the spirit is given to every man to profit withal, 1 Cor. 12. now every man profiting is in the spiritual things, and the things that be of God, and out of the spirit no man profitteth, though he profess all the scriptures from Genesis to the Revelations, nor are not like to see the spirit that gave forth scripture, nor know them, for the spirit is that which doth supply every man's want, so all to stand steadfast in one spirit, for in that is the fellowship of the spirit, and the fruit of the spirit is goodness and righteousness; therefore be you filled with the spirit, the helmet of salvation, the sword of the spirit, by which you war with all, against that which causeth the enmity, and by which you are circumcised, who put off the body of sin, and the flesh that is gotten up by the transgression, in which spirit have ye the unity and strength, by which spirit ye sow to the spirit, and come to reap life eternal, through which spirit you have an habitation in God, and they that are led by the spirit are not under the law, neither do they fulfil the lust of the flesh, which the law takes hold upon, for the spirit doth mortify the lust of the flesh, which the law takes hold upon, and that spirit doth refresh, and they that are led by the spirit of God, they are the sons of God, and the last Adam was made a quickening spirit, to quicken from that, and out of it, which the first Adam fell into, the earthly, and so by one spirit are ye baptized into one body, that plungeth that down the many bodies; so being renewed in the spirit of your minds, and filled with the spirit, the fruits of the spirit is goodness, righteousness, and so are made all to drink into one spirit, and all that doth drink into this one spirit, come into the manifestation of it in their own particulars; by it they come to know baptism, circumcision, true worship in the spirit and truth, and the Lord God the Father of spirit and truth; and by this spirit they know all the seducing spirits, the spirits of error, the spirit of witchcraft, and spirits that be unclean; and by this spirit by which they are led into all truth, they try the spirits that gets the saints' and prophets' words, and is not in the spirit that they were in that gave them forth, and so have not unity with them; and by this spirit have the saints discerning, and in it have they fellowship, and in it do they sing, and it gives them the true wisdom, it is called the spirit of wisdom, and in it
they come to walk, and so then not to fulfil the lust of the flesh, that be
in the transgressing spirit, under the spirit of the power of the air, that
rules in the children of disobedience; and they that have not the spirit
of Jesus Christ are none of his; in this spirit are the mysteries spoken,
and in it is the fight, and that which doth unseal and open the spirit of
understanding and knowledge, that gives both to understand and know,
and this must every man come to know in his own particular, for woe
is unto them that are covered, but not with the spirit, they are covered
with transgression, sin, and iniquity, death and darkness, and grieve, vex,
quench, and transgress the good spirit of God in their own particulars,
and so grow up in the spirit of strife, and hasten and bring forth folly
and perverseness, and their own sorrow, it is that spirit that God will cut
off, which hath kept out the steadfastness from God; and the Lord saith,
"I will pour out of my spirit on all flesh, and my sons and daughters
shall prophesy, and the spirit of the prophets is subject to the prophets,
so there is unity; and except a man be born of water and the spirit, he
cannot enter into the kingdom, though they may profess all the scripture
of the saints, given forth from Genesis to the Revelations. In the first
birth following his own spirit he sees nothing; and the apostle saith,
"pray always in the spirit, by one spirit have access unto the Father,
and quench not the spirit, and I will pray with the spirit, and with the
understanding, that all supplications, prayers, intercessions, giving of
thanks be made for all men, for rulers, and them that be in authority."

The spirit helpeth our infirmities, for we know not what we should pray
for as we ought, but the spirit itself maketh intercession for us with
groans which cannot be uttered; and he that searcheth the heart, know-
eth what is the mind of the spirit, because he maketh intercession for
the saints according to the will of God: so to pray always in the spirit, all
supplications, and for the saints; so they that pray not in the spirit, can-
not intercede to God the Father of spirits, for it is that which maketh
intercession, and helpeth the infirmity; and the flesh is weak, but the
spirit is ready; and in that which is weak lieth the infirmity, and men
know not what they ought to pray for, but the spirit which gives them
the understanding, in which they are to pray, which makes the inter-
cession to God, in which people must pray always; all supplication must
be in the spirit, and all giving of thanks for all men, and praying for all
rulers that be in authority, and supplication for them, and prayers and
thanks, the spirit lets see their mind in, and this prayer in the spirit is
acceptable to God, which makes intercession to him the Father of spirits,
according to his will, for the spirit is that which helps the infirmity, in
which they must pray and make intercession, and give them the under-
standing to see the flesh is weak; which infirmity of flesh that is weak,
they have a form, and its own form of prayer without the spirit, and
think to be heard for their much speaking, which is called babbling by Christ, and not justified, for the justified are in spirit, for it is it they must pray in, which gives them both the knowledge and understanding, and intercession, and is a helper, which the other praying with death, flesh, out of the spirit, which thinks to be heard with much speaking, which is called babbling, which maketh no intercession to God, and is without the understanding, and this prayer is judge amongst christians and Jews, by Christ; and God overturns who is a spirit, and must be interceded unto in the spirit, and in the spirit supplication, prayer and thanks is heard of God, for the spirit is the light by which they must see and ask according to his will, who would have all men to be saved, and come to the knowledge of the truth. If all men would come to the knowledge of the truth, they must come to that which doth reprove them, and lead them into all truth, and the Comforter; and none can lift up holy hands, and pray without wrath and doubting, but who are in the spirit that makes intercession to God; and they that pray not always in the spirit, pray by the letter that kills, and do it not by that which giveth life and intercession to God, neither have they holy hands, but are full of wrath and doubting; neither are they ministers of the spirit, nor know the ministration of it, which is more glorious than that of the Old Testament, which was glorious in its place, but the ministers of the letter, that professeth themselves beyond the law, and doth not pray in the spirit, run all on heaps about the words, out of the spirit, and are the killers; for they that pray in the spirit, and sing in it through the spirit and the faith, obtains the promise of the living God; and they that are in the spirit, are not under the law, nor under the curse of it, but in that which doth fulfil it; and the spirit brings them all from the rudiments, traditions, and ordinances that be in the world; they that walk in the spirit, and are in the spirit, walk over them all, and see over them all; and the prophet says, "thou gavest them thy good spirit, to instruct them, and they rebelled against it." Nehemiah 9. 20. So they that rebel against God's good spirit, rebel against the God of heaven, the King immortal, and go into error and ignorance, and from the good spirit of God, which would instruct them, and give them understanding, in which they must pray and worship, in which they must have access to God, so these are in the spirit of error, and the spirit of antichrist, and the spirit of bondagery, the unclean spirits, and come to be the familiar spirit, and of divination, the proud spirit, and the spirit of whoredom, and perverse spirit, and spirit of jealousy, and come to be the frogs that go abroad to deceive and creep under every mountain, and hill, and rock, croaking with their unclean spirits like frogs, become the evil spirit, which the saints of the living God must try with the living spirit, who have the knowledge, the spirit of judgment, the spirit of meekness,
the spirit of understanding, the spirit of glory, the spirit of grace and supplication, to supply the wants of all people that want, whatsoever wants they be; which spirit brings them over all unclean spirits of error from God's good spirit; nevertheless the spirit of glory resteth upon the sufferers that are clothed with a meek spirit, that have a new spirit; but they that be in the spirit of error cannot pray, nor sing, nor praise, nor give thanks, nor make intercession to God the Father of spirits, nor cannot worship God in the spirit, nor have fellowship in the spirit that be erred from it, and such spirits are tried by them that are in the spirit of wisdom, understanding, judgment and knowledge, who pray in the spirit, in which is their fellowship in that, wherein they make intercession to God, they see the wants of all people, through which spirit they make intercession for them, and this tries spirits and hearts, who hath a new heart that serves God in a new spirit, and in it are patient, and have the spiritual weapons, filled with the spiritual wisdom, to war with such as have departed from the spirit, and erred from it, being in the spirit of truth, comprehending the spirit of error, which bondageth, that are blind from the ways of God and fellowship, that corrupts and cumbereth the ground and earth; but people must pray always in the spirit, for the manifestation of it is given to every one to profit withal, and the spirit makes intercession to God for them, in that they have profiting in their prayers, and the spirit is the testimony of Jesus the spirit of prophesy, by which they see what they are to pray for, and give the man understanding of the supplication, and necessity, and such come to be sealed with the holy spirit of promise, and filled with both spirit and promise, which they that grieve the spirit, and err from it, and quench it, they cannot pray in, they are not sealed, they have not their Father's mark in their forehead, and they are not to be believed though they have all scriptures, being erred from the spirit that gave it forth, their spirits are tried not to be spiritual men, but are tried by the spiritual man that trieth all things: and they that came to drink of the spiritual rock, Christ, and receive the spiritual gift from God, and are zealous for them, they come to the spiritual body, and to be blessed with spiritual blessings, and to speak to one another with new tongues, and filled with the spirit of understanding, and built up together a spiritual house, to offer up spiritual sacrifices, these know, feel, fathom, try, and understand all the spirits that be in the world, by the spirit of the living God; they who have erred from his spirit in their own particulars, cannot sing, pray, give thanks acceptable to him, nor worship him, and are out of fellowship with him; he grieves, quenches, rebels against the spirit that should give him understanding, and grace, by which he should pray and make intercession unto the Lord for him, in which he should worship God, and in which he should have fellowship, there be the unclean spirits.
who like frogs can creep in every hole, rock, and mountain, and bondageth both themselves and others, so cannot serve God in the new spirit, but are proved proud, heady, and high-minded, amongst the spirits of error, drawing and seducing others into their own spirits, without understanding, without wisdom, without fellowship, without the worship of God, without true praying, without true singing, without true giving of thanks, without patience, and meekness of spirit, of grace, and a contrite spirit, without zeal, without promise, and without the truth, and cannot come into it, without the spirit of truth leads into the truth, without fruits of holiness, without love, the true love, in the spirit of slumber, and they that are, err from the spirit of God in their own particulars, want all these things, and are not subject to the Lord, neither to one another; and they cannot make supplication and prayer for all men to their conditions, but overthrow their prayers and their spirits, that be erred from his spirit, for they that be joined to the Lord are one spirit, and are in fellowship with the Son, and with the Father, and have the spirit of understanding, and wisdom, patience, and meekness, and are arrayed and adorned with it; and blessed are the poor in spirit, though never so poor, from it you will inherit the blessing and the promise, and it will make intercession for you to God, and that hath the promise that makes the intercession to God, and that prayer and supplication is received of God and accepted, and that spirit that makes intercession to God, in that he is worshipped and that brings the grace and salvation, and in that spirit that makes intercession to God the spirit, in that spirit is God served in a new life, and things received according to his will, and that gives the spirit of understanding and wisdom to try other spirits, in that is the fellowship, the spirit which doth not make intercession to God, God regards not their prayers, nor thanks, nor worship, nor fellowship, it is out of the true understanding, knowledge, and wisdom, and the spirit that intercedes to God.

Concerning Faith.

The faith heals, being obedient to it, and the true church is established in the faith that gives victory, and access to God through the righteousness of faith, and having the seal of the righteousness of the faith, and by faith are we saved, and faith remains, and we are satisfied, and come to walk in the steps of faith; having the word of faith in the heart and mouth to obey and to do it, and then by faith thou standest and walkest, and by faith thou art justified, by the spirit of faith, and there is one faith, which faith is unfeigned, and in the faith there is
great boldness and godliness, and the edifying is in the faith which gives victory and access to God, and in which faith all must ask of God, and in the faith is both stability and steadfastness, and in the faith is the heavenly riches received from God, I say, in the faith of God's elect; so let every one be faithful according to his proportion of faith that God hath given to him; and as God hath dealt to every man a measure of faith, in that let him walk, and keep in the unity, and edify one another as faithful witnesses, and ambassadors, and messengers, for God is faithful, that hath promised; Stephen full of faith and of the Holy Ghost, all his disputers, and the council, they had no other weapons against him, but to deliver him up to the stoners to stone him to death; and by faith the apostles overcame all disputers, stoics, epicureans, and the wise philosophers, that he made them run out, and called him babbler; and by faith in the power of God have many gone as signs in sackcloth, and haircloth, and naked, among all the naked professors, whose coverings have been as rough as sackcloth, and haircloth, and so through faith in the power have ye seen a great deal of their coverings taken off by such as have been worse than themselves, and by faith in the power of God have many went with ashes on their heads as signs among professors, that have been covered, and not with the spirit of the Lord; and they have seen a worse than themselves thrown dirt on their heads, and covered them with dirt and darkness, amongst whom they went with ashes on their heads; therefore sing and rejoice ye prophets and messengers of the most high God, and every one have the faith in yourselves, that you may meet in that, for a faithful man abounds with blessings, and all the commandments of God are faithful; and the righteous saith, "my eyes shall be upon the faithful, and the Lord preserves the faithful, and a faithful man fears God;" "well done," saith Christ to the faithful servant, for "thou hast been faithful in a few things, I will make thee ruler over much;" be faithful in all things to God, and all men upon the earth, for God is faithful, by whom ye are called; and having obtained of his holy riches for to be faithful, for God is faithful, who will not suffer you to suffer beyond your measures, nor to be tempted beyond your measures; so happy are you to whom the Lord hath committed his treasures, who counts you faithful, for if people believe not, yet God and Christ still abide faithful; therefore you that believe, be blameless and faithful children, holding fast the faithful word, for God is faithful, who hath promised; your souls every one committing unto the faithful Creator of all things; so if you believe in the light by which you see your sins, and confess and forsake, he is faithful and just to forgive you all your sins, having a faithful witness in heaven, Christ Jesus, that every one may come to see the end of your faith, the salvation of your souls;
for your faith and hope standing in God, virtue and knowledge is increased, and in your faith, which gives victory and access to God, have you comfort, and your trial of that work of patience, and the trial of that being more precious than gold that perisheth, being found faithful, and that it may flow over the world, giving victory over it, and its foundation, from which the Lamb has been slain of the world, that lies in wickedness.

By faith was Enoch translated, and so by that faith are all from the death to the life, from the darkness to the light, into the endless life, and so by faith comes to stand, in which they come to increase in faith, the faith makes them heirs of God and the promise, which faith gives them victory and access to God, over that which separates from him; and faith, hope and charity abideth, and they that are of faith, are blessed with faithful Abraham, and have victory over that which makes a separation betwixt God and man, and which brought the curse, who are of the household of faith, and so knows the unity of the faith, and one Lord, one faith, and one baptism; so faith keeps the good conscience, being in the mystery held in a pure conscience, looking to Jesus the author of it and finisher, by which faith you are saved, you are sanctified, you are justified, and the just lives, which gives the victory and access to the Lord, over that which brought the separation from God, and condemnation in uncleanness, and not pure; they who purify their hearts by faith witness this, and the fruit of faith which works by love, and gives victory over the enmity; so fight the good fight of faith, which is your shield, for all they that have made shipwreck of it, fight against it with carnal weapons and shields, canes or clubs; therefore, above all things take the shield of faith, and put on the breastplate of faith, and then stand with thy shield, and breastplate, and helmet of salvation, which is the power of God, and the faith of the gospel the power of God, and the cross of Christ the power of God, and thy faith in the grace of God which bringeth salvation, and then hold fast the profession of thy faith, for without faith it is impossible any should please God, for they be not in that which gives victory and access to him, which brings plagues, wrath, woe, vengeance, and condemnation, and all their offerings and sacrifices God doth not accept, not being in the faith that gives access to him; how should he receive their sacrifice, how can they bring them to him, if they be not in that which gives them victory over that which separates from him, and by which they have access to him? how should they have access to him, and how can they please God, not being in that which gives victory over that which doth displease him? the Lord will render to every man according to his faithfulness; so the preaching of faith which gives the victory and access, in which is the unity and fellowship, in which every one shall know his breastplate and shield to
keep off and fight withal, that which made the separation betwixt them and God, through which he shall have the victory; and so who are come to this, are come to the hearing of faith, and going on in the way, and on in the victory, on in the unity, and are come to the end of the law, and to the hearing of faith, there the spirit is received, and faith is in the conscience, and by their faith they have peace with God, having victory over that that made the separation betwixt them and God, and so the heirs of righteousness by faith, and are to inherit Christ Jesus. Gal. 3.
A DECLARATION TO THE JEWS,

For them to read over: in which they may see that the Messiah is come, according to their own Prophets, and Gabriel the Angel, and according to their own Number of Time and Years, out of Daniel 9.—By G. F.

From the building of the temple at Jerusalem, spoken of by Daniel in the ninth chapter, was seven weeks, or forty-nine years, in which the temple was built; from the finishing of which, there was sixty-two weeks, which is four hundred and thirty-four years, until the baptism of Christ; and after the sixty-two weeks, there was one week, in which the Messiah should be slain, but not for himself; and the people of the prince that should come, should destroy the city, and the sanctuary that was built, and the end thereof should be with a flood, and unto the end of the battle it should be destroyed with desolation, and he shall confirm the covenant with many; for in one week, in the midst of the week he shall cause the daily sacrifice to cease, which death was about three years and a half after Christ was baptized; for says the angel Gabriel in the last verse of that ninth chapter, “And in the midst of the week, that is three days and a half, he shall cause the sacrifice and the oblation to cease, &c.” Christ’s sacrifice ends all other sacrifices, and the covenant being confirmed with many of his disciples, they preached it up and down in the synagogues and temples, and among the heathen: and Christ preached of the destruction of the temple after it was built; the Prince, the Messiah, he preached the destruction of the temple, that it should be thrown down, and not one stone left upon another, and it was thrown down (according to his prophecy,) by the heathen; and he said “Jerusalem should be compassed about with armies, and trodden under foot, and they scattered abroad over all nations,” which thing came to pass (according to his prophecy) and never since had ye a prophecy that you should be gathered again to outward Jerusalem, and that your walls should be built again.

And now if you do believe Moses, Jeremiah, Samuel, Isaiah, Ezekiel, Zachariah, Daniel, and the rest of the prophets, and Gabriel that spake unto Daniel, ye must believe that Christ is come in the flesh; they prophesied of him, and set the time, and set the year that he should come, which time and year is over, and come, and pass, according to the prophets’ and angel’s words, as you may read what Gabriel said to Daniel, who numbered the time of your captivity, as Jeremiah and Daniel num-
bered the time of building the temple, and numbered the time in which the Messiah should come, the Prince.

And now if Gabriel spoke truth, and Daniel and the prophets spoke truth, then you must believe that the Messiah is come, according to their words.

And whether or nay one did not come in that way according to Gabriel and Daniel and the prophets, that was called a Messiah and a Prince? whether the city was not built, and the people were not gathered before he came, and after he was come, whether such an one was not cut off according to the week, and after your city destroyed, and temple, and you scattered over all nations, according to the Messiah's prophecy?

And whether or nay his covenant was not confirmed with many that were his disciples, that preached up and down the one offering after he was cut off?

And whether or nay God did not prepare him a body, according to David's prophecy to do his will, which God accepted more than burnt-offerings, and sacrifices and oblations, who put an end to them, for the overspreading of the abomination that made the desolation, until your offerings were consumed, and the place where you offered?

And whether or nay he did not come poor, riding upon an ass, the foal of an ass, according to Zachariah's prophecy. Zach. 9. Riding into Jerusalem, who should let the prisoners out of the pit where there was no water, who should give the water to the thirsty, and bread to the hungry?

And whether or nay you did not hide your faces from him, he being a man of sorrow, and acquainted with griefs, according to Isaiah's prophecy? Isa. 58.

And whether or nay you did not stop your ears, and blind your eyes, that you heard not, nor see not when he came, and so you have lost the number of time?

And whether or nay David's prophecy is not fulfilled upon you, who said, "Let their eyes be blinded, and their table be made a snare and a trap, and they bow down their backs always," as you have done under every government?

That when he did come who was David's Son, that David called Lord the King of glory, your gates were not set open to let him in, but his place amongst you was a manger.

And did not Malachi prophesy of him, and was one of the last prophets amongst you?

And did not John come to prepare the way before him, who baptized multitudes of the Jews, who was the son of Zachary, who was put to
death by Herod at the pleasing of his daughter's dancing, whom he be-
headed in prison on his birth-day?

And did not you persecute many of his disciples, and cast them into
prison for witnessing Christ the Messiah, the Prince among you, who was
come, according to Moses and the prophets, Gabriel and Daniel?

Did not they often tell your fathers that their eyes were blinded, and
their ears dull, that they heard nor saw not?

And did not the Messiah, the Prince tell you, in the days amongst your
fathers, that your house should be left desolate, so are not all your tem-
ples, sanctuaries, and chief places of offerings, have they not all been
desolate, and have been ever since?

And did not he say unto you that you should see his face no more,
until you said, “Blessed is he that cometh in the name of the Lord?”
therefore if your houses be left desolate there was never no promise of
the Lord that they should be built again; but happy are any of you who
can say, “Blessed is he that cometh in the name of the Lord,” who
receives him, receives the end of offerings and sacrifices.

And did not Moses say “like unto him would God raise up a prophet,
him should they hear in all things; and he would raise up a prophet of
their brethren?”

And the prophets and David witness that the Messiah should come
of the seed of David and Abraham according to the flesh.

And was not Joseph and Mary of the household of David, and was
not his name called Emmanuel according to Isaiah’s prophecy? Isa. 7. 14.

And born in the year according to Daniel and Gabriel? Dan. 9.

And did not David say “he would not suffer his holy one to see corrup-
tion, nor leave his soul in hell?” he saw the travail of his soul, and there-
fore was satisfied, according to Isaiah’s prophecy.

Therefore, after you had killed him by a shameful death upon the cross,
and buried him, did not he rise again and saw no corruption, whom nei-
ther death, bonds, nor grave could contain nor hold? though the priests
gave the soldiers money to say that his disciples stole him away by night,
who now remains in heaven at the right hand of God until the restitu-
tion of all things, who after his resurrection was seen of many brethren,
and many witnesses, who were the witnesses of his resurrection amongst
your forefathers, and amongst whom (your fathers) he wrought many
miracles, and did many wonders, to the astonishment of the very heathen,
and of many of your forefathers, yet their hearts being hardened, and
their eyes being blinded, and could not, nor would not, neither see nor
believe, therefore did he pronounce the woes against you which is come
upon you; and he doth enlighten every man that cometh into the world,
and is that which checks you for sin and evil, which if you believe in
the light you come to receive him that all the prophets, Moses, and Ga-
briel spoke of, who is the Prophet that is to be heard, and King that Daniel prophesied of, whose kingdom is an everlasting kingdom, and dominion and everlasting dominion that hath no end, who is the stone cut out of the mountain without hands, that dasheth all that is contrary to it, and becomes a great mountain, for you are hewing and cutting, as all other heathens upon the earth, and making mountains with hands, and so nations or kingdoms; this stone without hands that is cut out of the mountain without sword and spear, breaks all to pieces, and it becomes an everlasting mountain, and an everlasting kingdom and dominion, whereby swords and spears are broken in ploughshares and pruning-hooks, whereby nation shall not lift up sword against nation, neither shall they learn war any more. Mic. 4.

And Jeremiah prophesied of your captivity seventy years, and he said, "when you were brought into the land, and all nations should be gathered to it in Jerusalem, and when ye increased and multiplied in the land," in those days, saith the Lord, "They shall say no more the ark of the covenant of God, for it shall come no more to be minded, neither shall they remember it, neither shall they visit it, for that shall be done no more." Jer. 3.

And Jeremiah saith in the 31st chapter, "Behold," saith the Lord, "the day cometh that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers when I took them out of the land of Egypt, which covenant they broke; but this shall be my covenant that I will make with the house of Israel after those days of their captivity and return, I will write my law in their heart, and I will be their God, and they shall be my people; and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least to the greatest of them," saith the Lord, "for I will forgive their iniquities, and remember their sins no more;" now this is the Messiah, and this was promised and prophesied how after he should come into the land, which came into the land of Jerusalem, according to Jeremiah, and Daniel, and Gabriel, and Ezekiel, their words and prophecies.

And Jeremiah saith, in the 33d chapter, "after they were carried away captive, that they should be brought again into the land, and the Lord promised that good thing, he would cause his branch of righteousness to grow unto David, and he should execute judgment and righteousness in the land, and in those days Judah shall be saved, and Jerusalem shall dwell safely, and he should call and say here is the Lord our righteousness, that calls Judah and calls Jerusalem, that makes them to dwell safely." And thus saith the Lord, "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests-
and Levites want a man for me to offer up the burnt-offerings, and the meat-offerings, and to do sacrifice continually;" now this was to be after their coming into the land, and after the Messiah was born, and the branch of righteousness sprung, and he should sit upon the throne of David, and execute judgment and righteousness in the land; then the priests and Levites should have their men to offer meat-offerings, and burnt-offerings, and sacrifices continually, and this was after Christ was come; but when he was offered up, a sacrifice himself, that one offering once for all, who judged and executed judgment amongst you before he was offered up, both among the Jews and at Jerusalem, when he I say was offered up, he caused those things (the offerings,) to cease, and fulfilled them according to Gabriel's words and Daniel's prophecy, and ends the priesthood, the Levitical priesthood, who came not of the tribe of Levi nor Aaron, but of Judah, that lion; so in one week in the midst of the week he should cause the daily sacrifice and oblation to cease, and so this was the covenant prophesied of by Jeremiah, and this was he that Moses prophesied of, like unto him would God raise up a prophet which the people should hear.

And Stephen witnessed him before the council in the days of Herod, whom your fathers caused to be stoned to death.

And after this covenant was come, you should say no more the ark of God, nor mention it, nor let it come into your minds, this was after ye were come into the land; and Zachariah's prophecies, who prophesied of the destruction of Jerusalem, who prophesied again, that Jerusalem should be safely inhabited, and they that fought against Jerusalem should come up to worship year by year, and keep the feasts of tabernacles; and the Lord would smite the heathen and Egyptians that came not unto Jerusalem, that came not up to keep the feast of tabernacles; and the pots in the Lord's house should be like the bowls before the altar, and every pot should be holy, and all they that sacrificed, should come and take of them, after the people were come to worship at Jerusalem, and the mountain which was a place of worship; when Christ said to the woman of Samaria, "the time was come and now is, that neither at Jerusalem, nor at this mountain, but they that worship the Father, shall worship him in spirit and in truth, for such the Father seeketh to worship him."

Now this was before Christ was offered up that ends the offerings, altars, sacrifices, feast of tabernacles, for the Lord should come, my God and all his saints; and the Lord should be king over all the earth. And when Jerusalem was safe, and nations came up to it, there was the feast of tabernacles to be kept, but after Christ was offered up, though those things were practised in the days of his flesh, while he was upon the earth, and did not cause them to cease until he was offered up, and then
he ended them; and then he prophesied of the destruction of Jerusalem, and the walls, and your scattering over all nations, and did not prophesy of your bringing back again to offer, and to sacrifice and keep the feast of tabernacles again at Jerusalem, and did not say that your outward worship should be set up again at Jerusalem.

But the scattering was for the bringing in of the Gentiles, according to the promise of God by his prophets; “I will give him for a covenant and a light to the Gentiles, and he shall be my salvation to the end of the earth;” which many of the Gentiles now have received and believed the covenant of light promised to the prophets, though many of them do not live the life, through whose lives and fruits the name of the Messiah is dishonoured, and the unbelievers hardened through them that profess him in words, and deny him in life; nevertheless, the foundation of God and the new covenant standeth sure, and his promise agreeable to all his prophets, and Gabriel’s words, as you may number Daniel the ninth yourselves, that in such a time the Messiah was to come.

And whether or no such an one was not born in the same year, when all Jerusalem was in an uproar at his birth; Herod gathered all the chief priests together, and demanded of them where Christ should be born, and they said, in Bethlehem of Judah, for thus it is written by the prophets; so whether or no such an one did not come according to the prophets’ words, and suffered according to his words, and his garment parted, and was cast lots for, according the prophets’ words, and one of his own disciples betrayed him for thirty pieces of silver, according to Zachariah’s words.

And as it is written, blindness happened unto Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, “The deliverer shall come unto Zion, and shall turn away ungodliness from Jacob, and this is my covenant with them, when I shall take away their sins;” for that is it which blinds, and the light which is the covenant, is that which opens the eye, in which the Jews and Gentiles are one.

So the Lord will save now through the blood of his covenant, and the offering, the sacrifice Christ Jesus, who destroys the devil, the old liar, and the author of sin, who hath imprisoned his people, and brought them into the pit, where they have wanted the water; and he the Covenant and Messiah brings the prisoner out of the pit, and gives the water, and returns the prisoner of hope, and renders double to him that hath imprisoned; and he is called the Saviour, and he is Israel’s Saviour, and the Gentiles’ leader and covenant, yea, the salvation to the ends of the earth, whom the isles wait for; and the prophet said, “Kings shall be nursing fathers, and queens nursing mothers,” Isa. 49. 23. and they shall worship with their faces downward, and lick the dust of the earth.
for the Lord had said, "he would lift up his hand to the Gentiles, and standard to the people, and they should bring their sons the Jews in their arms, and thy daughters should be carried upon their shoulders, the Gentiles;" the Gentiles that had carried them away captive, and the Lord would make them bring them back again, that had scourged them; and nurse them, and carry the Jews, and lick the dust, and so you were brought again to your own land; and did not Cyrus and Darius and others aid you, and hath not the Lord lifted up his hand and his standard to the Gentiles, which many have received?

Isaiah was the son of Amos, and prophesied about seven hundred and seventy-eight years before the Messiah was born; and he prophesied of the Jews to be carried away captive by the heathen; and how that the Gentiles should be nursing fathers, and kings should stoop down, and bend down, and be made to carry them again, and be nurse to them, and that the Jews should get a top of that which captivated them, and this was the carrying away from Jerusalem, and the carrying again to Jerusalem; who also prophesied of the Messiah that should come amongst them, to whom they should hide their faces, amongst whom the Jews; Isaiah was a sign and a wonder to both the houses of Israel and Judah, which was before they were carried away captive, who were degenerated from the Lord by their idolatry, their sacrifices, their offerings, and their temples that he turned them from, and said, "the Most High dwelt not in temples made with hands; and he that offered sacrifice was as if he blessed an idol;" he prophesied in the days of Hezekiah, king of Judah. Isa. 37. 1, 2. 2 Kings 10.

Jeremiah prophesied in the days of Josiah, and in the days of Amos, Zedekiah, Zachariah, and Haggai prophesied in the second year of Darius, five hundred and nineteen years before Christ. Jer. 1. 2, 3.

And Christ came not according to your minds, in pomp and glory, as the kings of the kingdoms of the world doth and did, but he came meek, poor, and despisable, and having no beauty to be desired, and a man of sorrows and griefs, from whom you hid your faces, and crying away with him, he should not reign over us; you would have no king but Caesar, and desired a murderer, and crucified him: and when Pilate said to you "behold your King," and washed his hands from his blood, you cried "let his blood be upon us and our children;" who hath been, and brought the misery upon yourselves and your children; and David's words are come upon you, who said, "let their children be vagabonds," which hath so been to this day, both from your God, and your own nation.

Friends, in the 22d Psalm, did not the saying of David come to pass by you upon Christ when he was upon the cross, did not you say, "he trusted in the Lord, let him deliver him?"
Secondly, Did not you part his garment, and afterwards cast lots for his vesture (according to David's prophecy,) when you put him to death? Thirdly, Did not you pierce his feet and hands when you nailed him to the cross, according to David's prophecy in the 22d Psalm, did not you fulfil his saying? Fourthly, Did not you give him vinegar and gall to drink, when he was upon the cross, according to David's prophecy in the 69th Psalm; and did not you stick in your outward things as a snare and gin, and did not God pour forth his anger, wrath, and displeasure upon you, according to the prophecy of David, who called Christ Lord? And the prophecy of Jacob to his sons, and to Judah, who said, the sceptre should not depart from Judah, nor the law-giver from between his feet, until Shiloh come, and the people should be gathered unto him, unto Shiloh; and is not the law departed from Judah, and the government and sceptre? Where is his rule, if you say it is not departed? and did not Shiloh come according to Jacob's and Daniel's prophecy? and Gabriel's words in the days of Herod, before the sceptre and the law had departed from Judah? and so Shiloh being come, to him are the people gathered and gathering, according to Jacob's prophecy, and the sceptre is departed from Judah this 1660 years.

Whether did ever the prophet say that you should be brought again into your own land, to your outward worship, sacrifice, and the rest of your ceremonies, after Jerusalem was destroyed, and the Messiah offered up, according to Daniel, Gabriel, and the rest of the prophets. Did not all the prophets prophesy of the new covenant to you before, and in your captivity, and that your gathering should be unto him, and that he should come when you were out of captivity in your own land? Now if you can believe Moses, Isaiah, Jeremiah, and Daniel, Gabriel, and Ezekiel, their prophecies, you must believe that the Messiah is come, and receive the new covenant.

And the Lord said, he would gather his people from the mouth of the shepherds, and teach them himself, and set one King over them, which Teacher and King many do witness.

*From a lover of all souls, and of the whole creation of God.*
TO ALL THAT PROFESS CHRISTIANITY,

ARE THESE FOLLOWING PARTICULARS.

Concerning their Name of Christians, Loving Enemies, the Worship in
Spirit, Gospel Fellowship, their many Heads and Baptisms, their many
Churches, their disagreeing about Scripture Interpretation.—By G. F.

I. FRIENDS,—You have had the name of christians, which name hath
come by tradition, and succession, and hath been so kept up since the
apostles' days; but the life, and the power, and the love, and the wisdom
that was among the apostles, and in them, which was the wisdom of
Christ, have you kings, princes, rulers, teachers, and people, high and
low, been out of generally; and it is in the life and power of God, in
which God is served. And now you christians, that have this name as
after Christ, but are found in the old life one with another, and in it one
against another, and this is in the apostacy and degeneration from the
life and power that the apostles were in, in the primitive times; and there-
fore are you (called christians,) broken into so many sects, and heaps,
and so many heads, and names, each one hating another: and this is
the cause, the being out of the power and life of Christ, and his wisdom,
which the apostles were in, which is gentle, pure, peaceable— Now you
kings, princes, rulers, teachers and people called christians, are not
peaceable one with another, and so are not in the wisdom that is from
above, and you are not gentle, neither are you easy to be intreated, and
therefore are in the wisdom below, below (I say,) that which is from
above; so therefore read yourselves and your condition, for the wisdom
that is pure from above, is gentle and easy to be intreated.— Now if all
kings, princes, rulers, teachers, people high and low, were in this state,
then there would be no falling out, they would bear the badge of their
master Christ, and that which the apostles were in, and there would be no
strife in the whole family of christendom—for strife is out of the peace-
able state, and gentle; therefore read yourselves, your state, and your
wisdom, and the apostles' wisdom that they were in, and what a degene-
ration and apostacy there is, and hath been from that.

II. Christ saith, “love your enemies,” and again he saith, “love one
another,” and that is the mark whereby you are known to be his disci-
ples; now let all christendom look upon themselves, and among them-

selves, and see how they have loved one another, and do love one another,
and how they have shewed the mark of disciples; now if they had loved
one another, they had not hurt nor hated, nor gone to war one against
another, the ground of which hath come from their lusts, who have professed the name of Jesus, but trampled his command under their feet, which command is to love one another; and so hatred, lusts, war, contentions and strife are uppermost; so now by this you may see there hath been a degeneration and apostacy from the command of Christ, in life and practice, and so in this his name hath been dishonoured. Now to love one another, is not to war one with another, and to love enemies, that is his command, and so not to war with them, nor strive, nor fight; therefore now mind and remember, you that have professed the name of Jesus, how out of this life and command of Christ, you are found, and in the degeneration and apostacy from it, and so separated from the apostles which were in it; and that is the cause that you are in heaps among yourselves, and have so many enemies abroad, for love makes friends, and overcomes both among yourselves, and abroad.

III. If you were in the worship of God in the spirit and in the truth, that is that which the devil is out of, then would you be all in unity, for unity is in the truth, which is before enmity was. Now from this worship in spirit and truth, which Christ set up among the apostles, hath there been a degeneration in Christendom, and an apostacy; for if they had been all in it, that is to say in the spirit, and in the truth, they had been in that which the devil is out of, who is the author of enmity, and in the one standing worship, which is above the devil's worship, and the worshipping of angels, and the will-worship, and in the spirit is the fellowship with God, and with one another, and with the scripture, to what state they were spoken.

IV. If you had all been in the gospel fellowship, (that is to say, that which is called Christendom,) which gospel is the power of God, which power of God was before the power of darkness was, in which power of God is the everlasting fellowship, which is the church-fellowship which was among the apostles, from which there hath been a degeneration and apostacy, from the gospel the power of God, which goeth over the power of darkness, which hath darkened life and immortality from them, and in this power of God the gospel is the mystery of the fellowship, which is above all other fellowships in the world, which must have an end; but the fellowship in the power of God, the gospel, (before the power of darkness and the world was, and its fellowships,) shall never have an end. And men being gone out of the power of God, and degenerated and apostatized from that, is the cause that they have gone into so many fellowships, and not into unity, but one against another, for the unity and fellowship is in the gospel, the power of God, (which is as I said before,) before enmity was, and in which no enmity can come, and this is the standing everlasting fellowship of the church of God.

V. The state of Christendom being gone into so many heads, and so
many baptisms, is because they are out of the power and spirit, light and life of Jesus; which the apostles were in, and from that degenerated and apostatized, and from Christ the one head, and one way, gone into so many, and so in general being erred from the spirit and power of God in themselves, which spirit should baptize into the one body, and so bring to the one head Christ, and to plunge down all the corruptions which come through the enmity in man or woman, which is the cause of so many bodies, and so many heads, and so many baptisms, and so many ways which the many heads cry every one for his way and baptism, lo here, lo there, which sets up so many broken cisterns, that hold not the living water, but the one baptism with the one spirit, which plunges down the corruption which is gotten up by transgression, and the fall from God's image and holiness, bringeth into the one body and to the one head Christ, the head of the body, and so all to drink into the one spirit, where the water of life is felt.

VI. The state of Christendom in general, being run into so many churches, (so called,) and every church miscalling one another, and warring and striving and fighting one with another, and hating, and killing, and slaying one another, and persecuting and imprisoning, this is the state that is apostatized and degenerated from the apostles in the primitive time, and from Christ's doctrine, who said, "Let the tares and wheat grow together," and so doth not fight against the world, for the church is made up of the wheat; but the state of all Christendom being on heaps, church against church, and so many in it striving one with another, is because they be not in the life of Christ Jesus, and in his power and wisdom, and in his commandment, which is love, which commandment he gave forth, who said, "This is the commandment I give unto you, that you love one another:" so if christians' feet were foul and unclean to the sight of one another, they should wash them, not imprison them or kill them, for Christ said, "He came not to destroy men's lives, but to save them:" when his disciples would have had fire come down from heaven to consume them that were contrary-minded to them, (as the prophet had done) such spirit Christ rebuked, and told them "they knew not of what spirit they were of." Now what spirit hath Christendom been of, that hath killed and persecuted one another about religion, church and worship; have they known of what spirit they have been of? and this hath manifested it to be the birth born of the flesh, and not to be the birth born of the spirit, apostatized, and so lost the fruit of the spirit, which is love, gentleness, and peaceableness, &c. But the church is in God. Thes. 1. 1. Now Adam and Eve being put out of the garden of the paradise of God, because of transgression, and so the sons of Adam, and daughters of Adam in the fall, out of God's image, righteousness, and holiness, which their father Adam, and their mother
Eve was in before they fell; now in this state in the fall is many churches, but they that come to the church in God, they must come out of that state that Adam and Eve, and their sons and daughters were and are in, in the fall, up into the state they were in before they fell, and so to be renewed again up into God's image, which in the fall is lost, and up into his righteousness by Christ Jesus, who is the way to God, and the head of the church that is in God, so must all the sons and daughters of Adam scattered up and down the face of the earth, of what sect or worship they are in, in the fall, in the state that their father, Adam and Eve were in, in the fall, they must be brought off to know the state that they were in before they fell, if they come to the church that is in God the Father of Christ, who is the head of it, and there is more in this.

VII. And the state why all Christendom is on heaps about the scriptures, and the interpretation thereof, the teachers and people, and likewise about maintenance of their ministers, and are gone into so much idolatry, and inventions and traditions of their own, and compelling people thereof, as meats, drinks, days, images and outward things, is, that they are apostatized and degenerated from the life the apostles were in, and the spirit in the primitive times, and so not being in the life of the prophets, and the spirit of Christ in the apostles, which should open to them the scriptures, from which spirit of God they were given forth, and of God they were learned, the scriptures of truth cannot be broken, but must be fulfilled; so men and people, high and low, teachers being not in the spirit as the prophets, Christ, and the apostles were in, which lead them to speak forth scriptures, in which spirit the prophets, Christ and the apostles had unity and agreed; and Christendom in general being not in this spirit, they are all on heaps about scriptures, and the private interpretation thereof, and therefore they set forth such great books one against another. Now, if that they were in the spirit which gave forth the scriptures, it would have been their bond of peace, and in it they would have all had fellowship and unity with God, of whom they had learned, and with scriptures, and one with another, for in the spirit that gave them forth is the standing fellowship, and with it the scriptures are seen, opened, and interpreted, and men since the apostles' days, not being in the spirit that gave forth scriptures, they have said that the tongues were the original, the beginning of which was Babel, and these tongues made them divide which have degenerated from the apostles, who said, "the tongues shall cease;" and John in the Revelations, said, "they must be redeemed from tongues," and Pilate set the tongues a-top of Christ, when he crucified him; and so this is cried up, which men must be redeemed from, and must cease, the beginning of which is Babel, and which was set a-top of Christ, this is cried up among such that be apostatized from the apostles, to be the original, and
make divines, that be out of the spirit, life and power, that the prophets, Christ, and the apostles were in; for the life, spirit and power that the prophets, Christ, and the apostles were in, which brings people to know the scriptures, given forth by the same spirit, and God of whom they were learned, and to see the ceasing of tongues, and to see the beginning of tongues at Babel; and to see the beginning before the fall, this is the spirit, power and word of God which made divines, and makes divines, and in which the original is known, and this gives to see how Christendom hath apostatized from the apostles' doctrine, life and practice, which if people come out of, they must come to the light, and feel and see the life of Jesus, and his power and spirit in their own particulars, with which they may see the light, life and power the apostles were in before the apostacy, in which is the unity.

There is one faith which justifieth and purifieth the heart, which is the gift of God, which giveth victory over all that hath separated man from God, by which faith man hath again access to God, and in which faith he pleaseth God, and in this faith is the unity of the church, and saints, which is in God, and this is the true church faith, which hath been apostatized and degenerated from, since the apostles' days, by the generality of Christendom, I say from this faith that works by love, which was among the apostles, but the apostates and degenerated ones are in the hatred, and not in the faith that works by love, their fruits declare it.
CHRIST'S LIGHT

The only Antidote to overcome and expel the Poison of Satan's greatest Temptations.—By G. F.

The ground of desperation is out of the light, for Cain when he despaired went from the light, that killed the just;* he that killed the just within, killed the just without;† and Esau, who despised his birth-right, who was a profane person, did seek to kill the just; and he that rose up against the beloved of God,‡ David, he despised, he rose up against the just: and the Jews did despair, and doubted, they did not believe in the light, and were against the just, though they professed all the scriptures; and Judas who despised, and turned from Christ the light to the changeable priests; so the cause of desperation is going from the light, for that which leads to presume, will lead to despair, which riseth up in that nature which acts contrary to the light, and that is it which wanders to and fro, up and down, and hunts abroad, and builds that which God confounds. "I am the light of the world, and do enlighten every one that cometh into the world,"§ saith Christ, he by whom the world was made: now every one being enlightened with the light that comes from him who is not of the world, who was tempted in the world to make himself away, who was tempted to lust after the creatures, who was tempted to worship the devil, who is out of the truth, but overcame all; now every one of you that come into the world, having a light from him that is not of this world, that was thus tempted, who entered not into temptation; it is not a sin to be tempted, for he was tempted, but to enter into the temptation: so if you see temptations with the light that comes from Christ, the light, the truth, and the life; look at him who was tempted, who overcame the temptations, who was not of the world; having a light from him, whose name is called the Word of God,¶ who saith, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth;** so it shall not prevail over thee, which shall come to try all that dwell upon the earth: for having a light from the word by which all things were made, and keeping the word, the power is received against all temptations, and they shall not come nigh. Art thou tempted to make away with thyself? so was Christ." Look not at the temptations, but look at Christ, and there

* Gen. 4. 8. † 1 Sam. 26. 15, and 31. 4. ‡ Matt. 27. 5. § Gen. 25. 27. ¶ Luke 4. 9, and 6. 5, 8. ¶ Heb. 4. 15. ** Rev. 3. 10.
thou wilt receive power. Art thou tempted to the creatures? doth the devil, he that is out of the truth, who is a destroyer, tempt thee to the creatures? so was Christ, he by whom all things were made. Art thou tempted to worship the devil?* doth the devil, who is out of the truth, tempt thee to worship him, look to Christ, he was tempted, who overcame: look to him who overcame, he is the captain of our salvation: so every one having a light from Christ Jesus, which is given to him to watch, and to pray, and to seek, and to knock after Christ, who is the door, the way, the life, the covenant of peace: so look not at the temptations, but at Christ, neither be troubled at them; but look to him from whom your strength comes, that lets you see them, and there stand still, for there salvation is received, and your strength. Have you made a covenant with death, who contrary to the light in your consciences have acted? have you made covenants with hell, and the grave, and Satan, which is out of the light, out of the truth;† and that is the devil that is out of the truth, the destroyer, the devourer. Therefore being turned to the light which comes from Christ, the covenant of God, God's covenant of light, there waiting, the covenant of death is broken, and in it believe, for there God's mercy is received, against which covenant hell gates cannot prevail, let her open her mouth never so wide; and all the bonds of iniquity, promises which you have made with the fleshly mind, and the lusts being turned to the light, the covenant of life breaks all the bonds and promises of the fleshly mind: therefore in patience wait in the light which comes from Christ,‡ the covenant of peace which ye may receive to have peace with God; and never look at the temptations, but at the light which shews them, and there stand still to receive power from him, from whom all power is received; for that which is out of the truth, that tempts to draw from the light, and from the truth, and out of it; therefore every one having the light from Christ, who is not of the world, which is come into the world, that will let you see the temptations. They that keep the word, they shall not prevail, but power shall be received to trample upon all.§ And the worship in the spirit and truth will be known, and the wisdom by which all the creatures were created, will be received with it to use them to the glory of God, to which end they were created; and that which is out of the truth, which tempts to murder, for that is the murderer which is out of the truth, and out of the light, will with the light be seen, judged, and condemned; but he who before did lift up and exalt, and the same will bring to despair; but learn of Christ the light, who is meek and lowly, and he is kept out and down, who is out of the light: but before this, he

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will tempt into the creatures, to get thy mind into the creatures, he who is from the light, and from the life, and so a devourer of them, and so out of the wisdom of them by which they were created; therefore, as I said before, wait in the light which comes from Christ the life, that with it you may come to receive refreshing from the Lord; and to know the wisdom of the creation, with which it must be used to the glory of the Creator. So having a light from him by whom the world was made, to whom all power in heaven and earth is given; wait in the light, from him to receive power, which brings out of the world’s lusts and defilements,* which the light which cometh from him will show you all the temptations to the creatures, or obeying the will of him that is out of the truth, but you will come to know the right use of the creatures, waiting in the light; so wait for power from the Lord in the light (which shows you all temptations,) which comes from the Lord, for power to stand against all temptations; and so that all may be condemned by the light, that is contrary to it; and so you may come to witness the leaven that leavens into the new lump, and see him that makes intercession, who is able to save to the utmost;† and so with the light you may see there is no temptation you are taken with, but which is common to man. So if you mind the light, and in it stand, you will see the Lord giving issue, whereby you will find deliverance standing in the light, which comes from the word, which is a fire, and a hammer, and a sword,‡ which beats down that which is contrary to the truth, divides and burns up, but keeping the word, the temptations will not come nigh, but the word of reconciliation be witnessed, and the word of faith which makes clean, and purifies, and sanctifies; where the old garment is put off, and the knowledge in the flesh denied, and the knowing in the life, in the spirit, where nothing comes to reign but life and power, where all is overturned, and with the power of the Lord comprehended, the dread and life of the living God, to whom be all honour and glory for ever.

* John 9. 51. † Matt. 13. 33. Heb. 7. 25. 1 Cor. 10. 13. ‡ Jer. 33. 29. 2. Cor. 5. 10.
A MEASURING RULE

CONCERNING LIBERTY AND PERSECUTION.

And who have been the Persecutors, and who have been the Sufferers from the Beginning.—By G. F.

Christians should love one another, that is the command of Christ, and is a mark by which they are known to be his disciples. Secondly, they should love their very enemies; and by this they differ from the Jews and heathens, and all other people.

Now as for the late act concerning the people of God called Quakers, there is no penalty laid upon any man for the not breaking up of their meetings, or not putting the oath to them; therefore it will try and manifest what spirit men are of, and that which is in people will be made manifest now, because the act is left to the executor of it, without any penalty: which act, had it been in the days of the apostles, would have taken hold of Christ and his apostles, for he had twelve that often met together; and by this he might have but three, for if there were five, it had been in the transgression, who also had seventy disciples more. Now I say, if it had been in the days of Christ, it would have taken hold of him and his disciples. Would Christ (and his disciples,) the wisdom of God, do you think, have obeyed this act, and not met with his disciples? or if the Jews should have made laws to limit him but to four, do you think that Christ the wisdom of God would have obeyed it, or his disciples? And also, Christ said to his disciples, “that they should wait together at Jerusalem, and not depart;” and they did meet together, and you know that their meetings were different from the Jews and heathen; and they were to wait together at Jerusalem until they received power from on high, before they were to go to gather the churches: and this was according to the wisdom of God; which if the Jews had spoken to them that they should not meet, do you think the disciples would have obeyed them, or the command of Christ? And when the apostles had gathered churches out of the Jews and the Gentiles, they settled them, to whom they wrote their epistles, and built up one another in the holy faith, and not to forsake the assembling of themselves together: for if we sin wilfully after we have received the knowledge of the truth, then consider what is to be looked for: [so now mark,] if the Jews or the heathens, out of whom the Hebrews, the Galatians, the Colossians, the Thessalonians, and the Corinthians were gathered into several churches; if the heathens and Jews had made laws against them, that they should
not meet saving four, do you think they would have obeyed it? Therefore consider of these things, and do as you would be done by, that is the law and the prophets: did not many suffer in the ten persecutions for meeting together, before there was a pope? And hath not many suffered for meeting together, by the papists since; as look through the book of martyrs, how they suffered by the papists, and they called them conventicles; and also in the times of the martyrs' sufferings in the ten persecutions, and since the ten persecutions, did they not make laws they should not meet? and did they not call them conventicles? and yet did they not meet in barns or houses, woods and fields? as you may read in the book of martyrs. Were these martyrs disobedient in the ten persecutions, and since to the papists, in which so many thousands suffered for meeting together, for not paying tythes, and for not swearing, and not yielding to their principles and practice, that persecuted them? was it evil in them that persecuted them? And is it good now in you that makes us suffer for the same things? so are the martyrs, and persecutors, and you one, or the martyrs and we one, who have suffered all along? whether they have not the nature of the heathen that makes to suffer, and not the nature of the apostles? Likewise, have not many suffered here, as we now, for meeting together, and not swearing now in these days? As consider, in Oliver's days above three thousand suffered imprisonment, and some to death, who suffered for not swearing, and for conscience sake, as many of the martyrs in the time of the ten persecutions did, and by the papists as we do now.

Therefore, consider these things, for it is Christ's command that we do obey, and the apostles' doctrine, which saith, "swear not at all:" consider now, would not they in the ten persecutions, and the papists, have punished Christ for preaching this doctrine, and made him to suffer, (as we do now that own it,) who saith, "swear not at all, but let your yea be yea, and your nay, nay," &c. and the apostles for holding it forth; for we do not these things in contempt or rebellion to any man; for our love and tenderness is, that all magistrates and people would live in God's fear, and receive his wisdom, by which all things were made and created, that by that they might be ordered to God's glory, and order that which God hath given them under their hands, to his honour, that to God they may be a blessing in their generation.

And consider, Daniel and the three children met, and disobeyed the king's command; and Mordecai, who would not bow, disobeyed the king's command; and the midwives disobeyed Pharaoh's command for not putting the children to death: and the woman who had seven sons which suffered by the king's law, because they would not eat swine's flesh; and one of her sons spake to his mother, "I will not obey the king's command, I will obey the law of Moses, which our forefathers
obeyed." And Daniel disobeyed Darius's command, which was, that Daniel should not pray; and he prayed, and did not obey his command. And the apostles disobeyed the high priest's and council's command, when they charged them that they should speak no more in that name: yet in the thing that is good, just and righteous, the righteous always have been, and are ever subject to every ordinance of man for the Lord's sake, to such as were for the punishment of evildoers, and for the praise of them that do well, that they might live a godly and peaceable life; [mark,] a peaceable life; for this cause they both prayed, and paid tribute, not that they should bring them into an ungodly life, and unpeaceable, for to that end were the higher powers ordained over the ungodly, that went into the ungodly and unpeaceable life, for the ungodly are unpeaceable, and this is for the praise of them that do well; for the law was made for transgressors, and not for the righteous. So they that be in the higher power are to distinguish the precious from the vile; for not doing so, the prophet often cried against them; and when they turned against the righteous, peaceable, and godly, then is the saying known which the scripture speaks of, "what shall separate us from the love of God? shall principalities, or powers, or thrones, or dominions?" Shewing, that there are principalities and powers that would separate from the love of God which they had in Christ Jesus, and that is from a godly and peaceable life; and so there is a distinction, to be subject to that which punisheth the evil, and there is a suffering by that which would separate from the love of God: now that which would separate, turns the sword backwards against the righteous; and persecutors were always blind, and could never see, but run upon their friends instead of their foes: and therefore, these things consider and distinguish. God let Adam have liberty in the earth, into which he was driven when he disobeyed his command; and God let Cain have liberty in the earth, after he had killed his brother about religion: and God let wild Ishmael have liberty in the wilderness, after he was put out of Abraham's family, the father of the faithful; and the serpent had his liberty to feed upon the dust of the earth. Now I say, consider, who are they who would not have Christ the just to live upon the earth; were not they them that Christ called serpents, the Jews, the great professors? It was not God's mind that people should be out of the earth: God let Adam and Eve have liberty in the earth, after they had transgressed, though they were not to have liberty in the garden. And Ishmael, though he had not liberty in Abraham's family, yet he had liberty in the wilderness. And Cain, though he had not liberty in the presence of God, yet he had liberty to be a wanderer in the land of Nod. Therefore consider what mind that is that would not let men have liberty in the earth, though he be not of your assembly, yet he should have liberty in
the earth. Therefore consider whether it be the mind of God, or against
it, yea or nay, though the just comes over all these things, and are re-
deemed from the earth.

And if we must not meet together, how must we stir up one another,
and edify one another, and provoke one another unto love, and to good
works, if we must not meet together to speak one to another. 'Consider
this with understanding.'

The world saith, "kiss the book," the book saith, "kiss the Son lest
he be angry;" and the Son saith, "swear not at all, but keep to yea
and nay in all your communications; for whatsoever is more than this,
comes of evil."

The world saith, "lay your hand on the book;" the book saith,
"handle the word;" and the word saith, "handle not the traditions,
inventions, nor the rudiments of the world;" "and this is my beloved
Son, hear ye him," saith God, "who is the life, and the truth, and the
light, and the way to God," who saith, "swear not at all."

Therefore, cumber not the ground, you adulterers, cumber not the
earth, you drunkards, cumber not the ground, you swearers, cumber not
the ground, you proud, vain persons, cumber not the earth, you earth-
worms, covetous persons, cumber not the ground, you oppressors and
exactors, and grinders of the poor, cumber not the ground, thou persec-
cutor of the children of the Most High, cumber not the ground, ye rich
gluttons, cumber not the earth, you idle persons, that live in fulness of
pleasure, and abundance of idleness, as the stalled ox, so as he lieth in
the mire and the dirt; and as the full-fed horse that must be breathed,
with pleasure and sports, and your games of all sorts, and call it recre-
ation for your idleness, out of the service of the Lord; for thou who
art so full, thou needest not work thyself down by pleasures, nor go to
pleasures to get thee a stomach; if thou wilt work it down with labour;
work and chastity keeps all sweet, and labouring in the fear of the
Lord.

Cain, the first birth, a persecutor, the first birth, a false worshipper;
and Cain, the first birth, that false worshipper, turned, and turneth
against Abel; and Cain, the first birth, out of his stock came up the false
worshipper, who was the inventor of harps and organs.

Nimrod's stock, false worshippers, and out of Ham's stock, he came,
whose spirit was not covered with truth, but with that which was from
the truth; and so that spirit which runs from the truth, is not like Shem
nor Japhet, and such worship not God in the spirit.

And they of the old world, that went from the spirit of the Lord, and
grieved his spirit, they could not worship God in the spirit.

And the Philistines grieved the spirit of the Lord, and they were the
persecutors, and they turned against the just.

And the Sodomites were the persecutors of the just, and the Sodom-
ites were such as lived in abundance of idleness and fulness, and those that were idle and full persecuted the righteous and the just, and the true worshippers; and they that did, and do so, are the false worshippers.

And Ishmael and his stock, the first birth, who scoffed at the just, and turneth against the just, a persecutor, and so are all wild men now.

And Esau, the first birth, the profane person, a false worshipper, a persecutor of Jacob, as many Esau's now, persecute them whom God loveth, who hate the first birth, (being persecutors, profane, false worshippers,) whom God loveth not.

And the Egyptians were, and are persecutors, and of the first birth.

And Balaam was a persecutor of the just, and Balaam loved the wages of unrighteousness; and such Balaams are now the lovers of the wages of unrighteousness, and the persecutors.

And the Jews that professed the law, the words of God, and did live out of the life of the law of God, such did and do persecute the just; and such professors were always, and now are persecutors.

And always such as preached for hire, and divined for money, and taught for filthy lucre, and such shepherds, bishops and priests, that taught for the fleece and the wool, and for handfuls of barley, and for pieces of bread, and were covetous; such were and are persecutors, and false worshippers, and persecutors of the just and the true worshippers of God in the spirit, and they that did so, grieved it.

And the scribes, pharisees and chief priests, that had the prophets' and the saints' words, and were not in the life of the law, and the prophets, and saints, and yet did profess their words, such did and do persecute the just, them that be in the life of the saints.

And also, likewise, all christians that do profess the prophets', and Christ's, and the apostles', and Moses', and the saints' words, and are out of their life and spirit, are the false worshippers, and are the persecutors of the just, and that is the end of all the profession without the life and the spirit of God that the saints dwell and walk in, who are the true worshippers of God in the spirit and truth; and such as are led by the spirit of God, they are the sons of God; and the false worshippers are such as grieve the spirit of God, and yet will get the saints' words, and the sheep's clothing, and not live in their life.

The first birth liveth in the kingdom of the world, in strife, a persecutor: the first birth is a birth of strife, and the second birth is heir of the kingdom of the Lord; and the fruits of this birth is love, &c. therefore come out of the first birth, to the second.

Cain, Ham, Nimrod, Ishmael, Esau, Balaam, Sodomites, Philistines, pharisees, chief priests, Babylon; were not these envious, wild, profane, idle, covetous, oppressors, persecutors, false worshippers? and so you that be of the same nature, and of the same birth, was it not, and is it
not the first birth? if it be so, know your own kindred, and come out of this kindred.

Scoffers, scorers, mockers, reproachers, revilers, brawlers, railers, envious men, do you profess God and Christ? these be all evil weeds, and cumbers God's ground. The Babylonians were and are persecutors of the just, and the true worshippers of God; and the Babylonians build up, and throw down, who be out of the standing power, life and spirit of God, which the apostles and we are in; and so are not upon the rock Christ Jesus, upon which we are, that changeth not. G. F.
TO ALL RULERS OF FAMILIES,

Of what sort soever, herein concerned.—By G. F.

I. To all rulers of families of what sort soever, who have an authority and command of children and servants, and who should train them up in the fear of God, and in modesty, civility, sobriety, and subjection, and gravity; but on the contrary, the unchristian-like is manifest, and discovers itself, and shews itself forth unto all people; for look upon yourselves and children, how wild and wicked they be, vain, proud, and a multitude of unsavoury words, and almost continually it hath been the practice of your servants and children to come to the elect people of God, in scorn called Quakers, to their meetings, and houses, scoffing, and scorning, and mocking, with all manner of slanderous expressions they can invent, casting upon the same people; and do abuse them with their tongues, and casting mire and dirt, and stones at their windows; which if you had either modesty, or gravity, or good neighbourhood, you would be ashamed to see your children do such things, or hear of it, which many times have been said before several of you, and thus you act contrary to christianity, in which lies virtue, and also have cast the law of God behind your backs, which is to do unto another as you would be done unto; and what would you have us to mock and scoff, and throw dirt at you, as you go to your meetings, and throw stones at you in your meetings, and break your windows? would you say this was good neighbourhood, or good christianity? or is it observing the law to do unto another as you would be done unto? and so by this do not you see that your young people are not trained up in soberness? for many old people have encouraged youth and young people into the same actions, which shews gravity is lost, but old people should be grave, and old people moderate, and young sober, and temperate.

II. And also all ye masters of colleges and schools, of what sort soever, do you not shame to hear of the abuses of your scholars? have not you been often told of it, and it laid before you? should you not teach your scholars civility and manners? doth not evil words corrupt good manners? and is this breeding and manners, for your scholars to come to sober and civil peoples' houses, and break their windows, and throw dirt at civil people, and throw dirt and stones among them, when they are met together to wait upon the Lord, and mock, and scoff, and reproach, and revile, and slander with the slanderous tongue all manner of slanders they can invent? would you be so served yourselves, and so done by?
do you either train up your children in the fear of God, or law, or gospel? are not you ashamed of these things? or do you call this neighbourly? or are you not ashamed to look your neighbours in the face? surely gravity, modesty, civility, sobriety, and the training up children in the fear of God is lost amongst you; and doth not this shame christianity to all forms; for many of the heathen have not been so bad towards us.

III. All ye heads of colleges, do you not shame, are you not ashamed to see your scholars, or hear of their rudeness, and of their unvirtuousness, and of their unsoberness, and ungraciousness, and of their immodeity in their carriage towards the sober people of God, in scorn called Quakers amongst you? have not your young scholars torn their clothes and knocked them down in their channels, and shed their blood in the streets upon your pavements, and torn their clothes off their backs, and thrown dirt and stones and muck amongst them, and upon them, and broken their windows, and forms where they sat, and leapt amongst them, and bruised them, and beat them, with the same things that they broke off their forms, and brought drink and threw it in the faces of them that met in the fear of God, and ask for bases, women, and wenches; are these the two fountains and eyes of the nation, and the two well-springs of learning, and the two famous universities of the land? oh do not these actions shame modesty, and christianity? are these fit to be ministers, and trained up ministers of Christ, amongst whom is no better government? for it is not a few that have come, but sometimes by many scores they have showed these many abuses in and at our meetings: doth not this show impiety, and doth not this manifest the orders and the governors, and the masters and heads of colleges not to be grave themselves? seeing their young men are not sober, manifest the old are not grave, who should train up the young to be sober and temperate; for where is sobriety, and temperance, and modesty, and civility, and gentleness, and meekness, and holiness, and righteousness, which beautifies a people amongst you? for would you be so served yourselves, for any other people to come and mock, and reproach, and throw stones and dirt amongst you in your meetings? would you call this manners, breeding and gravity? doth not these actions shame both master and scholars, and dishonour virtue, breeding, and manners, and render to all strangers the uncivility of their schools? for more gravity have we found among the heathen, than these two eyes of the nation, which have not the name of piety, whose actions declare against it; therefore, amend.

IV. And all ye ministers and overseers, do you not shame to see your people so rude, so light and so vain, and so immodest, and so intemperate, what drunkenness, and what swearing and profaneness is amongst you? is it not like Sodom, and people more like Egyptians than christians? Vol. IV.—40
and wolves and Philistines than sheep? Therefore, consider what account you will give to the Judge of all, who will reward every man according to his works and doings; therefore, where is modesty amongst you? where is sobriety? do not your young men want gravity, and your young women shamefacedness, and sobriety? have not you teachers lost both the example and pattern, which should have been showed forth unto people? look among your people, is not good breeding almost lost, and good manners corrupted by evil words, and that people neither walk according to law nor gospel? for if they walk according to the law, then you would do unto all men, as you would they should do unto you: and if they did walk according to the gospel, then they would love enemies; is this loving enemies, to stone, mock, beat and slander the people of God, who be peaceably met together to worship God? would you be so served yourselves? would you have others do so unto you? do you to others as you would have others do to you? do you either observe law or gospel? therefore, all rulers of families, schoolmasters, and mistresses, and masters of colleges, and governors, and teachers, and magistrates, and all people, do unto all men as you would they should do unto you; observe that rule of the law and the prophets, if you cannot obey the gospel, which is to love enemies, and love one another; if you cannot come so high as to a Christian's life, as to the gospel which is to love enemies, which love out of a pure heart is the end of the law, yet at least come to obey the law, which is to do as you would be done by.

Friends,—You have had a day of persecuting, of prisoning, of spoiling the goods of the people of God, denying the light, manifesting your works of darkness and deeds to be ever such that hated the light, and persecuted it, that the place for the (children) professors of light was your gaols, houses of correction, and stocks, and your whipping of such as walked in it; now what good hath all your profession done you, and your works, and what is it all come to? was not your zeal blind, and your worship in your wills, and your humility feigned, and your religion vain? doth it not now manifest, that now it is not worth standing to, and by?

Now that your church faith and directory is not worth taking up in the streets; may not all that pass by say, O how is the beautiful city fallen? and what is become of the wall and the doors? is not now your desolation come, and loss of your children? and doth not many of you gnaw your tongues for pain, and stand aloof, and cry, alas! alas! how is the great city fallen? and what howling is there among the merchants! and so manifest that you are turned with the dog to the vomit, and the sow into the mire that was washed? and was not you in your height as a sow that did rend, and as a dog that did bite? and was not
persecution always blind? and must ye not give an account for all the goods ye have spoiled, and all the evil deeds you have done, and for all the blood of the righteous ye have spilt, both by whippings, prisonings to death; as instance that innocent James Parnell, a saint, whose righteous blood lies upon you; besides many others, whose righteous blood hath long cried for vengeance, which is now coming on the heads of you, who are spattered with the blood of the righteous, and filled yourselves with the spoils of the innocent, yea many houses; is not the Lord coming upon the spoiler; and to rebuke the devourer; what havoc did you make a few years ago, when you were in the height and prime of your religion, whipping, stocking, prisoning, hauling up and down to your courts? hardly any could come nigh you, your pride was grown so high; and is not the Lord staining your pride, and laying your honour in the dust? and it will be well for you if you find a place for repentance, and come to see the way of peace, and it be not hid from your eyes; for the way you went on in, was not like to prosper, turning your sword backward against the righteous, and letting the evildoers have liberty till they got over you, so that the just hand of God is upon you, and you may say you had time, but did not prize it. Therefore, consider the days you have spent, and the deeds you have done, and evil ways you have walked in, and consider now if you can see yourselves where you are; and see if all your religion, and your worship, and profession was not a work of darkness; for now in a tempest and storm you dare not stand to it, it will not cover you: and so it was a religion for summer, when your sun did shine, when you had the club, staff, and bag; then every viper crept out; but now winter is come, none of you are seen in public; so your flight is in the winter; so you are not only apostatized from the apostles' doctrine and religion, but also from your own; and what may all men say of you? now you are manifest to open view.

From a friend of your everlasting souls, and ever was one that never turned his back nor cheek from your smiling, nor his hair away from your plucking it off, who have plucked and struck till you have tumbled yourselves into the ditch, for we thrust you not in; and if you have not enough, our backs are ready still, and we have yet a cow, and a little corn, and can give bread and drink to our enemies, if they want it; and also we have a pot, and platter, and a horse, and credit, who were so vilified by you, which you in your day thought to have taken all away.
SOME QUERIES

To all the Teachers and Professors of Christianity to answer.—By G. F.

Query I. Where did ever the christians in the primitive times set up dancing schools, and fencing schools, and send their youth to learn to dance and fence, as those called christians have done since the primitive times; let us see where such things were practised in the scriptures by the true christians?

Query II. Where was any instruments of music allowed of God to be invented and used by the Jews to themselves, but unto the Lord? indeed David used them as unto the Lord, and danced before the ark of the Lord: but what is the use and end of all the music and dancing in Christendom? was not the melody the true christians made, in their hearts to the Lord?

Query III. Where did the primitive christians invent plays and shows, as those called christians have done since the apostles’ days.

Query IV. Whether any of the Jews under the Old Testament ever invented plays and shows to get money by them, as those called christians do now? we desire you will produce your rule and example out of the Old or New Testament, among Jews or christians for these things.

Query V. Where did the Jews or christians in the apostles’ days set up or use bear-baitings, bull-baitings, cock-fightings, nine-pins and bowls, and cards and dice, and such like sports and games, as those called christians do now, to make themselves merry withal, and to spend their precious time away, and call it pastime, and rejoice, and stir up wantonness in people? show scripture for these things, seeing you profess it your rule; are not those that live wantonly upon earth, and in pleasure, dead while they live? are not those that rejoice, to rejoice in the Lord?

Query VI. Where did the christians in the apostles’ days make and use matches at foot-ball, and wrestling, and appoint horse-races, and hunting for pleasure, and such like, and so glory in their own strength, and abuse the creatures? are not these things contrary to the practice of the holy men, who rejoiced and gloried in the Lord? show us your rule in the holy scriptures for these things?

Query VII. Whether all these plays, games, shows, sports, and other vain exercises, countenanced in Christendom, do not spoil and corrupt youth, and men, and ruin them in person and estate?

And doth not Amos say, “wo to such that chant to the sound of the viol, and invent to themselves instruments of music, like David?” Amos 6.

George Fox.
TO ALL Sorts OF People IN CRISTENDOM.

O ve priests, is it not for you to preach to all people, Christ Jesus, the new covenant, how that in and by it all shall be taught of God from the greatest to the least? and is not this gospel? but instead of this you preach up war and strife among the people, and you war and strive with them for your backs, bellies, and mouth, and are never satisfied, spoiling and straining the goods of them that you do not preach to, and casting them in prisons that will not put into your mouths; and are not you in this unlike the gospel-ministers? and again, do not you preach up that men must have sin the term of their lives? and so are preachers up of sin, and not of Christ, who came "to take away sin, and to destroy the works of the devil, and to make men perfect;" and are not these traditions your own, and not the traditions of Christ and the apostles? as to sprinkle infants, and sign them with a cross, and that they must have god-fathers, and god-mothers: and do not you teach these traditions for doctrine among the people? and is not this your own tradition, to tell the people that the steeple-house is the church, which you teach for doctrine? and is not the steeple-house that you call the church, made of lime, wood, and stone? and will you make people believe that Christ shed his blood for lime, wood, and stone; and sanctify lime, wood, and stone; and that he is the head of lime, wood, and stone; and that Christ loveth lime, wood, and stone; and that in the midst of lime, wood, and stone, that Christ will sing praises; for Christ sanctifieth and loveth, and shed his blood for the church, which he is the head of; and the church is his body, and lime, wood, and stone, is not his body; and for you to say that lime, wood, and stone, is the church, the body of Christ, which the masons and carpenters have made; and is not this tradition, like as the heathen, that made an image of wood, stone, or other matter, and then said it was God, and worshipped it: for do not you worship the house, when you put off your hats when you go into it, and through it, when there is no service in it to God, as you do pretend? and is not this your own tradition, and not from Christ and the apostles, to make a trade of Christ's and the apostles' words, that suffered and died for speaking them freely, as they had received freely, and judged them false prophets that preached for lucre and made merchandise of the words? and is not this your own tradition, to make your ministers at schools, and they must serve there seven years before they must preach? and is not this like other tradesmen, that go by companies, that will suffer none to
set up their trade, but who hath served their apprenticeship, seven years? and in this tradition are not you gone from the ordination of God and Christ, in making ministers? who saith that "he will pour out his spirit upon all flesh, and his sons and daughters shall prophesy;" and the apostle saith, "that he was not made a minister of men, nor by men, and that which he received and ministered, "was not of man, nor from man, but from the Lord Christ." And is not all that you receive, from man, that is made of men? and do not you persecute them that will not receive it, and give you money for it, whereas the prophets and apostles did not sell that which they had received from God, for so much a year, a hundred pound, more or less, as they could get it, as you do; but it was not valued with money, or money-worth; and the prophet saith, "all should come freely, without money, and without price;" and Christ saith to all the true ministers of him and the gospel, "freely have you received, freely give." But tradesmen that have served an apprenticeship, and have not received freely, say, that they must not give freely, for it hath cost them money; and so the command of Christ and the prophets, and the practices of the apostles are laid aside like an old almanac.

See, hear the call of the patriarchs, prophets, and apostles: Abel was a keeper of sheep. God had regard to Abel's offering, because he was righteous; but to bloody and persecuting Cain's offering, (which was done in the custom and form, and not in the faith,) God had no regard. Gen. 4. 2. Abraham was to go from his father's house, and his country, and kindred, and so from their religion and worship. Gen. 12. Jacob and his twelve sons were shepherds, keepers of cattle; David, beloved of God, a prophet, he kept his father's sheep. 1 Sam. 17. 15. Gideon, the Lord called him when he was threshing wheat, by the wine-press, Judg. 6. 11. Elisha, called from the plough-tail, a prophet; and both Elijah and Elisha were persecuted by Jezebel. 1 Kings 19. 21. Amos, he was a prophet, a fig-gatherer, a herdsman. Amos 1. 12. Moses was a prophet, he was a keeper of sheep. Exod. 3. 12.

Peter and John, unlearned men, they were called from their nets when they were a-fishing. Matt. 4. 18. And James, and Andrew his brother, were called from mending their nets, to follow Christ, and they leaving their father, nets, and ship, went after Christ. Matt. 4. 12.

The wise men found Mary and Joseph, and Christ laid in the cratch, or manger, no room for him in the inn: Joseph a carpenter: Christ was called a carpenter, and a carpenter's son; you turn such into the stable, Luke 2. 16. Matthew was sitting at the receipt of custom, and Christ saw him, and said to him, "follow me," and he rose up and followed him; he was an evangelist. Matt. 9. 9.

Luke called, who was a physician, and became an evangelist, Col. 4. 14. Aquila, and Priscilla his wife, he was a craftsman, a tent-maker, and
they instructed Apollo. Acts 18. 24. Paul was a tent-maker, and wrought with Aquila and Priscilla, he being of the same trade. Acts 18. 3.

Christ and his disciples went into his own country, and preached in their synagogues, and his countrymen said, “from whence hath this man this wisdom? and is not this the carpenter, the son of Mary, and the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended in him.” Mark 6. 2, 3. And what were the rest of the twelve, and the seventy disciples? were not some of them tradesmen, that followed some callings? the Jews marvelled, saying, “how knoweth this man the scriptures, seeing that he never learned?” Jesus said, “my doctrine is not mine, but his that sent me; and if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7. 15, 16, 17.

Isaiah saith, “The spirit of the Lord is upon me, and the Lord hath anointed me, and sent me to preach good tidings unto the poor, and to bind up the broken-hearted, to preach liberty to the captives, and to them that are bound, the opening of the prison.”

And when did christians lose this commission of the prophet Isaiah, and that they should now take one another by the throat; and cast one another into prison; and bind and make captives; and to break, and not to bind up the broken? and is this your glad tidings, who say, that you have not the spirit as the apostles and prophets had? we do look upon all your teachers of Christendom by your fruits, as Christ hath taught us; and by your fruits we know you not to be as the apostles, but such as Christ spoke of in Matthew 24. as briars, thorns, thistles, and not fig-trees, and vine-trees; but hirelings, and covetous, greedy after lucre and rewards, and persecuting, which is forbidden by Christ and the apostles; for you have left the command of Christ and the apostles, which is to “love one another,” and to “love enemies;” and therefore as Christ said, “go not after them,” in Matthew 24. and the apostles saith, “we are to turn away from such,” as in 2 Tim. 3.

And is not this a tradition of your own, and not from Christ, and the prophets, and the apostles, to preach by the hour-glass, in a thing like a tub, on a soft cushion; and that when the hour-glass is out, to say, that the time is past neighbours? and is it not as much as to say, you have your measure, be gone? and did Christ, and the prophets, and the apostles do so? and had they so much a day, or a year for preaching by the hour-glass? or was the pulpit like unto yours, that you read of in scriptures; for could not about forty men stand upon it? read and see. Nehem. 8. 4.

What command have you, to persecute, or imprison any, concerning religion, or worship, from Christ, who hath all power given to him in heaven and earth? but is not Christ’s command to the contrary, <..>
you should "love one another," and "love enemies!" and so then, not to hate one another, and to hate enemies, as those called christians do this day? for did not God love the world, (which were enemies to him,) that he gave his only begotten Son into the world, that whosoever believed in him should not perish, but have everlasting life? and was not Christ's love manifested to the world, that when they were sinners and ungodly, Christ died for them? and if people have sinned in their judgment concerning religion, and are mistaken, hath Christ bidden you to persecute them for their sins' sake? which he died for, and tasted death for every man; and was manifest in the flesh to condemn sin in the flesh; and the promise is, that he will take away their sin, and he will destroy the devil and his works, which devil is the author of sin, and his work is sin? and so it is Christ's work to destroy sin, and the author of it, the devil, and not to destroy the creatures; and so he filleth the promise of God, "The seed of the woman shall bruise the serpent's head:" and so Christ is the way to God, who bringeth man and woman to God, destroying him and his works; that led man and woman from God, and kept man from God. And Christ commandeth you to "love one another," and to "love enemies," and rebuketh his disciples, which would have had fire to come down from heaven, to have destroyed them that were contrary-minded to them; and Christ said to them, "that he came not to destroy men's lives, but to save them," [mark this.] and Christ commandeth you in the scriptures, that you must let the wheat and the tares grow together till the harvest; and checketh those servants that would have gone to pluck up the tares, and saith, "lest they pluck up the wheat also." Let all that say they are christians mark this, and the words of Christ, how they obey them; and Christ saith, "that the harvest is the end of the world, and the angels are his reapers:" so let men and women fulfil the command of Christ, and love one another, and love enemies, and that will differ the christians from the pharisees and scribes: for Christ came to set at liberty the captive; and take notice of the sentence, that he will give to them that do not visit him, that is imprisoned in his members; and if they go into everlasting punishment that do not visit him in prison, where he is made manifest, what will become of them that cast him into prison; judge yourselves? for liberty is a natural right, and every natural creature would have its natural right, its liberty; and Christ gives liberty, and breaks the bonds asunder: and where the spirit of the Lord rules, there is liberty; but where it is quenched, there is the bondage, and not liberty, that bondage that causeth the whole creation to groan, which the creature waiteth to be delivered from, into the glorious liberty of the sons of God, by Christ: and all creatures in heaven and earth give him the glory and the honour, for he is worthy, who giveth liberty, and destroyeth and consumeth the man of sin.
What wages doth the Lord desire of you for his earth that he giveth to you teachers, and great men, and to all the sons of men, and all creatures, but that you give him the praises, and honour, and the thanks, and the glory; and not that you should spend the creatures upon your lusts, but to do good with them; you that have much, to them that have little; and so to honour God with your substance; for nothing brought you into the world, nor nothing you shall take out of the world, but leave all creatures behind you as you found them, which God hath given to serve all nations, and generations; and so that you have food and raiment, therewith be content, which is the apostles’ rule, and an example to you all; and Christ’s command is, “that you should not take thought for to-morrow, for sufficient for the day is the evil thereof;” and he biddeth you to consider the lilies, how that they live without care and taking thought, and that one of them was beyond Solomon in all his glory; and that ye should be beyond them, and above them; for so did God make man before he fell, and set him above all the works of his hands, before he fell; and so he is in the restoration by Christ again, though in the fall he is in the captivity under the creatures?

And what command have you from Christ and the apostles, that are called christians, to judge one another, and persecute one another about meats, clothes; as white-coats, and black-coats, and days? doth not the apostle command you to the contrary; and say, that you should not judge one another about such things; and tells you, that the kingdom of heaven standeth not in such things, but in righteousness, peace, and joy in the Holy Ghost? and do you judge and persecute one another, about such things, that the kingdom of God standeth not in, and leave the righteousness, and faith, and joy in the Holy Ghost? and doth not the apostle say to you, “that meat is for the belly, and the belly is for the meat, and God will destroy both?” and so are not clothes for the body? and doth not Christ tell you, “that which goeth into the mouth and belly doth not defile a man, but the wickedness, that which cometh out of his heart, defileth the man?” and would not, or did not the pharisees and scribes, and chief priests persecute Christ and his apostles, for not observing their days, and their traditions? and did not Christ tell them, “that he was Lord of the Sabbath,” and how that they had left the commandment of God, and taught their own traditions for doctrine? and hath not Christ-tendom done the same, left the commands of Christ and the apostles, and taught their own traditions for doctrine, which they have not received from Christ, nor the apostles; and if men do not observe them, they are judged and persecuted, and imprisoned, and their goods spoiled?

I. Is not this your own tradition, and not from Christ and the apostles, to persecute one another about religion and worship? for doth not the apostles say, “who art thou that judgeth another man’s servant?” for

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they must all stand and fall to their own master, and every one must give an account to God.

II. And is not this your own tradition to persecute one another about days, and meats, and clothes, and outward things, which the kingdom of God stands not in? for doth not the apostle tell you, "let every one be fully persuaded in his own mind!" and here have not you left his commandment, and have followed your own traditions?

III. And is not this your own tradition and commandment, to set up a forced maintenance, and tythes, for a christian ministry, whether they preach to them or no? for, is not Christ's command to the gospel ministers, "freely you have received, freely give; and take no thought, &c. And go ye into all nations and preach the gospel!" and did not they obey his command? and will these ministers now-a-days, that are placed and settled in great benefices and means, leave their means and benefice, and go into all nations and preach the gospel? nay, are not they taking thought for themselves, and their families, like the heathen; and they will have no call now from God, except it be to a larger benefice? and when was the commission of Christ changed?

IV. And is not this your own tradition, who will suffer none to preach but yourselves, and if any do, they come under your judgment, and are persecuted as deceivers, though they be truer than yourselves; and do speak freely, as Christ commandeth, having received freely? and so are these ministers ever like to convert either Jew or heathen, that will not go out of their parishes except it be to a larger; and will neither obey the command of Christ themselves, nor suffer others that would?

V. And is not this your tradition and custom, and not Christ's and the apostles, for christians to use carnal weapons in their warfare to heaven, and about worship and religion, seeing that the apostles said, "that the weapons of their warfare were not carnal, but spiritual," and that the spirit and the flesh strived and warred one with another? and so, hath not the spirit his weapons spiritual, which he warreth withal? and the flesh his carnal weapons, that he warreth withal, for his worship and religion? and are not such carnal, and in the flesh? and can they please God? and the apostle saith, "that they were to stop the mouths of gain-sayers, in the convincing of them;" but the casting into prison, or persecuting people concerning religion, will not stop their mouths, nor convince them; and this was not the apostles' custom, or Christ's, but the heathen, and the Jews.

VI. And is not this your own custom or tradition, that such must preach that be covetous, and strikers, and hirelings, when Christ telleth you, "that a hireling will flee, and leave the flock;" and the apostle telleth you, "that the ministers must not be strikers, nor covetous, nor given to
filthy lucre:” so mark your own custom, and mind the apostles’ words, and obey them.

VII. And is not this your own tradition and custom, to make your ministers by the will of men, when the apostle saith, “that he was made a minister of Christ, not of men, nor by men, but by the will of God;” neither had he “received it of men, but by the revelation of Jesus Christ?” and so receiving of men for money, and selling it again for money; is not this your own tradition and custom, and not from Christ, (and the apostles,) who said, “freely ye have received, freely give?” and the apostle saith, “that they did not make merchandize of the word of God, neither did they teach for filthy lucre.”

Christendom hath not been rightly planted, nor the same planters as the apostles were, and so not by the same power and spirit that the apostles were in; but they have been planted by men’s wills, and the sword and club; and converted by such as say they have not the same power and spirit the apostles had; and so one planteth, and another plucketh up: but you that are planted by the same power and spirit as the apostles were in, live in the mortified life.

And you that be Jews in spirit, give yourselves to the reading of the law of Jesus, whom he hath made kings and priests: as the kings and priests were to give themselves to the reading of it, that they might inform the people to practise it, that the blessing of God might come upon them, and not the wrath; and so you must do the law of Jesus.

All people every where are to break down the imaginations of their hearts, and the evil of their earthly mind, and their wisdom, and their knowledge, and understanding, and all the images and idols of their hearts, by the spirit that God hath given them, that they may offer to the Lord a sacrifice and an offering in his temple: the Jews in the spirit are beyond and higher than all the outward Jews in the flesh, and their outward offerings in their temples, and the offerings of the Jews in spirit, put down all the outward Jews’ offerings that be outwards, to do that which is inward: and the Jews outward, eat of their outward offerings in the temple; and so Jews in the spirit do eat of their offering, Christ, in their temple, and of their sacrifices, and then they praise God in their temple. And the outward Jews’ lamps always do burn in their temples, and never go out; and they were to dress their lamps in their temple; and as the Jews in the spirit their lamps are never to go out, but always to burn in their temple; and they are to trim and dress them, and so they come to be a royal priesthood, always attending in the service of the Lord in the temple, morning and evening, offering in the spirit the Lamb without blemish in the temple: and so the Jews in the spirit, morning and evening offering in the Lamb’s spirit, and in their temple, who is without blemish, and at all times they must offer in him.
And there were priests to eat of the show-bread in the temple, and the show-bread was always to be in the temple on the table; and so the Jews in the spirit are always to have their bread in their temple, to eat of it; and ye are a spiritual household, and a royal priesthood to God. And the incense and sweet odours were to burn in the Jews' temple; and so the Jews in the spirit are always to have the incense and sweet odours to burn in their temple. And the Jews in the flesh were not to touch any thing, nor eat any thing that was unclean; no more are the Jews in the spirit to touch or handle, or eat any thing that is unclean; but to handle Christ, and feed upon him, who is pure, and holy, and clean, who is the bread of life. And the Jews outward were not to follow and feed upon any offering but their own; and so the Jews in the spirit are to follow no offering but Christ, and feed upon him who is their own.

First, the wicked and the deceivers, robbers and false prophets, and seducers do remove the land-marks of the righteous and just, and then they make all their replenished places like a wilderness, and then cometh up the power of the dragon, which begetteth and breedeth serpents, and vipers, and all the unclean beasts, and so make the world like a wilderness; and when the land-mark of the just and righteous they have removed, then truth, justice, righteousness, and equity have no place among them, then he deceives, and setteth up his own ways, and hateth all them that will not obey him.

The Jews outward in their appointed feasts praised the Lord with the outward trumpets; and so the Jews in spirit, at their feasts in their temple, in their feeding upon the bread of life, lift up their trumpets, their spirits, in praising the Lord God.

Now all that you call Christendom do believe that Christ is come, and is risen, and that Jesus is Christ the Son of God; so that now they are all to receive him, and to walk in him, and abide in him; but you that do profess the scriptures of Christ, that he is come, that which the saints professed and lived in; as the Jews did profess Moses and the prophets, and God, and that Christ was to come, but they denied the life, as you do, and lived not in it, neither do you; but are disputing about the words, and deny the life and spirit of Christ, the prophets and apostles, and that is the cause that you are not in fellowship and unity, one with another, but all on heaps.

And the Jew outward, he was not to touch the dead, nor to feed on that that died of itself, for it made him unclean by the law of God. And so the Jew inward in the spirit is not to touch the dead, nor feed on that which dieth of itself, but on Christ.

And the Jews under the law, did not take tythes of fish, and of swine, and of fowls: did they offer up these in their offering a sacrifice to the
Lord? where was there any swine, or horses, or fish, of any sort, offered upon the altar in the temple by the priests? was not the swine an abomination to the Lord, and to the priests? but do not the priests now take that abominable offering, who are in the abomination? and where did the priests under the law take tythe-rabbits? were they to be sacrificed upon the altar for an offering? for the rabbits, foals, and the swine were not to be offered, but they were to be an abomination to them.

And whereas you call christians lay-people, you that be ministers, and in some office, and under some vow or oath; is not this contrary to the apostles, who called the believing christians saints, and spiritual? and are not all the true believers of the church, such as are passed from death to life, and such as are born of God? and the apostle Paul when he writes to the old Romans, he doth not call them lay-people, as the Romans call christians now; but Paul called them, "beloved of God called to be saints," and that they were called of Christ Jesus; read Romans the first, and see whether he called the Romans lay-people. And Paul when he writeth to the church of the Corinthians, he called them saints by calling, and the church of God, and he doth not call them lay-people. And also the Galatians, the church that was there, he calleth them brethren, and not lay-people. And Paul, when he wrote to the Ephesians, he calleth them saints, and not lay-people. And when Paul and Timotheus wrote to the Philippians, to the saints, bishops, and deacons, they do not say, to the bishops, deacons, and lay-people. And when Paul and Silvanus, and Timothy wrote to the Thessalonians, they said to them, "that their church was in God, the Father of Christ," and called them beloved brethren, and not lay-people. And James in his epistle, said that they were brethren. And Peter in his epistle, doth not call them lay-people, but such as "have obtained the like precious faith, and beloved." And John in his epistle calleth them babes, elect, dearly beloved, and not lay-people; neither doth Jude in his epistle call them lay-people, but called and sanctified of God the Father.

Christ saith, "Go ye into all nations, and teach, baptising them in the name of the Father, Son, and Holy Ghost; but the priests and papists will hardly go any further to preach and baptize than their own parishes, where they are sure of great livings, which they have agreed for.

And do you hold by tradition from Christ and the apostles, that the pope must wear a triple crown? and is not this the glory of the world, and not from either Christ or the apostles, who were not of the world? and did Timothy, or Titus, or Peter, or any of the apostles wear a triple crown of gold on their heads? was not Christ's crown that they made him, of thorns?

And you ministers of Christendom, because that you are not in the faith that works by love, nor in the universal love of God, therefore you
cannot build up Christendom in the love of God, nor in the holy faith that works by love, for love edifies, and buildeth up; but your faith is a dead one, and the fruits of it are wrath, and strife, and envy, and tearing one another to pieces with persecution; which persecution was always blind, and the blind leadeth the blind into the ditch: so you are out of the catholic faith, and the catholic church, and the catholic love, fellowship, and worship, and catholic gospel, which is everlasting: for catholic is universal.

In the time of the law, they were not to touch the dead, if they did they were unclean; which is a figure to them that be in the living gospel, which is immortal, they are not to touch the dead ways, doctrines, nor the dead flesh and bodies of sinful flesh; but to touch Christ and his flesh. And therefore, touch nothing that is unclean, but the living and the clean; the earth is corrupted with the dead bodies, and the flesh thereof maketh it to stink, the living smell it.

Christ is the altar that all offer upon, that offer up to God: which altar is in the temple, and Christ is the way to God; and such as quench the spirit in themselves, and others, and not suffer it to arise, are such as watch the sepulchre of Christ, and are afraid that Christ should arise.

Drunkenness, whoring, and swearing, which are the works of sin, this is the way to hell if you continue therein; and hell gapes, the grave openeth her mouth; and death and destruction talk of the name of God, and the horse-leech, that is bred in the waters, crieth, give, give.

You drink healths, but drunkenness and whoredom, are out of the fear of God, and destroy the health of the body, mind and soul: you bless, but a profane life denieth salvation, the blessed state. "Lord thy children love thy light," but the children of darkness tread it and them under their feet.

You fast, pray, and preach, and talk of God and Christ, and scriptures; but the Lord will require all your debts that you are run into, for you are gone beyond your bounds, and so into drunkenness, swearing, cursing, pride, covetousness, oppression, (and not to do justly to all men,) and to live in malice, strife, and envy, which be the works of darkness, and destroy, and raven, and pluck down to pieces; but love edifieth and buildeth up.

There is but one shepherd, and one fold, and the sheep know the shepherd's voice, and follow him, and he giveth them life eternal; and they are all led by the spirit of God, and are the sons of God; and they have the spirit of Christ, and they are his; and whether they sleep or die, or eat or drink, they are Christ's, for he died for them, and hath purchased them with his blood: and therefore, they are not their own, but Christ's; and so they are to glorify him in and with their bodies,
souls, and spirits, which are his. But in the world there is a multitude of shepherds, and they have their several flocks and folds; and the shepherds fall out with themselves, and with their flocks about victuals, clothes, days and times; and one while, one shepherd getteth the flock, and another while, another shepherd getteth the flock; and by these doings the flocks are almost plucked to pieces by the hireling shepherds, which leave the sheep in time of persecution, when they have gotten all the wool they can off their backs, because the sheep were not their own; and when one leaveth the flock, then another taketh them, and bringing them into his way, from the way that the other led them in, that is fled from them; and then if the second shepherd leave them, and a third take them, he bringeth them into his way, from the second. And thus the sheep are tossed up and down, and starved; and every shepherd sheareth the sheep, and plucketh the wool off their backs. But Christ layeth down his life for his sheep, and abideth with them, in all their troubles, and persecutions, and sufferings, he suffereth, and is persecuted in his flock of sheep, when the hireling fleeth because he is a hireling, and careth not for the sheep, for they are none of his own. And you may see as many flocks as there are in the world, there are so many shepherds knowing of them, and keeping them in the world, which the devil hath made a wilderness, and a desolate place, among whom it is always winter to the elect: we that are taught of Christ, and know his voice, and follow him, Christ is to us, both in life and death, advantage.

The burnt-offering was to burn all the night until the morning on the altar, and the offerings made by fire, whosoever toucheth them must be holy. Levit. 5. Every true christian must read the substance of this within him.

A yoke you have laid upon christians and Christendom, which our forefathers threw off, and would never bear, neither would, nor will they that be of their seed, all your inventions, images, representations, relics, images of God, and Christ, apostles, saints, and prophets, and images of things in heaven, and in the earth; and the observing of Christ's, and the apostles', and saints' days, which burthen you lay on people, which Christ and the apostles did not, which were our forefathers.

And you force maintenance from people to your ministers, and so make the gospel chargeable, and so are become burthensome to the people, and troublesome, and this is not the gospel-way that our forefathers went in. And them that will not give you maintenance, you cast them into prison for means, which was not the way of the apostles, and there do keep many until they do die in prison, and such as you do not preach to; and this is not glad tidings of peace of the gospel, but war, and strife, and trouble; and this burthen you lay upon us, which our forefathers,
the apostles did not do; for they were not chargeable, but kept the
gospel without charge, and did not make merchandize of the word.
And Christ saith, "freely you have received, freely give;" and "every
one that thirsteth, come freely, without money, and without price."
And also all your persecuting about religion, and worship, and church,
and faith, and for matters of conscience towards God; and your invent-
ing tortures, and racks, to imprison and torture people that do not con-
form to your way; this was not the way of the apostles, nor Christ; and
so you may see that you have lost the power that Christ and the apostles
were in.

Rev. 2. 10. "Ten days the devil shall cast you into prison, that you
may be tried," which is ten years. Rev. 11. "Five months the torment-
ors were to torment the people," which is one hundred and fifty years.
Rev. 12. 6. The woman, the true church, she fled into the wilderness when
she was persecuted by the dragon, and there she was to remain, and to
be fed of God twelve hundred and sixty days, so many years; and then
the false church got up (called the whore,) on the beast, which the
dragon, the devil gave his power to, who had power over all nations,
kindreds, tongues, and people, and they worshipped the beast both small
and great, all that had not their names written in the book of life: and
that beast he was to continue forty-two months, which is twelve hundred
and sixty days, so many years. Rev. 13. Rev. 16. 19. The great city
fell, and was divided into three parts, and did not the Turk get one part,
and the protestants another, the pope another? which city is the great
whore, the false church; and the cry was, "come out of her, my people,
lest you be partakers of her plagues:" for plague, sorrow, and mourning
were to come upon the whore, and loss of children.

The promises of God are all fulfilled in the seed Christ, and all the
promises are fulfilled to the wicked seed, in the woes and plagues, in
judgment to the wicked seed, which was the first birth of death spoken
of in the scriptures.

What is it that people look at so much? is it not at some lie and jests
that be vain, or at old stories, and at vain light tricks, which the light
airy spirit hath done, which stirs up the light spirit in others to laughter;
and so vanity beginneth vanity, and lightness beginneth lightness, and
such work the light airy spirit doth, to pass away his time, and with
plays, and shows, games, and sports, and light vain talk, among whom
seriousness and soberness hath no place.

G. F.
GOSPEL LIBERTY,

AND THE ROYAL LAW OF LOVE.

From Christ Jesus, who hath all Power in Heaven and Earth given unto him; set above Artaxerxes, and Nebuchadnezzar's Law and Commands; and above the Medes and Persians, and Darius's Decrees; being a Plain and Full Testimony against Persecutions for tender consciences sake.—By G. F.

Christ Jesus saith, “all power in heaven and earth is given unto me.” Matt. 28. And when Christ sent messengers into a village of the Samaritans, to make ready for him, and they did not receive him; and when his disciples James and John saw this, they said, “Lord, wilt thou that we command fire to come down from heaven, and consume them, as Elias did?” Mark, how Christ useth his power to his disciples, who were rebukeable; Christ turned himself about and rebuked them, and said, “ye know not what manner of spirit ye are of.” Here he lays and stops the revenge which was in his disciples against those that would not receive him, and told them, they did not know what spirit they were of: now, if his disciples did not know what spirit they were of, and were under the rebuke, that would have fire to come down from heaven to consume them that would not receive Christ; how doth all Christendom know what manner of spirits they are of, which has imprisoned, banished, and put to death so many about religion? Are they not all under the rebuke of Christ, and not knowing their own spirits? For Christ, who hath all power in heaven and earth, saith, that the rebuke is to such, whose actions be done out of his power, “that the son of man is not come to destroy men's lives, but to save them.” Now, [mark,] then it follows, they that destroy men's lives (and not save them,) about religion, have not the mind of Christ, neither do they act as from his power, “who hath all power in heaven and earth committed to him.” Luke 9. 52, 53, &c.

And also, in Matt. 13. 25 to v. 30, where you may see Christ, who has all power in heaven and earth, useth his power upon the forward servants, that would be plucking up tares, which was not their places, but the angels': Christ's own words are as follows, in his parable, “The kingdom of heaven is like unto a man that sowed good seed in his field; but while men slept, the enemy came and sowed tares among the wheat, and went his way: (mark, the tares are sowed while men sleep;) when the blade sprung up, and brought forth fruit, then appeared the tares also: so the servants of the householder came, and said unto him, six.
didst not thou sow good seed in thy field? from whence then hath it its tares? He said unto them, an enemy hath done it; the servant said unto him, wilt thou that we go and pluck them up? but he said, nay; lest while you go to pluck up the tares, you root up the wheat with them." Here Christ is a judge in matters of religion, who has all power in heaven given unto him; for you may see here that he doth not give these forward servants a warrant to pluck up the tares, lest they should pluck up the wheat also; but stops them with these words, &c. saying, "let both grow till the harvest; and in the time of harvest I will say to the reapers, gather ye first the tares, and bundle them in bundles to burn them; and gather the wheat into my barn."

Here Christ stops these forward servants; who saw the time that men would sleep, and then the enemy would come, and sow his tares; and did see also that many would be pluckers up, which was not their places, and had no commission, nor hath any commission from him to this day; and such he stops.

And from the 28th verse to 42 of Matthew 13, where the disciples came unto Christ, saying, "declare unto us the parable of the tares of the field;" Jesus answered, and said unto them, "the son of man is he that soweth the good seed; the field is the world, and the good seed is the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels; and the tares are gathered to be burned in the fire. So shall it be in the end of this world, the son of man shall send forth his angels, and they shall gather out of all kingdoms all them that offend, and that do iniquity." Now mark, may not Christ, (who has all power in heaven and earth, &c.) his word stop all forward persecutors in the world, (which is called the field,) where the good and the bad seeds are sown; for, doth not he say, "the tares and the wheat must grow till the harvest, and that is the end of the world;" and doth not those that would be reaping and gathering before the end of the world, busy themselves, and oppose Christ in his command and power? for seeing Christ saith, "He will send forth his angels;" and when, before the harvest? nay, or before the end of the world? nay, and his angels are his reapers, and so it is not men in the middle of the world, that must be the reapers, and the gatherers of the tares; but it is Christ's angels. And when then is the time of reaping? the time of harvest, which is the end of the world: and who are the reapers? the angels. So then it is the angels' work, and not men's; so here it is plain that Christ is the judge in matters of religion, betwixt tares and wheat, who sends forth his angels: for Christ commands men to "love one another," and to "love enemies;" and so they that do not love one another, nor enemies, do not obey the commands of Christ, who hath all
power in heaven and earth given unto him: for this is his royal command, "love one another;" by this you are known to be the disciples of Christ Jesus; and this is the command that Christ Jesus gave unto men and women, who has all power in heaven and earth, men should love one another, and enemies; and the angels should be reapers; and Christ saith, "love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, and persecute you," for Christ saw that there would be haters of his seed, and cursers, and despiteful users of it, and persecutors of it, which would be pluckers up of the wheat for tares, who had no such command from Christ.

And Christ saith, (in the 15th of John,) who hath all power in heaven and earth given to him; "this is my commandment, that you love one another, as I loved you:" so, have not Christendom cast this commandment of his behind their backs? for have they loved one another, or observed the commandment of him that has all power? but instead of this, they have persecuted one another; and so cast away the command of Jesus, as the Jews did the law of God, and not walk in it; for herein saith Christ, "is my Father glorified, that you bear much fruit; as the Father loved me, so have I loved you; continue ye in my love:" so christians not continuing in the love of Christ, with which he has loved them, they cannot bring forth fruits, so they cannot glorify Christ, nor the Father; "for if you keep my commandments you abide in my love, even as I have kept my Father's commandment, and abide in his love." So here christians may see, they that abide not in the love, but in the enmity, they have not kept the commands of Christ: "and ye are my friends if ye do whatsoever I command you; and this is my commandment, that ye love one another, as I loved you;" and so it is plain, that these called christians, that love not one another, are no friends to Christ Jesus, neither regard his power, nor doctrine.

Mark Christ's words further, where he saith, "remember the words I said unto you, the servant is not greater than his lord, if they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also." But now, christians, you that do persecute, are out of Christ's mind, and power, and command, who saith, "love enemies," and "love one another:" and so, they that do persecute have neither kept the sayings of Christ, nor the sayings of the apostles: so all you that profess yourselves to be christians, and own Christ Jesus, and that God hath sent him, you are not to persecute one another, nor enemies; but the command of Christ (to whom all power in heaven and earth is given,) is to you, to "love one another," for that edifies the body, and overcomes the evil; and that is the law of love that is to be among christians; and this is the royal law from him that hath all power.
who is King of kings, and Lord of lords; and this love bears all things, endures all things, hopes all things, is not provoked; for that which is provoked will run into words and actions, enmity and persecution, malice and hatred, which are the works of the flesh, which are judged all down by the law of love; so keeping the law of love, you keep down that which would be provoked: so love overcomes the enmity, and the light overcomes the darkness, and the righteousness overcomes the unrighteousness, as life overcomes death and the power of it, and so good overcomes evil: so where is this universal life, and universal love amongst you christians, whereby you might come out of your narrow angry spirit, into a loving and universal spirit?

And Christ taught his christian disciples to pray, who has all power in heaven and earth given to him, which is a common prayer to all Christendom, for all can say it, and saith it in words; “forgive us our debts as we forgive our debtors; for if ye forgive men their trespasses, your heavenly father will also forgive you; but if ye forgive not men their trespasses, neither will your father forgive you your trespasses.” and this prayer differed from the pharisees, who stood praying in the synagogues, and did not forgive, as christians now, who say this common prayer of Christ, to God the Father, forgive us, as we do forgive them that trespass against us; and that is, they ask no forgiveness at all for themselves, if they do not forgive. Oh, that they would come to that by which they might see their blindness, and the chain that they are under: for if christians do transgress and trespass one against another in their religions and worship; the papists against the common prayer, and the common prayer against the papist, they must forgive one another: and the presbyterian, baptist, independent, lutheran, calvinist, do not you all profess Christ, and God that sent him? do you not say Christ’s common prayer? and have you not trespassed one against another in matters of religion, and worship, and church? then must you not all forgive one another, according to Christ’s prayer, who has all power in heaven, &c. and if you ask the Lord to be forgiven, as you do forgive, and you do not forgive, then you ask for no forgiveness: for mark your words, you ask to forgive us, as we do forgive them that trespass against us; so, mark the word [as,] as you forgive, so you would be forgiven, and no otherwise: and so as you do persecute, and cast into prison, and banish one another called christians, and keep the debts in your books; think you not that your debts stand in God’s book; and that he will banish you from the land of the living, and cast you into everlasting imprisonment, from the presence of God and his angels, as you may read the dreadful sentence in Matthew 25, wherein Christ saith to them that are the goats, on the left hand; (they are on the left hand, and not on the right hand; for it is the sheep are on the right hand,) “depart from
me ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungry, and you gave me no meat; I was thirsty, and you gave me no drink;” [mark,] these were they on the left hand, let them be called christians, or whatsoever they be: and they on the left hand are forwarder to take meat and drink from Christ, and his little ones, than to give it them; and to cast them into prison till death, for their bellies; but those are such as the apostle speaks of, “that serve not the Lord Jesus Christ, but their own bellies.” And Christ further saith, “I was a stranger, and you took me not in; and naked and you clothed me not: sick, and in prison, and you visited me not.” And they on the left hand shall answer and say unto Christ, “when saw we thee hungry, or a-thirst, or a stranger, or naked, sick, or in prison, and did not minister unto thee?” hear Christ’s answer unto them; “in-as-much as you did it not to one of the least of these, you did it not unto me:” and therefore, hear the sentence of him, who has all power in heaven and earth, to them on the left hand which are the goats; “go away into everlasting punishment; but the righteous into life eternal.” Now they on the left hand, let them be called christians, or what they will be, they are more like to make strangers, than to take in strangers, who banish them from their wives and families, and native land; and more like to make naked and make sick, than to clothe, and to visit; and to imprison, than to visit in prison; and they that do so, press the seed of God in themselves, from whence the love of God flows; and such men do that which they should not do; for they should love one another; for it is the angels’ work to reap at the harvest, which is the end of the world, and not men’s; for it is Christ that is judge in matters of religion; for he doth, as you may see by the talents, they that had improved them had their reward; and he that did not improve his talent was an unprofitable servant, “to be cast into utter darkness, where shall be weeping and gnashing of teeth:” and you that say, when shall this be? it is answered, “when the son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate one from the other, as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left hand:” so here it is plainly seen that Christ is the only judge in matters of religion, and in dividing sheep from goats; so it is not man, in his own dark reason, that cast the law of Christ Jesus behind his back, (which is, “to love one another,”) which ought to be his rule, for Christ is to be judge in matters of religion.

And as Christ saith, who hath all power in heaven and earth, “blessed are the meek, for they shall inherit the earth;” then they that are not meek do not inherit this blessing: “blessed are they that hunger and thirst after righteousness, for they shall be filled,” then they that
and thirst after unrighteousness, and drink up iniquity, as an ox drinketh
up water, and persecute the righteous for his righteousness sake, they
obtain not this blessing: "blessed be the merciful, for they shall obtain
mercy;" now the cruel, and the persecuting, unmerciful, obtain not this
blessing: "blessed are the pure in heart, for they shall see God;" so the
impure in heart, that love the evil, and hate the light, and love darkness
better than light, do not come to be partakers of this blessing, nor see
God: "blessed are the peace-makers, for they shall be called the chil-
dren of God;" they that are the strife-makers among the people, for
their bellies, and outward things, are not the children of God, and have
not this blessing: "blessed are they that are persecuted for righteous-
ness sake, for theirs is the kingdom of God;" then what blessing have
the persecutors? and what kingdom is theirs? judge ye: "blessed are
ye when men shall revile and persecute you, and say all manner of evil
against you for my sake, and the gospel;" then it follows, the revilers and
persecutors have not that blessing.

Query. What evil could any, both in their other powers, days, and now,
find in the people called Quakers, but only concerning Christ, and their
God; for which they have been persecuted, banished, and imprisoned till
death.

But here you may see Christ, who had all power in heaven and earth,
did see that there would be persecutors, and speakers of all manner of
evil against his people falsely, for his sake; but he encourages the per-
secuted, and bids them "rejoice, and be glad exceedingly, for great is
your reward in heaven:" so here you may see that their reward is not
from the earth: "for so," said Christ, "they persecuted the prophets
that went before you," which was to let them know that persecution
was no new thing; nevertheless, Christ encourages them, that they are
the salt of the earth, his children, and the salt makes the earth savory;
and they were the light of the world, and a city set on a hill cannot be
hid; so that they could not be hid from the persecutors, and such as did
speak all manner of evil against them falsely, for his sake: and further,
Christ saith, to encourage them, "that they, light should be put on a can-
dle-stick, and not under a bushel to be hidden, but to give light to all
the house; for they were the light of the world;" and bids them, "let
their light shine before men, that they might behold and see their good
works, and glorify their Father which is in heaven;" and this was to
keep their eyes above them that persecuted, and spoke all manner of
evil of them. And so here you may see that the prophets, and the chil-
dren of the kingdom did not suffer as just men in the eyes of the per-
secutors; for Stephen did not suffer as a just man in the eyes of his per-
secutors, but as a blasphemer. Acts 7. And Christ Jesus, in the eyes of
the persecuting priests, scribes, and pharisees, did not suffer by them as
a just man, but was accounted a deceiver; and the chief priests mocked him, wagging their heads at him; and that is the way of the persecuting spirit now; but Christ said, “Father forgive them, for they know not what they do:” and now, you christians that persecute, are you not so blind that you do not know what you do? and when the great persecuting professing Jews cried against Christ, “crucify him, crucify him,” nothing but death would serve them; did not Christ say to Pilate, “if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from thence;” which shows that the kingdom of the world is the fighters; and Christ, who had all power in heaven and earth given unto him, would not defend himself against all his persecutors, mocking priests, and professors; as you may see the greatest persecuting professors in Christendom, they will now mock them they persecute; but such have cast the law of Jesus behind their backs; but Christ prayed to his Father to forgive his persecutors, as the Quakers, that have the mind of Christ, do now, although he had all power given unto him, and could have prayed unto his Father for legions of angels, to defend him.

And you read in the scriptures that the great professors of scriptures, the Jews, said that Christ was a deceiver, and he was mad, and had a devil, and by the prince of devils cast out devils; and Christ knew this was for religion sake, and for his virtue and Sonship; and although he had all power in heaven and earth given unto him; yet he did not give forth any law against them to have them punished, though they would have stoned him, and took up stones to stone him, who is the King of kings, and Lord of lords, he did not give forth any command or warrant to bind any to their good behaviour; for he suffered for his good profession and testimony: and oh, people, that call yourselves christians, lift up your eyes, that Christ may be your example, and follow him: not the man of sin, who was a persecutor, caster in prison, and murderer from the beginning; for the proof you may see in the Revelation, it is said, “the devil shall cast some of you in prison ten days.”

Peter said to Christ, “Lord how oft shall my brother sin against me, and I forgive him, till seven times?” Jesus said unto him, “I say unto thee not until seven times, but until seventy seven times.

Oh, ye people that call yourselves christians, how unlike minded are you unto Christ in this? how short, narrow, and impatient-spirited are you that persecute one another, and cannot bear one another, and forgive one another, and be patient one towards another, and love one another? and so Christ after he had spoken to Peter, he spoke a parable, how that “the kingdom of heaven is likened to a certain king which would take account of his servants: and when he began to reckon, one was brought unto him which owed him ten thousand talents; but for-
much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made; the servant fell down, and said, lord have pity upon me, and I will pay thee all: and the lord of that servant was moved with compassion, loosed him, and forgave him the debt." [mark.] Here is the mercy, and the compassion, and the loosing, and the forgiveness in the acknowledgment, from the Lord the King of heaven; "But the same servant went out and found one of his fellow-servants, which owed him one hundred pence; he laid hands of him, and took him by the throat, saying, pay me that thou owest me; and though his fellow-servant said he would pay him, and besought him to have patience, and he would pay him all, he cast him into prison till he paid the debt."

Is not this like unto the envious, unmerciful, impatient professing Jews and Christians, that are so passionate and mad, and casting into prison for every small matter; yea, and some that owes them nothing, neither doth them work, as instance the priests and bishops.

So his fellow-servant was sorry, and saw what was done, and came and told his lord; then the lord called him unto him, and said, "I forgave thee all that debt, O wicked servant, because thou desirest me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him unto the tormentor, until he should pay all that was due unto him?"

"So," says Christ, "likewise shall my Heavenly Father do unto you; if ye from your hearts forgive not every one his brother his trespasses." Oh, ye that are called Christians, and go by that name, that are so subject, and so forward, to take your brother by the throat, and hauling them into prison till your will be satisfied, and make your brethren trespassers, when they are none, and cast them into prison, when you have neither law nor ground, but to satisfy your wills: consider the sentence of Christ, how that he said his Heavenly Father will deliver you up to the tormentors, till that you have paid him his due, who do not forgive your brethren from your hearts which trespass against you; nay, many of you cannot forgive that which is no trespass, but with spleen and envy will revenge; for would you take vengeance out of God's hand? who saith, "Vengeance is mine, and I will repay it;" and every one that doth wrong shall receive for the wrong that he doth, God respects no man's person, and so this might convince you: let the tares and the wheat grow together till the harvest; for God would give them their reward according to their deeds, whether they be good or evil. Let all Christendom lay away this law of persecuting one another, and so make no more; but mind that which is made already by Christ Jesus, who hath all power in heaven and earth, which is the law of love, and the great commandment, "to love one another, and enemies," and this is it that
must unite all Christendom in a uniformity and conformity to their head
Christ Jesus, their law-maker, and commandment-giver.

And in Matt. 22. Christ saith, “thou shalt love thy neighbour as thyself,
thou shalt love the Lord thy God with all thy heart, with all thy soul,
and with all thy mind. On these two commandments hang all the law
and the prophets:” this spoke Christ to the lawyers when they came to
ensnare him by their questions, as many do now the children of his king-
dom: so now how short are you, called christians, of the law and the
prophets, in the practice of Christ’s doctrine; for if you loved your
neighbours as yourselves, then how can you imprison? how can you
banish? how can you spoil goods? how can you burn? how can you
hang your neighbours? how can you love and serve God with all your
hearts and your souls, and destroy your fellow-creatures, the works of
his hands, and for matter of religion and worship of God, whom you pro-
fess to love? and seeing you all do profess God and Christ, and yet do
destroy one another about your religion and worship, this is contrary to
his command, who has all power in heaven and earth; this is contrary
to his command, which is to love one another, and enemies, and contrary
to his law of love, and contrary to his doctrine and example, “who came
not to destroy men’s lives, but to save them;” who rebuked them that
would have had men’s lives destroyed; and “to do unto all men, as you
would have them do unto you:” mark this royal law and command, and cast
it not out from amongst you; for you would not have any man to persecute
you, or imprison you? would you have any to banish you, and put you
to death for your religion and worship? or would you have any man to
spoil your goods, and to have you from your families, and to keep you in
prison till death, and while your wives are made widows, and children
fatherless, for your religion; and so that which you would not have
men do unto you, do not you unto others, for the royal law of liberty
respects no man’s person; and so do unto others, as you would have others
do unto you, and this keeps all to an even balance, and just weight; and
so observe the royal law of liberty.

The two sons of Zebedee, when their mother came with them to
Christ, and desired of him that her two sons should sit one on his right
hand, and the other on the left hand in his kingdom; and when the ten
other disciples heard it, they were moved with indignation against the
two brethren. Here you may see what caused indignation; that is, one
disciple to be above another; but Jesus, who has all power in heaven and
earth, to take away this offence, and clear all, and stop all, he called
the disciples to him, and said, “ye know that the princes of the Gentiles
exercise dominion over them, and they are called gracious lords; but it
shall not be so among you;” and this was to keep the ministers of the
gospel equal brethren, and not to exercise lordship and authority one
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over another in matters of religion and faith; for it was the Gentiles that exercised lordship: and to confirm this, he said, "whosoever will be chief among you, let him be a servant; and the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for all: and he not ye called of men rabbi, for one is your master, even Christ, and ye all are brethren," and so not to be called lords like the Gentiles. And Christ said, by way of prophesy, how that the Jews, and others, "should kill, and crucify, and scourge you in the synagogue, and from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom you slew betwixt the temple and the altar." And so upon whom must all the righteous blood come that has been shed in all Christendom about religion, since Christ's and the apostles' days, who have manifested the spirit of the Jews in scourging in your synagogues, and from place to place, such as Christ has sent amongst you?

And did not Christ say, "how can ye," that follow such practices, whom he called a generation of vipers, "escape the damnation of hell?" and therefore, said he, "be you witnesses, that you are the children of them that killed the prophets;" and so is not the same to be said to you that persecute now? be you witnesses that you are the children of them that killed Christ and the apostles, and his witnesses, and saints, and martyrs, that kept the testimony of Jesus since the apostles' days, and that fill up the measure of your forefathers. And did not Christ say, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered thee, as a hen gathereth her chickens under her wings, but ye would not? behold, your houses are left desolate unto you."

Was not Jerusalem the highest place of profession, where those persecutors, murderers, and killers of the Lord's prophets lived? And what may be said of Christendom, and her highest place of worship, look both among papists and protestants? How many have they killed and persecuted that were sent among them by Christ? Do you think that Christ doth not weep over you, whom you thus daily pierce; and if the persecutors' houses at Jerusalem were to be left desolate, then what will become of your houses, who call yourselves christians, and yet are found persecutors? Do you think that all persecutors' houses will not be left desolate, though they be never so high professors of the scriptures; will not their houses be left desolate of God and Christ? read Matt. 23. And doth not Christ say, "If thou hast any thing against thy brother, leave thy gift at the altar, and go and be reconciled to thy brother, and then offer it;" and so should not all the christians in the whole world be reconciled to one another before they offer their gift to God and Christ, whose law is, "They should love one another."
And whereas it is said, in 1 Pet. 2. 17. "Honour all men: love the brotherhood: fear God, and honour the king." [Mark.] To fear God, is not to grieve nor offend him, but to be subject to him, and reverence him; to honour all men, and to honour the king, is to have the king, and all men in esteem; and to esteem the king, is not to hurt the king, nor any man; and this lays waste all persecution, and persecutors; for how can they say they esteem the king, or esteem any man, if they persecute him? and so as all true Christians are brethren in Christ Jesus, they are to love the brotherhood, and so to keep the law and command of Christ; and one Christian persecuting another about religion and worship, is not to love the brotherhood.

And at the council of the great professing Jews, when the apostles were brought before the council and high priests, and they charged them "they should preach no more in the name of Jesus." Then answered the apostles, "whether they ought to obey God rather than man, judge ye:" and the apostle said further to them, "the God of our forefathers has raised up Jesus, whom you slew and hanged on a tree, and God hath exalted him at his right hand to be a Prince, and a Saviour, and to give repentance to Israel, and forgiveness of sins;" and the apostle said, "we are witnesses of these things." When the council heard these things, they who had before slain the Son, took counsel together how they might slay the apostles. Here all may see this persecuting murdering spirit, that persecuted in all ages. Who may say now, had we been in the days of Christ and the apostles, we would not have killed them; so they that do persecute, may see they are in the same spirit as the persecutors were, in the apostles' days, and not in the spirit of Christ and the apostles. But then stood up one in the council, when they took counsel to kill the apostles, who was a pharisee, named Gamaliel, a doctor of the law, held in repute among all the people, and commanded to put the apostles forth a little space; and said unto them, "ye men of Israel, take heed to yourselves what ye do touching these men," when he had convinced them by arguments, as Acts 5. "Let them alone," said he, "for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." So, to Gamaliel the council and high priest agreed, and called the apostles, whom they beat, and commanded them to speak no more in the name of Jesus; yet the apostles departed, rejoicing that they were counted worthy to suffer for his name; and the apostles went and taught daily afterwards in the temple, and every house Christ Jesus.

Now would some in our days say, the apostles brought sufferings upon their own heads, and that they did it to provoke the magistrates, as some in our days have said; and you may see this persecuting council, though they had agreed to Gamaliel, yet they did persecute the apostles.
Have not they, called christians in Christendom, wanted this Gamaliel amongst them, to moderate and to stay them from banishing, killing, burning, prisoning, spoiling of goods? for this Gamaliel was a Jew, and christians think themselves above a Jew: but where is the Gamaliel's spirit amongst you, that say, "if it be of God it will stand;" shewing that they knew not whether it was of God or no? and where is Gamaliel's caution in Christendom? "let them alone, restrain yourselves, if it be of God it will stand; if it be the work of men, it will come to nought; if it be of God you cannot overthrow it: therefore, take heed lest you be found fighters against God." And therefore, what became of all the Jews that were found fighters against God and Christ? and what is become of the pope, and all those persecuting powers before you? And so see if there be not a Gamaliel's spirit and council wanting amongst you, to moderate the persecuting spirit; mind Gamaliel's counsel in Acts 5. For indeed the true christians are above Gamaliel, for they know that which they preach to be of God, though the moderate Gamaliel (whose spirit is beyond the spirit that is in Christendom,) cried, "if it be of God, ye cannot overthrow it," and so stopped them from violent persecution: so had not the christian priests and bishops need of such a Gamaliel to moderate and regulate them, and hold their reins from pestering on to persecution? and doth not the apostle say, "that christians should not bite one another, lest they should devour and consume one another, but love one another?" and so fulfil the law of Christ Jesus, which is the law of love, for the law of love preserves; and if they keep the law of love, they will not bite one another, nor consume one another, nor persecute one another, nor spoil one another, as they have done.

And the apostle saith, to the christians in the primitive times, before the apostacy came in, "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but spiritual, mighty through God, to the pulling down of strong holds, casting down of every imagination, and every high thought that exalts itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ." 2 Cor. 10. 2, 4, 5.

Now, [mark.] "the strong holds," the high imaginations, and high thoughts, were not brought down by carnal weapons, nor that which exalts itself against the knowledge of God, but by spiritual weapons. And here it is clear that one christian did not persecute another with carnal weapons; for their war was not after the flesh, nor their wrestling, was it with flesh and blood; and that which gives the knowledge of God, is the light which shines in the heart; and persecutors since the apostles' days, instead of plucking down the imaginations and high thoughts, and bringing that down to the obedience of Christ, which exalts itself, which is the spirit's work, they wrestled with flesh and blood since the apostles'
days, and warred after the flesh, not having the power as the apostles had: and so have lost the apostles’ warfare and weapons, which were spiritual, and gotten carnal in the room of them. And the apostle also spake to the Ephesians, who were the christians in the primitive times, he said, “my brethren, be strong in the Lord, and in the power of his might, and put on the whole armour of God, that you may be able to stand against the wiles of the devil.” This was God’s armour, and not man’s, “having their loins girt with truth, and the breastplate of salvation, and their feet shod with the preparation of the gospel of peace, and taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God.”

[Mark.] These were the weapons of the christians in the primitive times, which they warred withal, and wrestled withal against principalities and powers, rulers of darkness of this world, and spiritual wickedness in high places; “for,” saith he, “we do not wrestle against flesh and blood;’” so here it is plain that the primitive christians did not use carnal weapons, clubs and staves, like Judas’s company, to persecute and haul one another, or those that were of a different mind to them, to prison, or banish them; for if they had, they must have used carnal weapons, and wrestled with flesh and blood; so with spiritual wickedness they wrestled with spiritual weapons, which weapons the apostate christians are degenerated from, and therefore took up carnal; and we know, and you should know, that the shield of faith, and the breastplate of righteousness, and the helmet of salvation, and the sword of the spirit, and the word of God, and the feet shod with the gospel, and truth to be the girdle; these be the spiritual weapons, and this is the armour of God, which the christians in the primitive times used, by which they did not wrestle with flesh and blood, nor war after the flesh with carnal weapons; and they that have warred after the flesh with carnal weapons since the apostles’ days, about religion and church, are in that spirit and power, that the apostles and primitive christians warred against, having the scriptures in their carnal minds, warring and wrestling with flesh and blood, which are judged and reproved by the apostles’ and primitive christians’ words.

And to the christians in the primitive times, the apostles’ doctrine was they were not to avenge themselves, but rather to give place to wrath, “for vengeance is mine, saith the Lord, and I will repay it;” and so they were to follow peace with all men, and holiness, without which no man should see the Lord; “not to render evil for evil, nor railing for railing; but contrariwise blessing, knowing that they are thereunto called, that they should inherit the blessing.” 1 Pet. 3. 9. Heb. 12. And they were to overcome evil with good, and “thou shalt be
coals of fire on his head in so doing. Therefore, if possible, as much as in you lies, live peaceably with all men, recompense to no man evil for evil."

Now people, you may see how this doctrine and practice of the primitive christians is laid aside in Christendom, by such as have a form of godliness, but deny the power, who are to be turned away from, who have rendered evil for evil, and takes revenge. as 2 Tim. 3. And the apostle said, "every soul must be subject to the higher power:" [mark.] the soul is immortal, and the power is so; for he says, "there is no power but it is of God, and the powers that be are ordained of God, and he that resisteth the power, resisteth the ordinance of God;" so the power is not to be spoke against, nor resisted; for it being ordained of God, the soul must be subject to it, "for rulers are not a terror to good works, but to evil: wilt thou then not be afraid of the power, do that which is good, and thou shalt have praise of the same."

[Mark.] This power is not against the good, but against the evil; it is not a terror to the good, but to the evil; the good has its praise by the power, and is not afraid of it, but the evil is afraid, and it is a terror to it; "so he is a minister of God to thee for good; but he that doth evil is afraid of the power, for he beareth not the sword in vain; for he is the minister of God to revenge the wrath upon him that doth evil." So not upon the good; so here he makes a distinction, the good from the evil, the higher power is a praise to the good; wherefore we must needs be subject not only for wrath, but also for conscience sake, that is, to be subject to the power that is a praise to the good, and a terror to the evil: now when magistrates acted contrary to the power, (as you may read in the scripture,) ordained of God, then he sent his prophets and servants, to cry against the corruptions of the magistrates, (not against the power, which God had ordained,) and such magistrates if they did not return to the power, you may read how often God overthrown them; and such magistrates, you may see often in the scriptures, turned the sword backwards against the righteous, and let the guilty go free, and made no difference between the precious and the vile; and for this cause have we paid the tribute and dues; so custom to whom custom, honour to whom honour, fear to whom fear; so we have not been behind on our parts, they have had their tribute, and the magistrates their customs and their dues, though they have turned their sword against us, against the good; and drunkards, swearers and evildoers set at liberty; so we have not been behind on our hands, though they have been on theirs, but we leave them all to the Lord, to plead with them all.

And the apostle saith to the christians, "owe nothing to any man, but love one another, for love fulfils the law." So they that do not love one another, and are out of love, it is clear do not fulfil the law, but break
it; and are not christians great debtors in this? And the apostle saith, "thou shalt not commit adultery, nor kill, nor steal, nor bear false witness, nor covet;" if there be any other commandment, it is briefly comprehended in this saying, "thou shalt love thy neighbour as thyself;" and here it is clear, this higher power, which God's ministers attend upon continually, is not against the liberty of true christians, nor does it take hold upon people in matters of religion and worship; but such as kill, commit adultery, steal, and covet; here is nothing of this higher power's meddling with difference in religion, or to be any terror to them, but to the evildoers; but this higher power is a praise to all that own God, and profess Christ Jesus, and live in his life; and all christians are "to stand fast in the liberty wherewith Christ hath made them free."

Now the apostle, who said, "tribute to whom tribute, and custom to whom custom," this was to the magistrates, and that they should have their dues; this doth not concern the priests' tythes, for the apostle plainly declared against tythes, and said, "the law was changed by which the priesthood was made, and the commandment disannulled which gave tythes." Heb. 7. and he preached up another priesthood, "Christ Jesus made higher than the heavens." Now as the apostle saith, "love works no evil to its neighbour, and love is the fulfilling of the law," and this keeps him out of killing, stealing, committing adultery, and bearing false witness, and this keeps him from under the magistrates' sword, who is subject to the power, which is a praise to him that does well; and he that loves his neighbour as himself, he will not kill his neighbour, nor bear false witness against him, nor steal from him, nor commit adultery, for those are the actions of the evildoer the law is a terror against. Rom. 13. 1 to v. 10.

The apostle saith to the Galatians, the law is fulfilled in one word, "thou shalt love thy neighbour as thyself;" so if the law be fulfilled, then it doth not take hold upon such that love their neighbour as themselves; and ye that be led by the spirit of God, you are not under the law; for they that are led by the evil spirit into drunkenness, envy, and murder, and strife, and hatred; such fruits come under the law, and the higher power is a terror to them. Gal. 5. And they that love their neighbour as themselves, do not bite, nor devour, nor consume one another; but they that do hate their neighbours, and bite and consume one another, these do not fulfill the law, but break it; as cast your eye over Christendom, and you may see these fruits; and the persecution came for the cross of Christ's sake, which cross was the power, before the wood and stone was; and therefore they that do persecute be out of the higher power, and cross, and life of Christ Jesus.

And the apostle says to Timothy, "we know the law is good, if a man use it lawfully." Now, [mark.] a man must use it lawfully, and then
it is good, “knowing this,” saith the great apostle of Christ Jesus, “that the law is not made for a righteous man.” Therefore they that be righteous men, and the Quakers, whom no evil can be charged against in their lives and conversations, the law is not to be laid upon them, if it be used lawfully; “for,” saith the great apostle, “the law was made for the lawless, disobedient, for sinners, unholy, profane, murderers of fathers and mothers, man-killers, whoremongers, such as defile themselves with mankind, men-stealers, liars, perjured persons,” to such the law is a terror, for these be the evildoers, which law is a praise to them that be good; and so the law here was not made to limit people from worshipping God, that owned God and Christ; but for such above-mentioned, and this is according to sound doctrine, and also according to the blessed gospel of God, which was committed to the apostles’ trust, which he taught and laid down to be observed amongst the primitive Christians, which others, apostatized from his life, are degenerated from, and have not observed his sound doctrine, but many have turned the sword backward, and the laws upon righteous men, which it was not made for, and that has not been according to the glorious gospel of the blessed God, nor according to the higher power, but the devil, from whence persecution has arisen.

When the Pharisees took counsel how they might entangle Christ in his talk, they sent from their councils their disciples with the Herodians, saying, “we know, master, that thou art true, neither carest thou for any man, for thou regardest not the person of men, tell us, therefore, what thinkest thou, is it lawful to give tribute to Caesar, or not?” Jesus perceiving their wickedness, said, “why tempt you me, ye hypocrites? shew me the tribute-money, and they brought unto him a penny, he said unto them, whose is this image, and superscription? they said unto him, Caesar’s: then said he unto them, render therefore unto Caesar the things that are Caesar’s, and to God the things that are God’s.”

[Mark.] Those that came to tempt Christ were of the Jews, the great professors, and Caesar was a heathen; and the Jews being under the power of the heathen, having lost the life of that which they did profess, that spirit in them would have brought Christ under Caesar, by the temptations; and these he calls hypocrites, who professed the scriptures, and were not in the life of them, as all others are as this day, who are found in the same nature that would ensnare; but Christ, who is the wisdom of God, confounded them. And Caesar must have his things, and what are his things, but his tribute, his custom, and that which his superscription is upon? And so other kings, whose image is set upon their money, must have their dues: but as well as people, God must have his things of Caesar, and the council of the great professing Jews; and what are God’s things? where his image and superscription is writ-
ten in the heart, God must have his things; so see each superscription and image. So let Caeser have his due where his superscription and image is; so the superscription and image of Caesar to Caesar, and God's writing and image to himself; for the holy one must have his liberty, and not be limited, and so here every thing is in its place. Matt. 22. 17.

As the apostle saith, "whatsoever is not of faith is sin." Rom. 14. 23, shewing, that the true faith is not sin, for it is that which gives the victory over sin, and access to God, and purifies the heart; and therefore to bring people to that which is not of faith, is to bring them into sin, and to make them to make shipwreck of their faith, and of a good conscience, seeing that the mystery of faith is held in the good and pure conscience; therefore the true faith must have its liberty, which gives the victory, in which God is pleased, and who are of faith are of Abraham.

And the great apostle Paul, saith to the Corinthians, "that we have not dominion or power over your faith, but we are helpers of your joy, for by faith ye stand." Now, [mark] all ye that are in Christendom, that call yourselves Christians, who persecute about religion, have not you degenerated from the apostles, that would have dominion and power over men's faith? is not the case plain, that you would not have the faith which is the gift of God have its liberty? and that you are out of the true faith, the gift of God, which the apostles were in, and so are no helpers of the joy of them that are in the true faith, you yourselves not standing by it: and why did the apostle bid them stand fast in the faith, as knowing there were some who would oppose their faith. 1 Cor. 16. 13. 2 Cor. 1. 24.

And had not the apostles council amongst themselves, for doth he not say, "we have not dominion or power over your faith;" for if they had said they had power over their faith, they might have said they had power over the gift of God, for "faith was the gift of God;" and that they had power over Christ, "who was the author of faith, and finisher of it;" but the apostle said, "they were helpers of one another's joy, in the faith they were to build up one another in:" so it is clear that God must have his liberty, who is the author and finisher of faith, which men must not have power over, no not the apostles, for by one faith they all stand.

And the gospel which the apostles preached, which they "had not received of man, nor by man, but by the revelation of Jesus Christ, which was the power of God unto salvation to every one that believeth;" this gospel, the power of God, which is liberty, is to have its liberty, and men must have their liberty in it; for if men turn against the power, they turn against the gospel, and bring destruction upon themselves, in persecuting.

Vol. IV.—44
CONCERNING THE ACT

That prohibits, that not above four or five may meet.—By G. F.

This act would have taken hold upon Christ and his disciples, had he been in your days. Christ it is known had twelve apostles, and seventy disciples, which often met together; and besides the great multitudes that met with Christ in the towns, wildernesses, and mountains, in the days of Caesar and the Jews, and you do not read that either Caesar or the Jews made any acts, or laws, that Christ and his disciples should not meet together; though at last by that law that they had amongst themselves, they put him to death for saying that he was the Son of God. And did not the Romans which were heathens, let the Jews have their liberty to worship God, when they had power over them, though their religion differed from theirs, as you may read both in the scriptures, and in Eusebius, and Josephus?

Yea, had not the christians in Britain, liberty, and lived peaceably until Dioclesian's time, and lived pretty quietly, though their religion differed from the heathen's religion in this land? and in Dioclesian's time many were persecuted to death at Litchfield and Leicester; but mark what was the end of his power. And did not many suffer persecution about six hundred years after Christ, by Austin the Monk, when he brought over his snare-sack of ceremonies; and caused not he many of theBritains to be destroyed, because they would not conform to the ceremonies he brought from Rome.

And had not the children of Israel, (though in captivity in a strange land,) liberty in the empire of Nebuchadnezzar, though his religion differed from theirs, until that Nebuchadnezzar set up his golden image, with all his music, who cast the three children into the fiery furnace because they would not worship it, but worshipped God, and did give to Nebuchadnezzar the things that belonged to him; and did not the Lord preserve these three children that stood for him, and worshipped him? and did not Nebuchadnezzar change his word and decree which he had made, to burn them that would not worship his image, and make another decree, by which he gave liberty to the children of Israel, and sent it among all his people and nations, that they should not speak any thing amiss against the God of the children of Israel? and did he not afterwards confess to the God of heaven that his kingdom was an everlasting kingdom, and his dominion from generation to generation? and had not he the children of Israel in great esteem, though they differed from his nation's religion, worship, laws, and manners? as you may read in Daniel,
the 3d and 4th chapters. And in Daniel, chapter 5. did not Belshazzar, his son, give liberty to the children of Israel? but when this Belshazzar did meddle with the vessels of the children of Israel which were brought out of the temple at Jerusalem, was not there a hand-writing on the wall against him? and so you that be in spiritual Babylon, that do meddle with the vessels of the children of God, and Jews in the spirit, do you not think that the hand-writing is against you, "Mene Tekel," you are found too light, being weighed in the balance; and do you not divide? and are not your years numbered? and doth not spiritual Babylon set up his spiritual image, and music about it? and has not he burnt and persecuted such as cannot fall down to it, as you may read in history, and in the Revelations, and yet is not come so far as Nebuchadnezzar, who altered his decrees, and confessed to the God of heaven, and gave liberty to such as differed from his national worship? and had not Belshazzar a great esteem for the Jews, though they differed from his religion, and were captives in his country? and if it had been your day, would you not have said the three children were disobedient and wilful, because they would not fall down at the sound of the music, and worship his image, but obeyed the Lord?

And was it not some of the Babylonians that were the informers against the children of Israel, the outward Jews, that raised persecution against them? and are there not many informers now in spiritual Babylon, that raises persecution upon the Jews in the spirit?

And in Daniel 6, in the days of Darius, emperor, had not the children of Israel liberty under the emperor in his empire, though they differed from his national worship and religion, until that some of the princes sought to find out a fault or occasion against him, but could find no fault, he being faithful? then said the men, "we shall not find any thing against this Daniel, except we find it against him concerning the law of his God."

Now here you may see Daniel had liberty concerning the law of his God, till this time, that they had made a decree, according to the Medes and Persians, which alters not, "that whosoever asked any petition for thirty days, saving of the king Darius, should be cast into the lions' den."

Now Daniel went into his house, after this decree was made, "his windows in his chamber being open towards Jerusalem, he kneeled down upon his knees three times a day, and prayed, and gave thanks before his God as he had done before time."

Now, O ye persecutors, would ye not say that Daniel was a very fool, and a wilful rebellious person, as knowing the king's decree, and the spite of these men against him; and he having been formerly in favour with the king, to lose all, and endanger his life? these men finding
Daniel praying to his God, informed the king, and the law was executed upon him: but mark how God preserved this Daniel, and how glad the king was of it, and what became of his accusers, who were cast to the lions and torn to pieces: and did not Darius then confess to the living God, and his kingdom, and make another decree to give liberty to Daniel, and the children of Israel? which Darius, the emperor, wrote to all people, nations, and languages, dwelling on the earth, "That they should all tremble and fear before the God of Daniel, for he is the living God, steadfast forever; and his kingdom shall not be destroyed, and his dominion shall never have an end."

And so had not Daniel and these children of Israel, liberty in the realm of Darius and Cyrus, kings of Persia and the Medes, though they differed from them in their religion, and were captive? and doth not this judge all christians who profess God and Christ, and are not to have power over one another's faith, who cannot give liberty to one another, but persecute one another, contrary to the command of Christ, who said, they should love one another?

Jer. 30. Jeremiah, who had been cast into the dungeon, and set in the stocks, and beaten for his testimony for the Lord, by the persecuting Jews, who kept him in prison till Nebuchadnezzar carried away his persecutors captive into Babylon: the captain of this Nebuchadnezzar's guard, left of the poor of the people, which had nothing in the land of Judah, and gave them fields and vineyards; and Nebuchadnezzar gave charge to the captain of his guard concerning Jeremiah; "Take him, and look well to him, do him no harm;" and he took Jeremiah out of the court of the prison, and said, "This day I will loose thee from the chain which is upon thy hand, if it seem good for thee to go with me into Babylon, I will look well unto thee; but if it seem evil unto thee to go into Babylon, forbear; behold, all the land is before thee, whether it seemeth good and convenient to go, thither go;" and so Jeremiah staid in the land of Judah.

And now, friends, was there not more mercy in this heathen Nebuchadnezzar, than in the Jews and the great persecuting professors? For though he had conquered the land, yet he did not force Jeremiah, nor the people he left behind him, to be of his religion, but left them to follow their own religion in their own land: and has not Nebuchadnezzar outstripped many people in this; as you may read in Jer. ch. 38, 39, 40.

And have you not read in Ezra, the proclamation of Cyrus, king of Persia, to all the Jews among the people throughout all his kingdom, how that the Jews might go up and build their temple, and what large liberty was given to them, and how that they might have liberty to go and serve, and worship God? And though the children of Israel were of another religion than the Medes and Persians, yet he gave the children
of Israel liberty. But it was the Lord stirred up the spirit of this Cyrus, king of Persia, to give liberty to worship God, and serve him; then people may judge what it is that stirs up the spirits of people to persecute people for worshipping God. *Ezra* 1. And did not a prophet rise up to persecute the Jews afterwards, and call them a rebellious people, under a pretence that if they built a temple, they should damage the king, *Ezra* 4, but afterwards the persecutor was frustrated, and the children of Israel went on in their work.

And so this Darius made another decree for the Jews’ liberty, and the building of the temple, “and whosoever should alter a word of the decree, the timber should be plucked down from his house, and being set up, he was to be hanged thereon, and his house to be made a dunghill; and the children of Israel were to pray for the life of the king and his sons.”

And so here you may see what liberty this man, called a heathen, gave to the outward Jews, who differed from him in religion, who was a heathen; and what a strict decree he made against those that were against the Jews, and would have hindered them from building the temple; and so this decree was for the service of God, contrary to his own religion, which temple Christ has ended, and the priests’ and the Jews’ services, “and now he is not a Jew that is one outward;” so that command, decree, and penalty of Darius is ended, for such a work; “for he is a Jew who is one inward—whose weapons are spiritual and not carnal;” but the inward temple comes to be raised up by the spirit, and the law and command of Jesus observed, “to love one another;” yet Darius may judge the persecuting spirit in Christians. Artaxerxes made a decree that whatsoever Ezra the priest, the scribe of the law of God of heaven, should require, should be done for the house of the God of heaven, for why should there be wrath against the realm of the king and his son; and so Ezra was to set magistrates and judges, and such as knew the law, and taught them that knew it not; “and whosoever would not do the law of God, and the law of the king, judgment was to be executed speedily upon him, whether unto death, or unto banishment.” *Ezra* 7.

And now here you may see what liberty this Artaxerxes gave to the Jews, who were of a different religion from him, that they did not obey his heathen law, and the law of God, it was death; and so he makes a distinction betwixt the law, and the law of God, though he was a heathen; but Ezra the priest, and the Levites, and the primitive priesthood, with all their offerings, and their temple, Christ has ended that priesthood, and the law by which it was made. *Heb.* 7.

And so, as for banishing, and putting to death, imprisoning, confiscation of goods concerning the building of the Jews’ temple, and sacrificing there, with their singers and ministers, Christ has ended all these, and
says, “love one another,” not banish, nor spoil one another’s goods; so
his command now is to be observed, and not Artaxerxes nor Darius’, to
build the temple of the Jews, and offer sacrifice: now this may condemn
the christians, (for a heathen to give his law, and promote the Jews, and
the law of God, by which the religion stood,) who makes laws to perse-
cute one another contrary to the law and command of Jesus, who saith,
“love one another;” for where did you ever read of any law the perse-
cuting christians made, that they should love one another, and that they
should keep the command of Christ, who saith, “love one another,” and
not spoil the goods, and banish one another? if not, has not Artaxerxes
condemned them, who by his heathen law promotes the law of God, and
the Jews’ religion? which religion and law of the Jews, Christ has ended,
as offerings, sacrifices, and temple, as I said before, “for,” as the apostle
said, “your bodies are the temples of God.”

And also you may read, Nehem. 2, the moderation and tenderness of
Artaxerxes and his queen to Nehemiah, though Nehemiah’s religion dif-
fered from theirs; and though he was a heathen, he gave Nehemiah an
order to go and see Jerusalem’s walls repaired, though he had much op-
position by many bad people, and was called rebellious, because they
had not observed other nation’s religions; yet their persecutions came to
nought, as you may see throughout Nehemiah: and so, why should chris-
tians be more unmerciful one to another, and persecute one another
worse than the heathen did the Jews? and so people are not to hang,
banish, spoil goods, and imprison one another according to Artaxerxes,
the heathen’s law, but to love one another according to Christ’s law, and
command; and so, priests have ignorantly brought this scripture to per-
secute, banish, imprison, and spoil goods, who are darker than the bea-
then, who gave liberty to the Jews’ religion, which was contrary to their
own; and here the priests and professors are ignorant of the law and
times of the Gospel.

And in the days of Ahasuerus, king, Haman was set above all the kings
and princes, and all the king’s servants bowed to Haman; and Mordecai
sat in the king’s gate, and the king gave command that they should
bow to Haman. The king’s servants which were in the gate said to Mor-
decai, “why transgresseth thou the king’s command?” and they spake
daily to Mordecai, and he hearkened not unto them: then the servants
told Haman, “to see whether Mordecai’s matter would stand; for he
had told them that he was a Jew;” and when Haman saw that Morde-
cai did not bow, nor reverence him, Haman was full of wrath, and Haman
scorned to lay hands on Mordecai alone, for they had shewed him the peo-
ple of Mordecai, who was a Jew; wherefore Haman sought to destroy all
the Jews throughout the whole kingdom. Would not many of you christians
say that Mordecai was a fool, because he would not bow to Haman, and
do according to the custom of the nation, but in denying to do such a small thing, to bring persecution and death upon himself and all the Jews; and so to be counted stubborn and rebellious, disobedient to the command of the king? and would you not say, let Artaxerxes' law go upon him, “whoever will not obey the law of God and the king, let judgment be speedily executed upon him, whether it be to death, or banishment, or confiscation of goods, or imprisonment. Ezra 7. Nay, Mordecai obeyed the law of God, and was not rebellious, though he could not obey the command of the king, to bow to proud Haman; therefore Haman said to the king, “there is certain people scattered abroad among thy people, in all the provinces in thy kingdom, and their laws are divers from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them: if it please the king to let them be destroyed, I will pay ten thousand talents of silver.” And so Haman got a decree from the king, and sent it forth to destroy the Jews.

Now mind, here it is showed, that the Jews had liberty till this Haman got this decree, because Mordecai, the Jew, would not bow to him, nor reverence him, though the Jews' religion differed from the king's and Haman's religion; and Hester, the queen, being a Jew, spoke to the king that the Jews were to be destroyed, who procured another decree from the king that the Jews should not be destroyed, which was sent into all the provinces. And Haman saw Mordecai sit in the king's gate, and stood not up, nor moved for him, Haman was full of fury, and therefore Haman caused a gallows of fifty cubits high to be made to hang Mordecai on; and as Haman came back from the king, he came back sorrowful, for he was to clothe Mordecai, and set him on horseback, and proclaim before him, and say, “thus shall be done to the man whom the king delighteth to honour:” then Haman came home and told his wife what had befallen him, and his wife said, “if Mordecai be of the seed of the Jews, before whom thou hast began to fall, thou shall not prevail, but fall;” yet before, Haman's wife and his friends would have him set up a gallows to hang Mordecai on, which he was hanged on himself afterwards.

Here you may see the end of a persecutor and destroyer, who was against liberty of conscience, and whether is there more Mordecais or Hamans in Christendom, that would kill and destroy men because they would not stand up and bow to them, and reverence them? nay, would they not say Mordecai was an unmannering ill-bred clown? and would they not say he did it on purpose to lie in the king's gate, could he not keep out of the king's gate, for his doings were in danger to destroy all the Jews? and if Mordecai, the outward Jew, could not bow to proud Haman, though in so doing he did disobey the king's command, whether or no can the Jew inward in the spirit bow to Haman's nature, where it
appears? and whether Haman's nature will not persecute, though it be in a christian? and should christians be worse than Jews, for christians should not persecute one another for not bowing to one another? for the angel in the Revelations reproved John for bowing to him, and told him he was his fellow-servant, and said, “see thou do it not;” and bid him worship God. Rev. 22. So let Mordecai's nature reign amongst you, and not Haman's, for mark Haman's end; for the true christians are Jews in the spirit, and are brethren; Christ says, “you are all brethren;” for do not you, called christians, call them impudent clowns, and unmannerly, that will not bow, and have fined many, and persecuted many? is not this like Haman's nature, not Mordecai's?

Christ, who has all power in heaven and earth given unto him, and to whom all judgment is committed, has said, “that for every idle word men shall speak, they shall give account at the day of judgment; so by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12. 20, 36, 37.

And doth not Christ say in Matt. 5, “be thou reconciled to thy brother before thou offer thy gift.” Now if all christians did observe this, who would there be to offer amongst them; for such as envied their brother christian, and persecuted him, such were not to offer their gift until they were reconciled to the brethren; for if they do, God has no respect to their sacrifice, no more than he has to Cain's that envies his brother. and Christ, who hath all power in heaven and earth, said, “judge not, lest you be judged; for with what judgment ye judge, ye shall be judged; and with what measure you meet, it shall be measured to you again.” now all you that are so rash in measuring, judging, and persecuting others, you do not obey this law of Christ Jesus: now it is clear that none are to judge till the beam be cast out of their own eye, then they may see clearly a moat. Matt. 7. And doth not the apostle say, that you must “do good unto all men,” &c., and if you do good, and do not do evil: “and every man must bear his burthen; and every man is to prove his own work; and every one shall give an account to God for the things done in his body, and shall have a reward according to his works, whether they be good or whether they be evil; and every man's own words shall be his burthen: for God respects no man's person; for he that sows to the flesh, shall of the flesh reap corruption; but he that sows to the spirit, shall of the spirit reap life everlasting;” so every seedsmen reaps his own crop, according to what he sows. Gal. 6.

And Gal. 5, the persecuting priests and professors used to bring for their persecution; viz. “I would they were cut off that trouble you,” now this cutting off the apostles' trouble; it was with spiritual weapons, for the apostles' warfare was not with carnal, but with spiritual weapons;
neither did he wrestle with flesh and blood, so that he could not cut them off with carnal weapons.

And as the apostle saith in Galatians 4, "he that is born after the flesh, persecuted him that was born after the spirit; so it is now:" so the bondwoman and her son must be cast out, and not be heir with the freewoman: now it is clear it is the bondwoman and her son that are cast out, that are the persecutors; so the persecuting christian may know his mother, for as it was in the days of Isaac, and in the days of the apostles, so it is now in these days, that the birth born after the flesh, will persecute him that is born after the spirit, and these be the children of the bondwoman which genders to bondage, which is Hagar; but the children of the freewoman are of Isaac, in whom the seed is called, and Jerusalem which is above is the mother of all these children which is free, and gendereth not to bondage, and are not persecutors.

And the apostle's command to the Colossians was, "if ye be dead with Christ from the rudiments of the world, why as living in the world are you subject to ordinances; touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men."

Now, [mark.] is there any ordinances, doctrines, and commandments of men, those held up by men's power? and will not they that are not dead with Christ, taste, handle, and touch, and be subject to them, and rage, and be envious, and persecute them that be dead with Christ, and cannot touch, taste, nor handle, neither be subject to them? so, is it not the birth of the flesh that is subject to men's doctrines, ordinances and commandment, which perish in the using of them, but they that be dead with Christ, and risen, seek that which came down from above, from Christ, who sits at the right hand of God; and so their affections are on things which are above, and after that which doth not perish.

Col. ch. 2, 3.

And though the apostles said to the Corinthians, "if any man love not Jesus Christ, let him be an Anathema and Maranatha," yet the apostle plainly tells you, "that they did not wrestle with flesh and blood, and the weapons were spiritual and not carnal;" and he tells you, "that he that is born after the flesh, persecutes him that is born after the spirit," and the spiritual birth has his spiritual weapons, but the carnal man has his carnal weapons; and so each birth hath his weapons.

And in Zachariah 13. 3, 4, which is a place which the persecuting priests and professors used to bring for their persecuting; which is as followeth, "I will cut off," saith the Lord, "the names of the idols out of the land, and they shall be remembered no more; I will cause the prophets and the unclean spirits to go out of the land; and it shall come to pass, when any shall yet prophecy, then his father and mother which
begat him shall say unto him, thou shalt not live, for thou speakest lies in the name of the Lord; and his father and mother shall thrust him through when he prophesiceth. In that day the prophets shall be ashamed every one of his vision when he hath prophesied; neither shall they wear a rough garment to deceive.”

Now these prophets with the rough garment, who speak lies in the name of the Lord, with their unclean spirits and idols, were not to be suffered in the land among the children of Israel, but their father and mother were to run them through which begat them; but what must the christians weapons be now, that say they are not Jews outward, but they are ministers of the gospel, and believers in Christ? their weapons must be all spiritual, not carnal, by which they run through the false prophet, that false spirit, and lying spirit, and so their weapons are spiritual, they do not wrestle with flesh and blood. Are not these persecuting priests and professors in Christendom like unto these rough prophets, that will serve for pay under any one, presbyterian, papists, or episcopal, as the soldiers used to serve under any one for pay, who wrestles with flesh and blood? and is it not their work to call to the magistrate to help them to wrestle with flesh and blood, and them that are contrary-minded to them? and are not these like the prophets, that one while they would be for the Jews, and another while for Jezebel and Ahab; you may see how subject they were to turn, as you may read through the scriptures. But the true prophets and apostles were not persecutors, but persecuted. Was not Moses persecuted by Pharaoh? but what became of Pharaoh, and others that did persecute him? and was it not for religion sake? was not Abel murdered by Cain, the persecutor, about religion? and though Cain could build cities, yet was a vagabond; and doth not all persecutors go in Cain’s way? read Jude.

The children of Israel, were oppressed under Pharaoh: mind the end of that oppressor. And Elijah was persecuted by Jezebel, mind the persecutor’s end. The prophet was threatened by Jeroboam; Zachary was stoned to death for his religion. Was not Micah for his religion thrown down, and his neck broken? was not Amos smitten with a club on the temples of his head, and so brained for his religion sake? was not Isaiah sawed asunder in two parts for his religion? and was not Jeremiah for his religion persecuted oft, imprisoned, and put in a deep dungeon, and after stoned to death in Egypt? was not Ezekiel slain in Babylon, by the duke of the people, for his religion? and was not Daniel thrown into the den of hungry lions, where he was preserved? and was not the three children thrown into the fiery furnace for their religion? and was not Baruch fain to fly, to save his life from king Joash’s hand, for his religion, and testimony? was not the prophet Urias slain with the sword by king Joachim? was not John Baptist beheaded by Herod the Tetrach? was
not Stephen stoned to death by the great professing Jews, for his religion? was not James beheaded by Herod Agrippa? was not Peter crucified at Rome, under Nero, his head downward? was not Andrew crucified by Eneas, king of Edessa, at Pataras, a city in Achaia? was not James Alpheus, of Jerusalem, thrown down from high, and brained with a fuller's club? was not Thomas slain at Calamina, a city in India, where the Panims ran him through with a dart? was not Philip crucified at Hierapolis, in Asia, for his religion? was not Bartholomew flayed alive in Judea, and his skin plucked over his ears, and after beheaded? was not Martha run through with a naked sword in Ethiopia? was not Simon crucified? was not Jude slain, and John scourged, and often times persecuted, and put in scalding hot oil? was not Matthias knocked on the head with an axe, and beheaded? had not Mark, the evangelist, a rope put about his neck, and by it drawn through the city of Alexandria, till his flesh rent in pieces, and the stones coloured with his blood, and at last was burnt to ashes? had not Barnabas a rope tied about his neck, and there plucked to the stake and burned? Did not all these suffer for religion, and that which persecuted them, was it not the birth that is born after the flesh; and is not this birth now to be seen in Christendom, which doth persecute him that is born of the spirit, wrestling with flesh and blood: and so what is become of all these persecutors; doth not the memorial of the wicked rot, and the memorial of the just live?

Was not Jacob persecuted by Esau because of his blessing? Gen. 27. 41. And was not Joseph persecuted by his brethren, who after banished him, and sold him? and was it not for that which God had shewed unto Joseph, which after came to pass; and had his brethren any praise for this work? were they not afterwards troubled, and judged in themselves for the same? and was not Lot persecuted and mocked in Sodom? read what became of those temporal blind Sodomites persecuting the just, then you may say what will become of these spiritual blind persecuting Sodomites? and if outward Sodom was consumed to ashes, what will become of the spiritual Sodom? and was not persecution always blind?

And did not Christ say that the persecuting priests and pharisees were "blind guides, and led the blind into the ditch?" and are not all the persecuting priests and teachers now in Christendom blind guides? and will any be led by them but the blind, is not the place they lead into, the ditch, and is not the persecution against them that can see? and so all the guides in Christendom that persecute, are they not the blind ones, and doing the works of the night, not of the day, wherein people can see: and is not the birth which persecutes, that which was born from Hagar's womb, and not born of the womb of the true woman which Isaac came of; for Hagar was an Egyptian woman that bore wild Ishmael, whose hand is against every man: so now is not the spirit of
Cain, and the spirit of Core, and the spirit of Sodom to be seen, and of Pharaoh, and of the Egyptians, and of the persecuting Jews; and doth not the spirit of all these reign in him that is born after the flesh?

Had not Abraham, that came out of his own country, liberty to serve God among the Canaanites? and when Abraham went down into Egypt, had he not liberty there to serve God, as you may read in Gen. 12, though the Egyptians and Canaanites were bad people. And had not Abraham liberty to serve God in Abimelech's country? and Abimelech said, "my land is before thee, dwell where it pleaseth thee:" and in what country was there a law made, that Abraham, Isaac, and Jacob should not worship and serve the God of heaven, though they differed from the countries' religion; and though the children of Israel were oppressed in Egypt, where do you ever read that Pharaoh made a law that Joseph, or the people of Israel should not serve the Lord their God whilst they were among them, though when they multiplied, another king oppressed them with hard labour, and gave a command to hinder their growth, to kill all the male children, but the midwives fearing God, did not as the king of Egypt had commanded them, to kill all the men-children. Now would not many in Christendom say, that these midwives were rebellious to the king's command, and that Artaxerxes' law should be executed upon them, of death and banishment, for disobeying the king's law; for if the pope, or others should make a law, that they should burn, kill, banish and imprison, would not you be willing, though it be contrary to your consciences to obey it, contrary to the command of Christ Jesus, that you should love one another, and not destroy one another, and you doing so, viz. obeying the papists' or other's commands to destroy people that fear God; doth not the midwives that feared God judge you, (who disobeyed the command of Pharaoh, king of Egypt,) in not destroying the children's lives? Exod. 1.

Sam. 1. 14. When Saul, the king, gave command that Jonathan his son should die, for tasting of the honey when Saul had forbidden that any man should eat any food that day, and therefore his son who had tasted a little honey might die; and the people disobeyed the command of Saul, and said, "Jonathan should not die, for he had wrought salvation in Israel;" so rash oaths and commands, they that feared God, you may see, could not obey.

Another scripture which the priests and papists used to bring to put men to death about religion, is Deut. 17. "The man that will do presumptuously, and will not hearken to the priest that standeth to minister before the Lord, or unto the judge, that man shall die."

Now people, this is one of the scriptures that papists used to bring, because they would not hear their priests; so mark their ignorance, for do not you know that these were the Jews' Levitical priests; and then
must not all papists, protestants, and others be put to death if they will
not hear the Jews’ priests that was to minister the law. But I say
Christ is come, that saves men’s lives, and came not to destroy them,
which ends the Jews’ priests, and the law by which they were made,
Heb. 7, and their carnal weapons; and so Christ, who is the priest made
higher than the heavens, is to be heard in all things, and not the Jewish
priests, as you may read in Heb. 7, and Acts 7. And another scripture
they bring, “the prophet that shall presume to speak a word in my
name, which I have not commanded him to speak, or that shall speak
in the name of other gods, that prophet shall die.”

Now, [mark,] did ever you papists, or others called priests or prophets,
ever hear the voice of God, which you have denied to us, called Qua-
kers, that ever you did; then is not this sentence fallen upon yourselves,
as dead men, according to your own judgment; but this is your igno-
rance, Christ is come, the great prophet, which fulfils the true prophets,
who is to be heard, and is the stone which falls upon the false spiritual
prophets, that have not heard the voice of God, and yet saves the men’s
lives: and Christ ends the Jews’ carnal weapons, and sets up the spiri-
tual, by which they do not wrestle with flesh and blood, Deut. 18.

And also in Deut. 13. another scripture the papists and protestants
used to bring for persecution, “if there rise up any prophet or dreamer,
or give thee a sign and wonder, and the sign and wonder come to pass,
whereof he speaks to thee saying, let us go after other gods and serve
them, and so to forsake the Lord God, and his commandments, that pro-
phet or dreamer shall be put to death; if thy brother the son of thy
mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend
which is as thy own soul, shall in secret entice thee to serve other gods thou
shalt not consent to them, neither pity them, nor spare them, nor conceal
them, thou shalt kill him, and thy hand shall be first upon him to put him
to death, and shall stone him with stones that he die, because he sought
to turn you from the Lord God.”

And now [mark,] people, these were they that by their dreams and
prophecies would bring people from the living God, to serve other gods,
which were by the Jews’ law to be stoned to death, though they were
their relations, as before mentioned; but Christ is come, who has ended
the Jews’ law, and their weapons, and their religion and worship, and
has set up the gospel, the worship in spirit and truth; and Christ did
not give forth any law, nor did his disciples after him give forth
any law to put men to death, though they were false worshippers;
for you may see that many did forsake Christ that had followed him,
and many did forsake the apostles which had been convinced, and
drew others after them; yet neither Christ nor the apostles did make a
law that such should be put to death; for Christ rebuked his disciples.
who would have had men's lives destroyed, and said, "he came to save
them, not to destroy them;" and his commandment was, that they should
"love one another, and love enemies;" and Christ is the top and corner-
stone which falls upon the false dreamers, and false prophets, yet saves
the men.

And you may read in Jude, and in Peter, there were filthy dreamers
in their days, 2 Pet, yet the apostles did not make a law to put them
to death, though they drew people from the power of Christ; for the
apostle tells you, his weapons are spiritual, and not carnal, they do not
wrestle with flesh and blood, nor war with it, but with spiritual wicked-
nesses, and it was the spiritual wickednesses in them that made them
false prophets, and false dreamers to draw people from God, and that
the apostles warred against with spiritual weapons, and did not war with
flesh and blood, and stone the creatures to death; that law of the Jews
is changed by Christ that puts men to death about religion, and Christ
has set up his law of love, to love one another, and love enemies, and
though Christ was called a blasphemer, a seducer, a devil, and a mad-
man, yet he did not make a law to put them to death, and did not he
pray to his Father to forgive them that persecuted him; but you papists
and others, if it should be granted to you, that prophets and dreamers
that draw people from the living God and his commands, to serve other
gods; and you that would have the Jews' law, which you bring out of
Ezra passed upon them christians; then doth not the Jews' law come
upon yourselves? for after you have consecrated bread and wine do you
not say it is God, and so by the Jews' law are not you to be put to death,
who set up another god, and draw people to it, and so are condemned
out of your own scriptures? though I say Christ has ended the law and
their weapons, and the Jews' religion, "and he is not a Jew that is one
outward, but he is a Jew that is one inward in the spirit," as in Romans.

But if you papists should say that they must be put to death that draw
from Christ and his command, then I say, as I said before, you have
given sentence upon yourselves by your own law, which you had not
from Christ, for Christ's law is "love one another, and love enemies;"
and so from this law and command have you erred, and by it you are
judged, who instead of loving one another, you have envied, persecuted
and killed one another, like Cain, and so are of him that is of the flesh,
that persecutes him that is born of the spirit, who are neither according
to the law of Jesus among the true christians, nor the law among the
Jews; for that birth of the flesh in you, is that which always did perse-
cute them that gave forth the scriptures; and Christ the substance of
them, and them that live the life of them; and so that birth of the flesh
is that which doth not give forth the scriptures, neither doth know them,
nor can interpret them; and so a command from God is, "that flesh
must be silent," and so the birth of the flesh must be silent, that will per-secute him that is born after the spirit; and so he that is born of the spirit he must speak, whose weapons are not carnal, neither doth wrestle with flesh and blood, nor war with it; Christendom mind this.

Josh. 9. Joshua let the Gibeonites have liberty, who got it by craft, though his command from God was to destroy all the wicked people of the land; and though they were wicked people, and they got it by subtilty, yet he let them have liberty; and surely christians should be beyond Joshua, not to restrain those from liberty who desired nothing but liberty to worship God; for the Gibeonites did not seek for their liberty to worship God, and therefore there should be a difference betwixt christians that seek for no liberty but to worship God, and the Gibeonites; for the christians all profess Christ Jesus and God, so did not the Gibeonites, and they are not to make one another slaves, as you may see in Revelation 18, "which made merchandize of the souls of men, and slaves of them," this you will say was the whore of Babylon that made merchandize; and you know it is judged by all the protestants that the whore of Babylon is such as profess christianity, and to be the papists, and such as are in the same nature; and you know this is contrary to the primitive christian law, which is, "to love one another, and enemies."

Boniface the third, universal pope, was set up by Phocas, that murdered Mauritius, his master, who was the first universal pope got up, six hundred and two years after Christ, and about twenty years after the Turk got up; and has not the christians liberty under the Turk, paying their tribute, and not meddling with for their religion? for doth not the Turk keep his sabbath day upon the sixth day, and then his shops are shut up, and all the shops of the Jews and christians are open? and doth not the Jews keep their sabbath upon the seventh day in Turkey, and then all the christians' and Turks' shops are open? and the christians keep their Sabbath upon the first day of the week, and shuts up their shops, and all Turks' and Jews' shops are open. And here doth not the Turk give liberty of conscience, though he be a heathen; and should not christians out-strip the Turk, and give liberty to one another to worship God? and hath not the Corinthians liberty in Turkey, and the Greek churches liberty to worship God, and follow their own religion? and is not this doing of the Turks beyond christians that cannot give liberty to one another? and do not you know that the christians have their liberty in Egypt, and Jerusalem, though it be in the Turk's country, and though they differ from his religion? and when the Turk conquers any country, doth not he let the people alone to their religion, so he can have his tribute and custom? and also, when Alexander conquered the world, did not he let the Jews have their liberty? and when the Romans conquered Jerusalem, had not the Jews liberty? read the scriptures. In the days of Christ and the apostles, there were many sects, as of phari-
sees and sadderces among the Jews at that day, as you may read in the scriptures: and had not they liberty among the Jews, though they differed from one another in circumstances? and is there not in the Mogul's country many sorts of religion? yea, and have not some christians liberty there to serve God; of whom it is reported by one that travelled there, he has sixty religions there that have their liberty without disturbance, paying their customs? and should not christians be of a more noble spirit than he? have not the christians liberty in Persia? and among the Turks, is there not many kinds of religion amongst them, that differ in some things, seeing they all own God and Christ Jesus? and therefore should not they be of a more noble spirit than the Turk, Mogul, and the Persians? and hath not the Arians and the pope been the two first that raised persecution, one christian against another, contrary to the law of Christ, love enemies, "and love one another?" and so has not Christ's law of love been laid aside?

And after that Adam and Eve transgressed the law of God, God let Adam have liberty in the earth, though he had not of the paradise of God; and so though christians cannot conform to your church in tenderness of conscience towards God, you may let them have liberty of the earth; and though Ishmael, the wild man, had not liberty in Abraham's family, he had liberty in the wilderness.

And concerning the act that is made against the Quakers, and others; as for us that are called Quakers, this we say, we do not meet to plot nor contrive against the king, neither do we hold dangerous principles, but the truth; neither do we meet to terrify the king's subjects, but seek the good and eternal welfare of the king, and all people; and we do abhor and detest all plots and plotters, and workers of darkness; and whereas the same act prohibits above five to meet together, had you been in the days of Christ and the apostles, this act would have taken hold upon him; for you know he had twelve apostles, and seventy disciples, who often met together.

And also it would have taken hold upon the Ephesians, Philippians, and Corinthians, and all the other churches that did meet together: and do you think that they would not have suffered either by heathen or christians, before they would have broke up their meetings, or Christ have denied his disciples? if some christians, or heathen, that differed from them should have made a law that those christians that differed from them should not meet above five at a time; and is not, and would not that have been contrary to Jesus, who said, "love one another, and enemies," who has all power in heaven and earth given unto him; for do you ever read that Christ and the apostles made a law to punish, or to make any one suffer that did not hear them, or differed from them in religion and worship? and 'did you ever read that the Jews made any law that not passing five might meet of the christians, though the christ-
Christian religion was contrary to theirs? and so seeing that God will judge
the world in righteousness, signifying that there is something in man and
woman which answers the righteousness which they do transgress; and
he will judge the world by the man, Christ Jesus, according to the gos-
pel, that is according to the power, shewing, that there is something in
man that answers the power which is the gospel, and is invisible; and
they that walk in the power which is the gospel, they ought to have the
liberty of the gospel, which is the power of God, before the devil was,
where all bondage is; and so all christians that own God and Christ
Jesus, and his gospel which is the power of God before the devil was,
they ought to have the liberty of the gospel, for the liberty is in the
power of God, and they that be in the power of God, the gospel, cannot
but give liberty to them that be in the power of God, for the bondage
is in that spirit that is out of the power of God; and the liberty is in
Christ Jesus who has all power in heaven and earth given unto him, and
there to stand fast in the liberty wherewith Christ hath set them free
from the bondage of the world; shewing, that it is the world that brings
into bondage, and not Christ.

They that wrestle with flesh and blood about religion, are neither in
the apostles' spirit, nor power, nor doctrine; and if the law reach but
upon the outward man for his action, then it will follow, and is clear,
that the inward man after God must have his liberty, which inward man
brings the outward man conformably to the righteousness, and to a
righteous man's state, which the outward law was not made for; so then
it is not to be executed upon the righteous man. So all magistrates must
make a distinction, and put a difference in this case; for though kings'
powers, and magistrates with their laws take hold upon the outward
evil actions, and the outward man, the evil spirit leading of him to do
evil; but Christ, who is the King of kings, and has all power in heaven
and earth, he must have the rule in the heart of the spiritual man, and
God will dwell in man, and walk in man, which is his temple, and there-
fore he must have the rule in the conscience, and in the heart in matters
of his religion, and worship, and faith, seeing God is the giver of it, and
Christ is the author and finisher of it; and the apostles themselves said,
"they had not power over men's faith," which God was the giver of,
and Christ the finisher of; and a man coming to subdue that evil spirit
in him by the power of God, and to have it mortified, and the actions
that flowed from it, then the man led by the spirit of God, he is not
under the law which is made for sinners and disobedient, and not for the
righteous; and Christ said, "christians should not exercise lordship one
over another as the Gentiles had done;" and the apostle says, "be not
many masters, for you have one master, even Christ, and they were not
lords over God's heritage, but they were helpers of their joy, and they
should not lord it over their brethren, for they were all brethren;" and this he spake in matters of religion, "for they had one Lord, even Christ Jesus, by whom all things were made, and one God who is over all, and in you all blessed for ever." And so if Christ be in you, and God be in you, he must have the rule in matters of religion; for his religion is pure from above, from himself, he must have the rule of the faith, who is the author of it, and Christ must have the rule of his worship, who is set up above sixteen hundred years since, in spirit and truth: for could the Caldeans find any thing against Daniel, save in the matters of his God; and could you ever find any thing against the Quakers, but concerning their God, and the worship of him? could Cain find any thing against Abel, but the matters of his God; or Jacob's sons against Joseph, but concerning his God? or could any fault be found with Isaiah, Jeremiah, and Elisha in their days, but that which concerned their God? or could they find any fault with Christ or the apostles, for which they persecuted them, but only things concerning God and Christ! and ever since the apostles' days the beast, the whore, the false prophet, and antichrist, which has drank the blood of the martyrs, prophets, and saints who have kept the testimony of Jesus: was not all this persecution upon them concerning their God and Christ Jesus! for what fault could they find in them more than they did in Daniel concerning his God? and so you may read through all the scriptures of Abraham, Isaac, and Jacob, and the rest of the prophets. Moses, and Aaron, and Noah, and Lot, did not their sufferings come upon them concerning their God? for what fault could they find with them? or what fault could Pharaoh find with Moses and Aaron, but of things concerning their God? or Sodom with Lot, or the old world with Noah, but in things concerning their God? and so it is clear all along, the birth of the flesh has always persecuted the birth of the spirit, as it is written, "he that is born of the flesh, persecutes him that is born of the spirit."

And Christ Jesus who set up his worship above sixteen hundred years since, who said, "the hour is come, and now is, that they that worship the Father, must worship him in spirit and truth, such God seeks to worship him;" and Christ and the apostles never altered this worship to this day, which worship was set up before the many worshipings among christians were set up, and will stand when they are gone; and Christ is the judge in this worship set up by himself, and not by man; and Christ gave no law, nor command, or order to the apostles to persecute any that did not worship according to his worship; but you may see all the worship set up by men, one time or other, most of them have forced people to their worship, and persecuted for not conforming, and that forcing makes but hypocrites from one worship to another; and mark the end of all those worship and worshippers in the world, where there has been force
and persecution, that which men make and set up they are judge of, and judge in; and is not this to bring people to worship the works of men's hands? and the worship that Christ set up he is the judge of, which is in the spirit and truth.

And so it is plain it is Cain in the first birth that has persecuted Abel the second birth in all ages; and this Cain, the first birth, and persecutor of Abel, God hath not, nor never had respect unto his sacrifice who is Cain's offspring, the first birth, and not of Abel's: and so Cain may read his birth and antiquity, and suffering Abel may read his birth and antiquity, whom God had and hath respect unto, and his sacrifice. Yet had not Paul liberty at Rome, among the heathen Romans that were of a different religion from Paul, to preach the gospel two years together, in his own hired house, as you may see in the Acts.

The law was added because of transgression, and not made for the righteous, but for sinners and disobedient: [mark,] because of transgression and disobedience was the law added; man and woman in the beginning disobeyed and transgressed the command of God, and so lost the image of God and his righteousness, and the paradise of God; and so the law which is just, holy, and good, came upon disobedient and transgressing man and woman, which law served until the seed came, and Christ is the end of law for righteousness sake, to every one that believeth.

And seeing that because of transgression the law was added, then they that do not transgress, the law doth not take hold on, neither are they under it.

And seeing the law was made for the disobedient and sinners, then he that doth not disobey God's command, but is led by the spirit of God, is not under the law.

And they that keep God's commandments, and do not transgress, are not under the law; and therefore must not magistrates make a distinction, and put a difference betwixt the transgressors and disobedient, and the obedient and them that doth not transgress?

And now christians, papists, and others, what say you to the apostles that disobeyed the command of the council of the Jews, in preaching again in the name of Jesus after they had commanded they should not preach, Acts 4, would not you say that Artaxerxes' law was to be executed upon them, and they to be imprisoned, banished, and put to death, or their goods confiscated? and also would not you have said, that this law of Artaxerxes was justly to have been executed upon Daniel and the three children, for disobeying the king's command? would not you say that it should be executed upon the midwives for not executing Pharaoh's command in killing the men-children, who brought this law to be executed upon christians?
Now Artaxerxes, his heathen law, and God's law, was for the Jews to build the temple. you that call yourselves christians, are you Jews? and are you going to build the Jews' temple, which law was before Christ came in the flesh? for except you go to fulfil Artaxerxes' law, and to build the temple, Artaxerxes' law is against you; for no one's goods is to be spoiled, or any to be banished, imprisoned, or put to death for not going to build the temple of the Jews at outward Jerusalem now; "for he is not a Jew that is one outward;" for the Jews' temple is ended by Christ, and the law which held up the Jews' religion, temple and priest; for by the Jews' law you never read that any were to be put to death, or banished, and goods spoiled, for not repairing or building the temple, at outward Jerusalem.

But Jerusalem that is now, that is below, is in bondage with her children by the Turk, as she was under the Roman's power in the apostles' days: But Jerusalem that is above is free, and is to be free in her religion, faith, worship and gospel, who is the mother of us all the true worshippers, which has a new command from Christ, which is not to banish, kill, put to death, spoil goods, but, "to love one another," and this is the law of Jesus who has all power in heaven given unto him, who is King of kings, and Lord of lords; and so his command is to be observed, and he is to be heard in all things, and not Artaxerxes' law, Ezra 7, nor the Jews, nor Ezra, the priest, with his law to build the Jews' temple.

And the apostles, in Rom. 1, speaks of such that be without natural affections, as such as are without natural affections, as has not affections to nature, but will destroy, prison and persecute the workmanship of God's hands, and God's creatures he has created, about their worship and their religion; and such as are without natural affections are such as can never be appeased, nor be merciful, but merciless, and such destroy the good nature in themselves, by which they have not natural affections to their natural brethren; for Cain destroyed the natural affections in himself, before he destroyed his natural brother; for nature is one, and would not destroy itself, and it hath affections to itself; but the serpent going out of truth, leading man and woman from the truth, so corrupting and destroying nature in themselves, by which they are led by an evil spirit to destroy nature without them, and have not affections to it, and this has been the work of the enemy, and all the killers and persecutors about religion and worship in the whole world to this day; for they that destroy nature about such things, cannot have affection to nature, but are without natural affections, and they that are without natural affections, cannot know the divine things given forth by the holy men of God, Christ, and the apostles, from the beginning to the ending of the scriptures; and they that are without natural affections cannot love the brotherhood, nor love one another, nor enemies; therefore, such
do not keep the command of Christ; and therefore, they that do love one another, and love enemies, have affections to nature, and would not have one another destroyed which are God's creatures, and so love all things which God made, whose works praise him; and such have not only natural affections to nature, but the divine nature, and the affections set upon things which are above, so they have affections to things of nature, and affections to things above; so as the apostle says, "he that says he loves God and hates his brother, is a liar;" so all that say they love God, (in Christendom,) what follows, what are they? what says the apostle, "he is a liar that hates his brethren; for how can he love God which he hath not seen, and hate his brother which he hath seen;" so mark this sound reason, "whosoever hateth his brother is a man-slayer, and ye know that no man-slayer hath eternal life abiding in him;" so take notice of this great apostle's words, all Christendom, you that hate your brethren, and persecute them, the great apostle says, and tells you, "you are man-slayers, and have not eternal life abiding in you," 1 John 3. "And he that hateth his brother is in darkness until this time, and he that loveth his brother abideth in the light;" and mark Christendom, "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:" so now consider this all ye that do hate your brethren, what the apostle says; your path is not in light, but in darkness, and you do not know whither you go, but darkness hath blinded your eyes; and therefore lay away hatred, that your eyes may be opened, that you may come out of darkness, and walk in the light, that you may keep the command of Christ, which is, "to love one another, and enemies," and that you may come out of darkness, and know whither you go.

And so, is it not clear, that they whose eyes are blinded, who walk in darkness, hating their brethren, is not this hatred come from the serpent, who was the first hater, who hated Adam and Eve's prosperity, and dominion over all things God made? is not this darkness they walk in, that hate their brethren, from the prince of darkness, the serpent? and is it not he that has blinded their eyes, who are hoodwinked with the serpent's hatred and darkness, that they do not know whither they go; but they that walk in the light, and love the brethren, know whither they go, and in them there is no occasion of stumbling? and how can they which hate their brethren, and walk in the darkness which has blinded their eyes know the scriptures, which holy men spoke, as moved of the Holy Ghost? and has it not been the work of them that walk in darkness to hate and persecute such? and has not the original been from the serpent, and not from God and Christ, which says, "love one another, and enemies?" This is in love to you all, for your eternal good.

G. F.
A HAMMER

To break down all Invented Images, Image-makers, and Image-worshippers. Showing how contrary they are both to the Law and Gospel.

By this, therefore, shall the Iniquity of Jacob be purged, and this is all the Fruit to take away his Sin: when he makes all the stones of the altar like chalk-stones that are beaten in sunder, the groves and images shall not stand up. Isa. 27. 9.

Thou sawest till that a Stone was cut out of the Mountain without Hands, which smote the Image upon his Feet, that were of Iron and Clay; and break them to pieces. Dan. 2. 34.

Ye shall defile the covering of thy graven Images of silver, and the ornament of thy molten Images of gold: thou shalt cast them away as a menstruous cloth, thou shalt say unto it, “get thee hence.” Isa. 30. 22.

Thy graven Images also will I cut off, and thy standing Images out of the midst of thee; and thou shalt no more worship the Works of thy Hands. Micah 5. 13.—By G. F.

The Lord God made man and woman in his own image, and in his own likeness, and set them above all the works of his hand; but when man and woman lost the image of God, and his likeness within them, by transgressing his command, in eating of that which God had forbidden; then by transgressing of his command, the serpent that was under them, got over them, and in them, so that the body of death and sin then entered into man and woman, for sin brings death, and then it came to be a body in man and woman; and so from that, all transgression arose, and the original sin in man and woman; so the devil was the beginning of it, in man and woman, and not God; and so this death reigned in man and woman from Adam, the entering of it by transgression until the law came, which restrained man and woman from sin, and so from that that brought death, so that death should not reign; but the law of God, which was added because of transgression: and so the law came on the top of man, though it answered the witness of God in him, which he had transgressed.

And though the law made nothing perfect, not taking away the root of sin, but taking hold upon the actions; yet Christ, who destroyed death with his works, takes away the root of sin, and destroys the beginning of it, to wit, the original, the devil, that abode not in the truth himself, who led man and woman out of truth: and so to be like him in his image,
and not like God in his image; and therefore, Christ who destroyed the devil, renews man again in the image of God.

And now all men that be in the image of the devil, out of truth, out of the image of God, they are them that make images, likenesses, representations of things in heaven, of things in the earth, and of things in the waters, above and below.

So these would all be imitators of the Creator, and of the maker of all things in the heaven, in the earth, in the sea, and in the waters, above and below, though they do not worship them; and this is forbidden both to worship and to make them.

And therefore, all friends and people, pluck down your images, your likenesses, your pictures, and your representation of things in heaven, things in the earth, and things in the waters; I say, pluck them out of your houses, walls, and signs, or other places, that none of you be found imitators of his Creator, whom you should serve and worship; and not observe the idle lazy mind, that would go invent and make things like a Creator and Maker, any thing (I say) that is in heaven, the earth, or in the waters above or below. (For mind,) while man was in the image of God, and his likeness, and the woman, they did not make any likenesses, or images of things in heaven, or earth, or water. But when man lost this image of God, then they did begin to make such things, as the stock of Nimrod. In Nines’ time they began to make images of their children, and indulge them that would worship them; and so afterwards set them up by a law, their images and likenesses to be worshipped, and at last they worshipped four-footed beasts, as you may see in the Romans, and creeping things. Rom. 1. 23.

So, when Moses came, images were forbidden, the maker and the worshipper, and when Christ came, he brings people into the image of God and his likeness, as man was in the beginning. And the Jews that did forsake the law of God, see how they did run after images, stargazers, and monthly prognosticators, which was forbidden by the prophets of God; and the apostles brought up people into the image of God, above the Jews’ true figures and shadows, and types of Christ the substance; as the Jews in their time, with their types and shadows, and figures of Christ, were to stand over all the heathen images, likenesses, and gods that they had made; but Christ ends the true figures and shadows, and the apostle preached them down, not only the Gentiles’ images, and likenesses, but the true types and figures of Christ Jesus; for they preached up the substance, Christ Jesus.

But now, since the apostles’ days, are you like christians that go under the name? see what images, likenesses, representations, what an host, or a multitude they have made, by which they have almost filled Christendom; yea, many adore them. They made images of God, they made
images of Christ, of the apostles, and prophets, and them they call their saints; yea, and set them in their books, their bibles, their signposts, and in their houses, since they have lost the image of God, as was in the apostles' days among the primitive christians; and therefore, see what dark spirit hath set up here among christians such things as was forbidden by the law and gospel, so that there was no image before the fall, nor likeness, nor representation; but in the fall there hath been, and is, and was among the Jews, when they went from the law of God. So among the christians, there is who have gone from the power of God, the gospel.

So in the restoration of Christ Jesus there is no image, no likeness, no representation, who are brought by Christ into the image of God, as was Adam and Eve, before the fall. So there was no image or likeness before man's fall, in the fall there was; which by the law was forbidden, and by the gospel; and since they have lost the gospel, they have set them up again; which are now forbidden by the gospel, the power of God, which was before the devil was; and therefore, down and away with all your images, likenesses, representations, you imitators of God, your Maker and Creator, who hath made things, likenesses of things in heaven, and in earth, and in the waters. I say, down with them out of your houses, and off your signposts, with the power of God; for as that arises in your hearts, the nature that doth appertain to them, or adore them, or worship them, and the makers of them, by the power of God are thrown down, it and them both; which power of God brings you up into the image of God, and his likeness. “Thus saith the Lord God, I am the Lord which brought you out of the land of Egypt, and the house of bondage: thou shalt have no other gods before me.” Exod. 20.

Now here you may see God's people were brought out of Egypt, out of the house of bondage: “The Lord saith, thou shalt make thee no graven images, nor any similitude of things that are in heaven above, neither in the earth beneath, nor in the waters under the earth: and thou shalt not bow down to them, nor serve them.”

Now they that are brought out of spiritual Egypt, that house of bondage, can neither make images or likenesses, nor worship them; but the spiritual Egypt as the outward Egypt doth. Neither shall ye make gods of silver, nor gods of gold.

Now, you that make gods and Christs of bread and wine, and make your pictures of Christ of gold and silver, you are the spiritual Egyptians, and in the house of bondage, which they that come out of your house of bondage, and your spiritual Egypt, utterly deny.

And the Lord said, in Exod. 23. “Ye shall take heed to all things that I say unto you; ye shall make no mention of the names of other gods; (mark,) neither shall it be heard out of thy mouth.”
So, hear no gods, but the living God, to be heard out of the mouth of his people, nor to be made mention of; and they are such as bear his image. “Ye shall overthrow their altars, and break their images to pieces, and cut down their groves.” So all that live in the power of God, that be the true christians in the image of God, break down that nature in them that appertained to images and outward altars. For the Jews were to break down the heathens, but the true christians break down both Jews and heathens by the power of God, and that nature appertains to either of them. “Thou shalt make thee no god of metals.” Here the Lord forbids it among the Jews, in Exod. 34. Therefore, is it not forbid among the christians? and why do you make your pictures of silver and of gold, of God, and crucifixes of Christ? Do not you adore them, and reverence them, and bow down to them? yea to the images of the apostles which you made, who do not bow down to the image of God; and do bow to the image, and do not bow to the image of Christ Jesus, which the prophets and the apostles were in, but bow to your own images, the works of your own hands. “You shall not turn unto idols, nor make to yourselves molten Gods; I am the Lord.” Leviti. 10. Here the Lord forbad idols and molten Gods, for he is the Lord that made all things; “You shall make you no idols, nor graven images, nor rear up any pillars, neither shall you set up an image of stone in your land, to bow down to it; for I am the Lord your God; for I will destroy your high places, and cut down your images, and cast your carcasses upon the bodies of your idols, and my soul shall abhor you.” Levit. 26. And what, do christians set up images in the land, or idols, or representations, and bow down to them which God forbad among the Jews? For, do not you set up images of crosses, images of stone in your land, which are forbidden by the law of God, and much more by the gospel.

And in Numbers 33. “Thus saith the Lord to the children of Israel. When they came into the land of Canaan, they should destroy all their pictures, and break in sunder all their images of metals, and pluck down their high places.” And now the Jews that were disobedient to God, they worship the pictures, and images of metals, like such christians, that are disobedient to the gospel of Christ Jesus, who kneel before the images of metals and pictures, which is forbidden.

And so in Deut. 4. When the Lord spake unto the children of Israel by Moses, saying, “Take good heed to yourselves, (for you saw no image in the day of the Lord speaking to you in Horeb, out of the midst of the fire,) that ye corrupt not yourselves, and make graven images, or representations of any figure, whether it be the likeness of male or female, the likeness of beasts on the earth, the likeness of feathered fowls, the likeness of any thing that creeps upon the earth, the likeness
of any thing that is in the waters, lest thou lift up thy eye to heaven, and see the sun, moon, and stars, with all the host of heaven, and shalt be driven to worship them, which the Lord thy God hath distributed to all people under the whole heaven.” So here it is clear, God’s hand is full against all images and likenesses of any thing in heaven, in the earth, and in the waters, lest they should be driven to worship them, and adore them. But all such things are to be broken down by the Jews; and what, must they now be set up by the christians, and adored and worshipped? Yea, the image of the apostles, angels, and Christ, and God, which all by the power of God and the gospel is judged down among the true christians, as the law of God did among the Jews, for to convince the Jews, Moses said, “They saw no image when the Lord spake to them out of the fire.”

And in Deut. 5. There you may see how it is contrary to the law and covenant of God to make images; graven images, or likenesses, or other Gods of any thing in heaven, in the earth, and in the waters. And none shall bow down themselves, nor worship them, nor serve them. And doth not Christendom serve images, likenesses, and representations, and bow down to them, which they made with their own hands.

God forbad the Jews to marry with them that made images, and served other gods. Deut. 7. For God’s wrath was hot against them that served images and other gods; and therefore, to stop his wrath, they were neither to make other gods or images, but cut them down and burn them with fire. So the nature of all christians that invent images, likenesses, and representations of God, or Christ, or the prophets, or apostles, must be burnt with fire, and cut down with the sword of the spirit for the fire.

And in Deut. 9. Where you may see the Jews had transgressed the law of God, and made a calf which they had molten of the treasures which the Jews brought out of Egypt, and therefore, take heed all ye christians that are come out of spiritual Egypt, that the treasures you bring out of spiritual Egypt with you, you do not make a God of it at last. But see what Moses did, the Lord sent him, and bid him “go quickly unto the children of Israel, for they have corrupted their ways with making a molten image.” And therefore said the Lord, “they were a stiff-necked people, let me alone that I may destroy them, and put their name out from under heaven.”

And so consider all ye christians, have you not corrupted your ways that hath made images and likenesses, and your molten images, do you think your name will always stand under heaven? and do you think the Lord will not bring destruction upon that nature and wisdom which hath invented them. And as Moses stamped to powder that molten image that the outward Jews had made to worship; will not Christ Jesus stamp to powder your images with his power and seed, which you have made
and worshipped, and adored. And not only your images but the nature in you which have invented them, and holds them up?

"Thou shalt set thee up no pillar, which thing the Lord thy God hateth." Deut. 16. Do you regard the Lord, that set up such things, and love such things? do not you love that which God hateth? and how can you but grieve the Lord, and so bring his wrath upon you?

Look upon your pillars; "cursed be the man that maketh any graven or molten image, which is an abomination unto the Lord, the work of the hand of the craftsman, and putteth it into a secret place: and let all the people say, amen." Deut. 27. 15. So you that do make any molten or graven image, or cause any workman to make them; you cause them to make that which is an abomination to God. But do not you here make your graven images, and do this abomination, and put them in your pockets, and hang them about your necks? and so are you not here under a curse, in that which is an abomination to the Lord.

So in Deut. 29. "Ye know how you have dwelt in the land of Egypt, and how you came through the nations which you passed by; and you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them; and that there should not be among you man, or woman, or family, or tribe, which should turn his heart away this day from the Lord our God, to go and serve the gods of those nations." So here the Jews might see those idols of wood and stone, silver and gold, among other nations, which the Lord let them see forbidden; yet that these Jews would go afterwards and set up images of wood, and of stone, of gold, and of silver, like other nations; and that Christians should now do the same, which is all abomination and forbidden.

And in Judges 17. "Micaiah had an house of gods," which was contrary to the law of God. So look among many christians, see if they have not many houses full of images, and pictures, and representations contrary to the law of God and the gospel; and how zealous these were for images, as zealous as many christians are: see what a great deal of money they give to make images, such things as God forbade. Judg. 17. And in Psalm 60, where you may see the images among the Philistines and their gods. So they that make images, christians, heathens, and Jews, are in one nature, and spirit, and out of the image of God, and they need not find fault with the heathens, nor the Jews, nor christians, that be image-makers, for they be natural born children of one illnature, both rebellious to the commands of God. For did not the Philistines think that their images and idols did help them, and the Jews that transgressed the law of God? and do not you think, that are called christians, that your images, idols, and representations help you, and put you in remembrance? and so you have forsaken the spirit of God, and got up a visible to put you in remembrance of the invisible God. For did not
the Philistines carry Saul's head, and publish throughout their idol's
temple, and so thought their images and their idols got them victory.
And do not you place much upon your images, and say that you have
done miracles by your images and pictures, and yet are called christians.
But David and his men burnt the images of the Philistines. How can
you profess David, and sing his Psalms, who set up makers of images, and
would have others to do the like. For David saith, "The idols of the
heathens are silver and gold, the work of men's hands: and they have
ears and hear not, they have mouths and speak not, eyes and see not,
and there is no breath in them, and they that make them are like unto
them, so are all that trust in them." Now all ye image-makers in
Christendom, how can you escape David's judgments here, or get from
under them?

Psalms 135, and 115. "Our God is in heaven, and he doth whatsoever
he will; but their idols are silver and gold, the works of men's hands;
they have hands and handle not, feet and walk not, neither make they
any sound with their throat; they that make them are like unto them,
and so are all that trust in them."

Now all ye in Christendom that are makers of images, pictures, idols,
and representations, are you better image-makers than were in the days
of David? can either your gods, or pictures, or images speak, or handle,
or sound with their throats? but you are as the heathen that David re-
proves, that make such things now in our days, who serve their idols
which was their ruin in David's days, and so it will be yours.

Psalms 106. "When they made a calf in Horeb, and worshipped the
molten image, they turned their glory into the similitude of a bullock
which eat grass, and so forgot God," and so have you turned your glory
into the similitudes, and pictures, and images of things, and forgot your
Creator and your Saviour. "And therefore a fire from the Lord was
kindled against the Jews, in their assemblies, and the flame burnt up the
wicked." And now can you escape? you cannot, but are guilty of the
same thing.

And in Psalm 97, "Confounded be all they that serve images or trust
in them, and that glory in idols." So you must not think to stand, that
glory in your idols, and serve your graven images, together with your
pictures, for you are in the nature that is to be confounded.

And in 1 Kings 14. "How Judah wrought wickedness in the sight of
the Lord, and provoked him more with their sins which they had com-
mited, than all that which their forefathers had done, for they made
them high places and images." And so you that make images, and set
them up in your high places, do not you provoke God more than your
first fathers, the primitive christians? now Asa, the king, he takes away
the Sodomites out of the land, and puts away all the idols that his
forefathers had made, and this man did uprightly in the eye of the Lord, as did David his father. Now if he did right in the eyes of the Lord that put away images and idols, do not you do evil in the eye of the Lord, that set up images and pictures in Christendom, and compel people to worship them; that people go in danger of their lives if they will not pull off their hats as they go by your images and crucifixes?

1 Kings 21. “There was none like Ahab, who did sell himself to work wickedness in the sight of the Lord: he did exceeding abominable in following idols, according to the Ammorites, who the lords cast out before the children of Israel.” Now this Ahab humbled himself, but have you humbled yourselves for your bloodshed, your wickedness and your abominations, in making images and setting them up in the land and nation, which was a wicked and an abominable thing in Ahab? and what, is it become a good thing now for you that call yourselves christians, and look upon yourselves to be above the Jews? what, will you say that Christ hath redeemed you to do all these abominations, and to make all those images, and pictures and representations? do you not abuse both Christ, and the law of God in so doing?

In 2 Kings 3. “Now Jeroboam did work evil in the sight of the Lord, but not like his father Ahab, nor his mother Jezebel, yet he took away the images of Baal that his father had made.” So it shews that you are not come so far as wicked Jeroboam, that are setting up images, for you are not to make an image of God, or of Christ, you are forbidden: for “thou shalt not make an image of any thing in heaven or in earth.”

2 Kings 10. See how Jehu destroyed the images and idols of Baal, and brought them out of the temple and burnt them; and what a zeal he had against the priests. And in 2 Kings 11. How the Jews destroyed the house of Baal, their altars and images; and yet your priests, and pope, and others are setting them up, that look upon yourselves beyond Jehu, and a state beyond the law, whose works are judged by the law. In that 2 Kings 17, and 18, you may see how they left all the commands of God, and made molten images, and two calves, and made groves, and worshipped all the host of heaven, and served Baal, and used witchcraft. And so, you called christians, have you not left all the commands of God, who have made molten images, pictures, and likenesses, and adore them, and worship them: yea, and have you not made images of the very host of heaven, of things in heaven, things in earth, and things in the waters? and persecute others because they would not worship things that you have set up, and so are neither true Jews, nor true christians, but breakers both of law and gospel.

Now Hezekiah takes away their high places, and breaks down their images, and cuts down their groves, and breaks in pieces the brazen ser-
pent that Moses made for the children of Israel, when they burnt incense to it. For this man did that which was right in the sight of God; but you have not done right that set up images, for you do wickedly in God's sight, as Ahab did, for it was time to break down that brazen serpent, when they did once offer incense to it.

In 2 Kings 20. There you may see how Manasseh, the king of Israel, led the people out of the way, to do wickedly, yea more wickedly than the heathen people, whom the Lord destroyed before the children of Israel; for he set up the images of the groves in the temple. And is not this like many of the christians that set up images in their steeple-houses? and if Manasseh led the people out of the way, and made them do wickedly in following images and worshipping them, have not you done the same, like Manasseh, that have set up images, and caused people to follow them and worship them?

In 2 Kings 23. See how Josiah, the king, put down their idols, and broke their images in pieces, and cut down their groves. Here you may see how this man fulfilled the law of God; and they that break the law of God set up images, and they that keep it, break them down; so now you that put them up are breakers of the law.

And see how the fierce wrath of the Lord was kindled against Judah, because of all the provocations wherewith Manasseh had provoked him; so that the Lord said, "I will put Judah out of my sight as I have put away Israel: and I will cast off the city of Jerusalem." Therefore, what will become of all you christians that follow Manasseh's steps?

So, 1 Chron. 16. David said, "all the gods of the people are idols, but the Lord made the heaven." So whosoever makes a god, or a christ for people, and images, and representations, keep their minds from the Lord that made heaven; and in the transgression of the law of God and themselves, rebels.

And 2 Chron. 14. Asa destroyed the idolaters and commanded the people to serve the true God: for "he brake down their images, and their altars, and their strange gods, which they had made."

And Azariah in 2 Chron. 15. purged his country of idols, and bade the people, "be strong, and let not your hands be weak."

And so Jehoash in 2 Chronicles 17. "abolished idolatry, and caused the people to be taught the law of God against it." Now these that did keep the law of God, whose hearts were upright before the Lord, and did see the perfect law of God fulfilled, judge you that call yourselves christians, and have founded those things that are judged by the law of God; therefore your hearts are unright and imperfect before him.

And in 2 Chron. 23. There you may see how the people went to the house of Baal, and broke and destroyed both their altars and their
images and yet these were called the Lord's people. Therefore, you that set them up, whose people are you?

And in 2 Chron. 24. Where you may see, “they that left the house of God, and the law of God, and served groves and idols, wrath came upon Judah.” And God sent a prophet amongst them to bring them again unto the Lord, and they stoned him, Zachariah by name; and thus did Joash, the king. And so consider you that do set up images to lead people from the Lord, have you not stoned and killed them that came and declared against you and them both? for you have gone yourselves from the way of the Lord, and have drawn away others; and so you persecute them that endeavour to draw you again to the way of God, that his wrath may not come upon you.

In 2 Chron. 28. King Ahaz was an idolator, “and he did not that which was upright in the sight of God, he walked in the ways of the kings of Israel, and made molten images to Balaam, and burnt incense in the valley of the son of Hinnom;” and at last “burnt his son.” Here you may see when people go off from the law of God, what wickedness they run into at the last; and therefore, have not you that are called christians burnt them which you have called the sons of the church? yea, such which you have baptized into your faith; and then because they will not follow your ways and religion, have you not burnt them, and stoned them? but consider the end of you, and them that have broke the law of God.

And in 2 Chron. 31. Here you may see how the people in Hezekiah’s days destroyed idolatry, and therefore, they were commended by God, and good men.

Likewise Manasseh, in 2 Chron. 33. “And the Lord spake unto Manasseh, who had set up graven images in the house of God,” as you do in your steeple-houses, your pictures and your images, but Manasseh would not regard, nor the people. So, will you regard, or do you regard the Lord and his law, you that be image and picture-makers, or setters of them up, adorers, and worshippers of them. But when Manasseh was in tribulation, in his fetters and chains and carried into Babylon, then he considered how he had transgressed the law of God; and so may some of you when you are brought into troubles. But while you are full and fat, you will kick against the Lord and his law. And then Manasseh comes to abolish idolatry, and to take away images out of the Lord’s house; but when God brings trouble upon you, it may be some of you will consider of it.

And in the 34th chapter “Josiah purged Jerusalem and Judah from the high places, and the groves, graven images, and molten images, and broke them down and stamped them to powder, and strewed them upon the graves of them that had sacrificed to them.” Now here was a man
of God, which you are unlike unto, that are now setting up such things as he threw down. "For the eyes of the Lord are upon all the ways of man, and he sees all his goings: there is no darkness, nor shadow of death, that the works of darkness, and the workers of iniquity might be hid therein, but he searcheth them out all." Job 34.

And all you image-makers, and picture-makers, that set them up, which lead people with them, and sink them to the earth to bow to your handwork, that none can say, "where is God that made me, which gave me songs in the night?"

Isa. 2. He said, "the land is full of idolatry, and they worship the works of their own hands: but when the haughtiness of man is brought low, the Lord shall be exalted: then the idols will be destroyed, and they shall cast away their idols of silver and of gold, which they made themselves to worship, and shall go into the holes of the rocks, from the fear of the Lord, and the glory of his majesty, when he shall arise to shake terribly the earth." And therefore look to it, you christians, your earth is not shaken; yea, your idols are not cast away, your loftiness and haughtiness is not brought low, your land is full of images, that you are not creeping into the holes of the rocks, to hide yourselves from the fear of the Lord, and the glory of his majesty.

And in Isa. 10. The Lord hath said, "like as my hand hath found out the kingdom of the idols, seeing their idols were above Jerusalem, and above Samaria: shall not I, as I have done to Samaria, and to the idols thereof, so do unto Jerusalem, and to the idols thereof?" and so will not the Lord do unto the christian idols, and idolaters, and image-makers! for, are not your actions open to his eye? for you that are image-makers, and idol-makers, have forgot the Lord of your salvation, and have not remembered the God of your strength.

Isa. 17, and 19. "The burthen of Egypt: behold the Lord rode upon swift clouds, and shall come upon Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of her." Now consider, you spiritual Egyptians with your idols and images, think you not that the Lord will come upon you that are spiritual Egypt? and do you not think that your Egypt shall be moved at his presence, and the heart of your Egypt shall melt in the midst of you.

Isa. 27. "For God will purge away the iniquity of Jacob, and his fruits of sin shall be taken away, when he shall make all the stones of the altar as chalk-stones, broken in pieces, that the groves and images may not stand up: his defenced cities shall be desolate, and his habitation shall be forsaken, and left like a wilderness." Now consider this, christians, ye are unpurged, and have images, you are in your iniquities, where your images yet stand up, your defenced cities are not yet desolate
yet, and your habitations are not yet forsaken, nor made like a wilderness: but look for all this to come to pass.

Isa. 30. “Ye shall pollute the cover of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth; and thou shalt say unto it, get thee hence: then shall the Lord give rain unto thy seed, when thou shalt sow the ground, and the increase of the earth, and it shall be fat, and as oil: in that day shall thy cattle be fed in large pastures.” But you called christians, would you not be ready to kill and burn such as shall be ready to pollute your cover and rich ornaments of the images of gold, and cast them away as a menstruous cloth; and say, get thee hence: but this is not come to you yet, there is adoring of them, you have not cast them away, your sin is still upon you, you do not esteem them as a menstruous cloth, you are afraid they should be polluted, who regard neither God, nor his law, nor his prophets. “O, ye children of Israel, turn again in as much as ye are forsaken, you are sunk deep in rebellion: in that day that you turn again, you shall cast away your idols of silver, and of gold, which your hands have made, even as sin.” So you may not make images now in Christendom, and pictures, and representations, your hands make a sin, and you wont cast it away until you return to the way of the Lord, for out of the way of God, you must look for nothing but wrath and judgment.

Isa. 40. “To whom will you liken God? what similitude will you set up to him? the workman melts an image, and the goldsmith beats it out into gold, and the goldsmith makes silver plates. The poor chooses out a tree that will not rot, he seeks unto him a cunning workman, to prepare an image that shall not be moved.” And is not this spirit also among you that are called christians, image-makers, of wood, of silver, of gold and of stone? to whom will you liken God or Christ? to a piece of bread, and to a cup of wine? you are grown wiser in the spiritual Egypt than they were in the old time, that will set up the image of God in your bibles, and in your houses, when no image ought or can be made of him, “who is a spirit, and to be worshipped in spirit and in truth.”

Isa. 44. “All they that make images are vanity, and they are deceivable things, and shall nothing profit, and they are their own witnesses, that they see not nor know: therefore they shall be confounded who have made a god or a molten image that is profitable for nothing. Behold, all they that are of the fellowship thereof shall be confounded, for the workmen themselves are men; let them all be gathered together; they shall fear and be confounded together. With part of the tree they warm themselves, and with part they bake their bread, and kindle the fire, and of part they make a god and worship it, and bow to it.” Read the chapter throughout and see, is not this like many called christians?
and must not all you be confounded that be in the fellowship, in the images, and pictures, and idols, together with the setters up and makers of them? and do not you eat part of your bread that you make your god of, and drink part of your wine that you make a god and christ, and refresh your bodies with the one part, and the other part you make your god and christ of, which when you have made, you worship him? and here must you not all be confounded in these works? expect it.

Isa. 46. "Saith the Lord, to whom will you liken me," make me like or make me equal, or compare me, "that I should be like him? they draw gold out of a bag, and weigh silver in the balance, and hire the goldsmith to make a god of it, and they bow down and worship it: they bear it upon their shoulders, and carry it, and set it in his place: and when they cry to him, he cannot deliver them out of tribulation. Remember this and be ashamed, and bring it again to mind, O you transgressors." Consider, you that are called papists, do not you carry your host upon your shoulders, and put your host you make in a place, which you make of bread and wine? and do not you and your people worship the bread and wine which you make your god and christ of? and do not you make pictures of gold like an old man? and doth not the Lord reprove you, saying, "who will you make me like, or to whom will you make me equal?" what, will you make him equal with an image? "or to whom will you compare me?" what, will you compare him to man, and liken him to him who is a "spirit, and is to be worshipped in spirit?" and, have you not now your goldsmiths like the heathens, to make you gods and images of gold and silver? O remember this and be ashamed, O you transgressors.

Isa. 48. "Thou that art obstinate, and thy neck is as iron, and thy brow as brass, I have even from the beginning declared it unto thee; before it come to pass, I shewed it thee, lest thou shouldst say, my idols have done them, my graven images, and my molten images have commanded them." And therefore consider, you stiff-necked, whose brows are as brass, and who are obstinate, who trust so much in representations, images and pictures, and make your people believe that great things are done by them, which are lies; for nothing can you do to glorify God, being in the transgression of his holy law.

Isa. 57. "But you witches' children, come hither, the seed of the adulterer, and of the whore. On whom have ye jested? Upon whom have you gaped and thrust out your tongue? are not ye rebellious children, and a false seed, inflamed with idols under every green tree," &c. Now consider, you that profess christianity, whose children you are, of what seed you are, who are found inflamed with idols, pictures, and images, and jest and gape with your mouths, and thrust out your tongues at his people, therefore you cannot be called a people of God, for you
have rebelled, and vexed God's holy spirit, therefore is he turned your enemy, and will fight against you.

Isa. 63 and 66. Wherein you may see your sacrifices are like the Jews, who transgressed the law of God, that your sacrifice is like unto blessing your idols, "and cutting off a dog's neck, because you have chosen your own ways, and your souls have delighted in your abominations: therefore God will choose your delusion, and bring a fear upon you, and none shall answer."

Jer. 10. "Every man is a beast by his own knowledge: every founder is confounded by the graven image, for his melting is but falsehood, and there is no breath therein, and they are vanity, and the work of errors, in the time of their visitation they shall perish." So consider, you makers of images, who are beasts in your knowledge, who be imitators of the Creator, and make images of things in heaven and in the earth, and so are imitators of your Creator; but you are too short, you cannot make them to speak; you cannot put breath in them, nor make them go, nor handle, nor see, nor hear; so that your works are vanity.

Jer. 16. "Shall a man make gods unto himself, that are no Gods? behold saith the Lord, I will this once teach them, I will show them my hand and my power, and they shall know that my name is the Lord." You must feel the weight of this all ye god-makers, and christ-makers, when the Lord's hand is upon you, and his power.

Jer. 43. "I will kindle a fire, saith the Lord, in the house of the gods of Egypt, and they shall burn and carry them away captive, and he shall array himself in the land of Egypt." Now consider, ye that are called christians, which are spiritual Egypt, do not you think that the Lord will kindle a fire in the house of your gods, pictures, and images which you adore and worship, the God and Christ you made of the bread and wine. He will make you know that he is the Lord, and you cannot make him, but he made all to his glory.

Jer. 50. "Declare this among the nations, publish it, and set up a standard, proclaim it, and conceal it not. Say Babel is taken, Bell is confounded, Merodach is broken down, her idols confounded, and her images are burnt in pieces. And now, you that are called christians, what think you of this? have you heard of this proclamation? is it set up among the heathen, and not among you? is not the standard yet set up? is this concealed yet to you? your images are not yet burnt, nor your idols yet confounded.

And in the same chapter, "Drought is upon her waters, and they shall be dried up, for it is a land of graven images. What do you see?" were these the Jews and heathens, and yet are not you, called christians, in fellowship with them, is not your land full of images? and do not you dote upon your idols, pictures, and representations? there is a drought
of the waters of life among you, and therefore are you not trusting in your images, and bowing and praying before them.

Ezek. 6. What brought the sword, and famine, and the pestilence upon Israel? was it not because of idolatry, and their images which should have been broken down, and cast down? Nay, were not there men slain upon their idols who had imitated the heathens’ ways, like some that are called christians? and did not God bring the carcasses of the children of Israel before their idols, and scatter their brains before their altars, and make them to know that he was the Lord, and by reason of these things, did he not bring famine and pestilence upon them? So, that how can you think to escape?

Ezek. 7. They made images of their abominations, and of their idols: and therefore, did not this bring shame upon their faces, and baldness upon their heads, and brought their land into the hands of strangers? but you papists are not yet fully come to this.

And the ancients of the house of Israel, see what they did in the dark, in Ezek. 8. Every one in the chamber of his imagery. And so you christians called, see what you have done in the dark, in the chambers of your imagery, for you have been workers out of the light, and so your works are for condemnation.

And in Ezek. 14. “Son of man, these men have set up idols in their hearts, and put a stumbling block of iniquity before their faces. I the Lord will answer him that comes according to the multitude of his idols.” Therefore you that think to come to God by your pictures, crosses, crucifixes, representations, gods and christs you have made, the Lord will answer you with his wrath; and therefore turn your faces from your abominations, for you are all departed from God through your idolatry.

Ezek. 18. There you may see such were reproved that lifted up their eyes to idols: and therefore christians look at home, see what you lift up your eyes to, to the multitude of your idols, images and pictures. And Ezek. 20. See how the Lord brought his people out of the land of Egypt, into a land that flowed with milk and honey: and yet after that how they rebelled against God, and followed the idols of Egypt, and therefore wrath came upon them, as it did upon the Egyptians; which you must not escape that follow such things now in the spiritual Egypt, and defile not yourselves in observing the manner of other nations, with their idols. And so, away with all image-makers, and image-worshippers, for both the maker and they must be confounded.

Ezek. 21. “The king of Babel stood up at the parting of the way, at the head of the two ways, consulting by divination, and made his arrows bright. He consulted with idols, and looked into the liver.”

So consider ye that now pray before images, and to images and idols, and to your pictures; you are in Nebuchadnezzar’s spirit, who will per-
secure others, because they will not bow down to your pictures, and images.

Ezek. 22 and 23. Thou hast offended in the blood that thou hast shed, and hast polluted thy feet with the idols that thou hast made; and so thou hast caused thy days to draw nigh, therefore I have made thee a reproach to the heathen, and a mocking to all countries: and therefore, thus saith the Lord God, the city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself. And thus she committed whoredom with them, even with all them that were chosen men of Ashur, and defiled themselves with all her idols.

So consider this, have you not offended in blood, and shed blood in your cities? yea, and polluted yourselves with your idols? yea, all you idol-makers in Christendom, and followed the ways of the heathen, and like the old Romans, who made images. And Simon Magus, was not he an image-maker, and introducer of Simony at Rome? and how do you think to escape the wrath of God, who are so unlike his saints, and his people? and you forefathers, what can you expect but nakedness and shame, who have gone a-whoring after the heathen, and polluted yourselves with idols, pictures, and images? For when Israel of old, forsook God, they grew cruel and hardened, with their idols and images, and at last they slew their children to their idols, and for sacrifices: and so you have sacrificed others that would not bow down to your idols, and images, and your host, which you made.

Ezek. 20. “Thus saith the Lord God, I will also destroy the idols, I will cause their idols to cease; I will make their land waste; I will bring a terrible people, a terrible nation upon them.” So when the children of Israel followed images, pictures, and idols, he brought the Egyptians and Nebuchadnezzar upon them; and so then they had images and idols enough; for the Lord brought that upon them, that were in and of the nature that they were in themselves, when they had forsaken God. And so, do not you expect (called christians,) that delight in pictures, images, and idols, that the Lord in his time will bring them that you call heathen upon you, for you are gone from God, and Christ, into the nature of the heathens; and then you may cry to your pictures, idols, and images; for when your people called out in Ireland to Patrick, and to your images, and pictures, you see there was none able to deliver them. And thus you have deluded the people, and kept them in bondage unto your pictures, images, and idols, whom the Lord will reward. So to make images and idols is an abomination, it is that which defiles people, it is a transgression of God’s law, he is as a beast that invents them, or commands them to be made, or to worship them.

Ezek. 44. “The Levites that were gone back from me, saith the Lord, when Israel went astray from me after their idols, they shall bear their iniquity.” Now consider, you that call yourselves christians, ye...
gone back, all ye priests, popes, cardinals, Jesuits, as well as Israel of old, and the Levites, you are gone back from the Lord, ye are gone astray after idols, images, and pictures, and you must hear your iniquity.

Dan. 3. "Where Nebuchadnezzar set up a golden image, and caused all both small and great to worship it, at the sound of the pipe, and the instruments of music, all were to fall down and worship the image that he had set up; but the three children, Shadrach, Meschach, and Abednego, that feared the Lord, and kept their religion clear, could not follow Nebuchadnezzar’s religion, but transgressed and obeyed not his commands, in not falling down to worship that which he had set up." So now you papists have you not made images, pictures, and hosts, and do not you command the people to fall down, yea, to put off their hats at the sound of the Ave-mary bell, or else be in danger of coming under your law, and so here you are found in Nebuchadnezzar’s spirit, not in Christ’s, nor the prophets’, nor apostles’.

Hos. 4. “Thus saith the Lord, Ephraim is joined to idols, let him alone: and they shall be ashamed of their sacrifices.” Now consider, have you, called christians, that have worshipped images, and idols, have you been let alone many hundreds of years, and yet you are not ashamed of your sacrifices? but they that are come from you are.

And when Israel forgot God, his Maker, he built temples: Israel cast off the thing that is good; of the silver, and of the gold they have made idols. Now therefore, shall they be destroyed, and the enemy shall pursue him. And therefore, consider you called christians, these things, who have made idols of your silver, and of your gold, think you not that the enemy will pursue you, who cast off things that are good, who have forgotten your Maker, and built many temples, and not mind that your bodies are the temples of the living God.

Hos. 10. “Israel is an empty vine, they have made fair images, their hearts are divided, now shall they be found faulty, he shall break down their altars, he shall destroy their images.” So, consider all ye called christians, what an empty vine you are, and wild, who have made you fair images, O how do you delight in them, and their pictures; you are found faulty before God, who will break them down.

Hos. 13. “When Ephraim spake trembling, he exalted himself in Israel; but he sinned in Baal, and is dead: and they sinned more and more, and made molten images of their silver, and idols according to their own understanding, and they are all the work of the craftsmen.” So consider, ye that call yourselves christians, are not you dead that make these molten images, and idols of silver, and gold, and of stone, and wood, &c. And do not you kiss your pictures, and images? and so, if Ephraim be dead, are you living that do so, and follow your craftsmen whom you set at work, and worship their works, which is an abomination to God, who is, and will be worshipped in spirit and in truth.
Hos. 14. “Ephraim shall say, what have I to do more with idols?” but you that call yourselves christians, have not said so yet; and therefore you are worse than Ephraim.

Amos 4. and 5. Where is a lamentation for the captivity of Israel, who followed images which the heathens followed, who made gods to themselves like them; which practice hath been followed by those that call themselves christians who have made gods and christs, makers for the people, which is an abomination, who have kept people by such doings from the true Christ, who is the way to the true God.

Mich. 1. “All the graven images shall be broken, and all the gifts thereof shall be burnt with fire, and all the idols shall be destroyed: for she gathered it of the hire of a harlot,” &c. Now how can you own this prophet, and keep your images and idols unburnt and destroyed? for it is the work of the whorish spirit from God to make such things, and not of the spouse of Christ.

Mich. 5. “Thy idols shall be cut off, and thy images out of the midst of thee, and thou shalt no more worship the work of thy hands,” &c. This prophet will take hold upon you that are called christians, who are found in such practices, and then you will be separate from your lovers.

Nahum 1. “The Lord hath given a command concerning thee, I will cut off the graven images, and the molten images, and I will make it thy grave for thee, for thou art vile.” So, consider ye christians, with all your images and pictures, which are become your grave, for you are vile: therefore, mind the Lord’s command, that you may come out of your vileness; and cut down your pictures, and images, and obey the Lord’s command.

Hab. 2. “What profiteth the image? for the maker thereof hath made an image, and a teacher of lies; though he that made it trust therein when he makes a dumb idol. Woe unto him that saith unto the wood awake, and to the dumb stone arise up, it shall teach thee: for behold, it is laid over with gold and silver, and there is no breath in it. The Lord is in his holy temple, let the earth keep silence before him.” And now you papists and christians, you say, your pictures, and images, which you make, and your representations, they profit the people, and are laymen’s calenders, and thus your teachers are liyers, contrary to the command of God, who saith, “they do not profit.” Your stones, and your wood, which you paint with gold, there is no breath in them, away with all such fopperies.

Zach. 10. “Surely, saith the Lord, their idols have spoken vanity, and the soothsayers have seen a lie, and the dreamers have told a vain thing.” Now consider this, ye that call yourselves christians, all you soothsayers that have set up idols, which are vanity, which have seen
a lie, and the dream you have told is but a vain thing, and do not you
tell to people, that your representations and images will profit them.

Zach. 13. "The Lord saith, he will open a fountain to the house of
David, and inhabitants of Jerusalem, for sin and for uncleanness: and in
that day, saith the Lord of hosts, I will cut off the name of the idols out
of the land, and they shall no more be remembered, and I will cause
the unclean to depart out of the land." Now consider this, you papists
and others, this fountain is not opened to you yet for sin, and for unclean-
ness, for your images, and idols are yet standing in your land, held up by
your unclean spirit; for when this fountain is opened, your unclean spirit
that held up your idols, must depart out of the land, and then you will
acknowledge the prophesy.

Mal. 3. "For you have spoiled the nations with your images, and
false gods and christs. This may well be applied unto you that call
yourselves christians, that follow your pictures, and images, the gods you
have made: for Israel went from the ordinances of the Lord when he
turned to images, idols, and other gods, as you christians have gone from
the ordinances of God.

And see in Acts 7. How Stephen reproved the Jews for making a
calf, and offering sacrifice to the idols, the work of their own hands;
and how God turned himself away from them, and how they served the
host of heaven. For, what is there in heaven or earth, but you have
made pictures, and images of, and so you are here judged by Stephen,
whom the Jews stoned to death, the same would you do to them that
should cry against you. The pictures, images, and representations that
you have made, being found in the same transgressing spirit like the
Jews.

And the apostle commands, in Acts 15. "That the Gentiles who were
converted should abstain from idols, and from fornication," &c. And
therefore consider, you that are called christians, you are here judged
by the apostle, who sets up houses for fornication, and follow idols, and
images, and do not abstain from them, you are transgressors of the apost-
les’ ordinance.

Acts 19. There you may see your own brethren, what rage they
were in at the city Ephesus, that worshipped Diana; and what a noise
made those image-makers against the apostle. And so look among your-
selves, what a noise you craftsmen make now, against the ministers
of the spirit, that preach, and cry down your images and idols. So the
Gentiles were to abstain from idols and fornication, as before, which
shows that you are in the Gentiles’ nature, not converted, that do observe
them, and follow such things as they did in their unconverted state.

And Rom. 1. There you may see your old brethren, "when they
knew God, they did not glorify him as God: who turned the truth of-God
into a lie, and worshipped and served the creature more than the Creator, who is God blessed for ever. And so, now this is your condition, who profess yourselves to be wise, but are fools; for what, do not you and your people serve images, and pictures, and representations, more than you do the Creator; for you are not come so far as to abhor idols; and though you say in words, you do, [yet you, professing christianity doing the same as the heathen, are worse than they.

1 Cor. 8. "Some make conscience of an idol: an idol is nothing. And the Corinthians were not to eat meat sacrificed to idols." And so what are all your sacrifices but to idols, images, and your Christ you make? and so, if an idol be nothing, then nothing can do you no good, and that which you sacrifice and offer to it, is offered to nothing, and so all comes to be confounded. And therefore, as in 1 Cor. 10, both the sacrificer and the idol is not good for anything but for judgment. And "what agreement hath the temple of God with the idol. 2 Cor. 6. So, if you were the temple of God, that are called christians, there would be no agreement with your pictures, images, and idols, but shewing that you have agreement with them. Therefore you are no temples of God.

1 Thes. 1. There it is manifested, "how they were turned from idols to serve the living God:" but now it is manifest how they are turned from the living God to serve images, pictures, idols and representations, whereby it denotes you are in an unconverted estate.

2 John 5. The apostle saith, "Little children keep yourselves from idols," in his general epistle to the church; but you that call yourselves christians have forgot this command, or at least laid it aside, and command your people to keep to your images, pictures, idols, and representations, and call them your laymen's books, and therefore you are quite degenerated from John's doctrine and command here, who command your people to keep idols, whereas John commands to keep from them.

And Rev. 2. There you may see, "there were some that laid stumbling-blocks, that taught the doctrine of Balaam; and to eat meats sacrificed to idols, and to commit fornication," and therefore consider, is not this the condition of you papists? are not you in Balaam's reward? are not you in your idols, and fornication, else what do you do with all those brothel-houses?

And Rev. 9. There you see such as were so hardened that did not repent of the works of their hands, that worshipped the devil, idols of gold, silver, brass, stone and wood, which neither could hear, see, nor go, and these God brought his plagues upon, and such repented not of their sorcery, murder, fornication, and theft. And so look into your own nest, and there you may find all these fruits, and it is well if this doth not fall out that many will perish in these fruits, and not repent.

And so for you that have followed the beast, as in Rev. 13, "and his Vol. IV.—49
image, and made all, small and great, poor and rich, bond and free to receive his mark," &c. and so keep them from God's mark and image, to follow your images, and therefore, consider what will be the end, whether the beast, the dragon, the whore, and the false prophet, must be cast into the fire that burns with brimstone, which hath been the ground of all these images, idols, pictures and representations which be out of the image of God, you that made them, that set them up, that command them to be made, and worship them; you have gone out, I say, of the image of God, into the image of the devil, that is out of the truth.

Solomon, by taking strange women of the heathen to be his wives, transgressed the law of marriage which was instituted by Moses; in which law God forbid to marry with foreign nations. And before all this he chanced to sin and default in the observation of the law, at such time as he made the similitudes of beasts to underprop the vessels called the great sea, and those of lions, which he caused to be set unto his throne. Josephus, p. 204.
THE HEATHEN'S DIVINITY,

SET UPON THE HEADS OF ALL CALLED CHRISTIANS,

That say they had not known that there had been a God, or a Christ, unless the Scripture had declared it to them.

They are such Prophets, that said, “Thus saith the Lord,” and the Lord never spoke to them.
You have not heard his voice at any time, nor seen his shape; and the Word of God abideth not in you. John 5. 37, 38.
Who have the Form of Godliness, and deny the Power thereof, from such turn away.—By G. F.

Gen. 12. We read how Abraham went down into Egypt, with his wife, and how the princes there commended her to Pharaoh, king of Egypt, who saw she was fair; and Pharaoh took her into his house, and entreated Abraham well for her sake: and how the Lord plagued Pharaoh’s house with a great plague, because of Sarah, Abraham’s wife: and Pharaoh called Abraham, and said to him, “what is this that thou hast done unto me? why didst thou not tell me that she was thy wife? I might have taken her to wife; now, therefore, behold thy wife, take her, and go thy way.

Now what was this in Pharaoh that made him consider the plagues of God that were upon his family, for Sarah’s sake, &c. was not this a divine principle, a divine power, that brought him to obey the Lord God, who had not the outward written law? and doth not Pharaoh judge all Christians, who covet after other men’s wives, both protestants, and papists? and doth not Pharaoh judge them all here? who gave the man his wife again, and lay not with her, and simply took her into his house at first, thinking that she had really been his sister; and when he was plagued for it, he returned her to her husband, and took her not to wife: so that here, doth not Pharaoh’s practice stand over protestants’ and papists’ practices in this very thing?

Gen. 20. We read that Abraham said of Sarah his wife, “she is my sister;” and how that Abimelech, king of Gerah, took Sarah away from Abraham, but God appeared to Abimelech in a dream, and said to him, “thou shalt die, for the woman’s sake whom thou hast taken away; for she is a man’s wife;” and Abimelech had not as yet come near her. Now mark what Abimelech said, “Lord, wilt thou slay the righteous
people? said not he unto me, she is my sister? yea, and said not she herself, he is my brother? and with a pure heart, and innocent hand I have done this thing."

And God said unto him by a dream, "I wot it well that thou didst it in the pureness of thy heart; I kept thee also that thou shouldst not sin against me; and therefore suffered I thee not to touch her. Now therefore, deliver the man his wife again, for he is a prophet, and he shall pray for thee, that thou mayest live: but, and if thou deliverest her not again, be sure thou shalt die the death, both thou, and all that thou hast."

Now mark, all ye papists and protestants, who say, "you never heard the voice of God, nor of Christ:" see how Abimelech talked with God, and God with him in a vision, or a dream, and how God acknowledged his heart was pure; and how he had kept him from another man's wife, though he innocently looked upon it, that she had really been Abraham's sister, and not his wife. And therefore, both not Abimelech's obedience, and the divine power of God in him judge all you papists and protestants that covet after other men's wives, and manifest yourselves to be unclean, and not innocent?

And further, see how Abimelech spake that which God had said unto him in the ears of his servants, and obeyed God's voice, and delivered Abraham's wife to him; and asked "Abraham wherein he had offended, that he had brought upon him and his kingdom so great a sin," &c.

Therefore, mark how Abimelech looked upon it as a very great sin, to take another man's wife from him, whom you christians do look upon as a mere heathen: and yet you papists and protestants, that call yourselves christians, can do such things, who say, you never heard God's voice, you are more dark than Abimelech. And was there not more virtue and divinity seen and manifested in Abimelech, than in you papists and protestants, who covet other men's wives, and take them from them, whose practice is neither according to law nor gospel, though you profess both from the letter? and he that had no letter condemns you both in practice.

And now to clear Abraham from the aspersion that both papists and protestants do cast upon him, as if he were a liar, in denying Sarah to be his wife, and calling her sister; which scripture they bring to plead for a lie in case of necessity, and so for sin as long as they live, and how they may lie by authority, as having Abraham, the faithful, for an example: Abraham said unto Abimelech, "yet in very deed Sarah is my sister, for she is the daughter of my father, though she be not the daughter of my mother; and she became my wife;" and so she was both his sister and his wife in truth, and no lie can be charged upon Abraham in this matter, as the false protestants and papists charges him withal, and
bring him as a liar to maintain their lies, that so they may be tolerated to live in sin, which they have missed of; for they should have brought the devil, the father of lies, and not Abraham, the father of the faithful; for Sarah was both wife and sister. And so Abimelech here condemns papists and protestants, who hath heard the voice of God, and yet had neither law, nor gospel, nor letter, as they have, who say, "they have not heard the voice of God at any time," though they have the letter both of law and gospel; whereas he had neither the letter of law or of gospel, and yet he heard the voice of God. And is not here divinity in him? and did not he speak divine things? read Gen. 20.

Gen. 26. Where we read how Abimelech, king of the Philistines, said to Isaac, that surely Rebecca is thy wife; and why hast thou done this to us? for one of my people might have lain with thy wife, and so by that means thou shouldst have brought sin upon us. And he charged all his people, not to touch this man or his wife; for who so did, should die.

Now consider what virtue was in this Abimelech; and how tender was he of himself and his people, and of committing sin with another man’s wife: and how far are protestants and papists off of this tenderness, who pretend law and gospel, and yet keep neither, but covet after other men’s wives; whereas he that hath neither written law, nor gospel, obeyeth both law and gospel, who would not himself, nor yet suffer his people to meddle with another man’s wife, though he had heard no other before, but that she was Isaac’s sister, until he had informed himself otherwise.

See then how short is that called Christendom of this virtue, that was in Abimelech, king of the Philistines, that had neither written law nor gospel: how short, I say, are they that profess law, and gospel, and divinity, of this divine power and virtue that was in him? Let all judge.

Exodus 8. The Lord commanded Moses, that Aaron should stretch forth his hand, and with his rod smite the dust of the land of Egypt; and Aaron did so; and so all the dust of the land of Egypt was turned into lice: but the enchanters could not with all their enchantments make a louse; so that the enchanters said unto Pharaoh king of Egypt, it was the finger of God.

So now you see here, the enchanters did confess the finger of God, that turned the dust of the land into lice.

And now see professors, papists, and protestants, how could you think those enchanters could confess that was the finger of God, who had neither written law nor gospel, as you call it, without which you say, you had not known whether there were a God or Christ, if (say you,) written scripture had not declared it to you; and yet these men, that had neither written law nor gospel, confess the finger of God to king Pharaoh.

And therefore, was it not a divine power in them, that confess the
finger of God, and a more divine power in them than in you, that call yourselves professeors, either protestants or papists, that say you had not known there had been a God, if that scripture had not declared it to you; and yet these could declare it, who never heard of scripture likely, but were against Jews, and Moses, who received scripture, and wrote scripture.

Exodus 18. What scripture had Jethro, to speak all those good words to Moses, his son-in-law, when he met him in the wilderness heading and leading the children of Israel towards Canaan? "For, saith he unto Moses, God shall be with thee; and be thou to the people God-wards, that thou mayest bring the causes unto God: and thou shalt seek out of all the people, men of activity, and such as fear God, true men, hating covetousness, and make them heads over the people."

See what brave words and language, Jethro, a Midianitish priest did speak unto Moses, who had no written law nor gospel; and yet, did he not speak these words from a divine power of the Lord? And Moses was subject to him, being, so far from reproving him for what he said, that on the contrary, he approved of his counsel, so that he put it in execution to the satisfaction of all Israel.

Numb. 23. and 24. Where you may see what great things, and prophecies, and parables, Balaam spoke, who had no scripture, law, or gospel, so called.

And how do you papists and protestants think that he should speak such things, and had no scriptures?

It is said, "The Lord opened the eyes of Balaam, and the word of the Lord came to him, and the spirit of God came upon him." So these things and many more are set down, that Balaam spake, who saw the star of Jacob, who had no scripture; and therefore, doth not he and his ass reprove you all, that say you never heard the voice of God, nor of Christ, nor had known God or Christ, except the written law or gospel had declared it unto you? And so, was not there more divinity in him? and did not he speak more divine things from, and of God, than you, who say you never heard God's voice? for you speak only what others say; but he spake what he had from God. And though Balaam coveted after Balak's rewards, which he should have had for cursing the people of Israel; yet God restrained him from cursing. But however, had not he more divinity, and spake more divine things than you Balaamites, that spake other men's words, in the scripture new and old, for rewards, and never heard God's voice, as Balaam did, as you have confessed?

And in chap. 22. How the Lord opened the mouth of Balaam's ass to reprove him; this Moses recorded for truth; but had it been in your days, who say there is no hearing of God and Christ's voice, you would have judged it to be an imagination; but Balaam's ass may reprove you
all, who are going mad in preaching for rewards and gifts, cursing, and excommunicating, and imprisoning such as will not give, and put into your mouths.

*Esther* 6. and 13. Where you may see what Haman's wife said; "if that Mordecai, were of the seed of the Jews, before whom (speaking to her husband,) thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."

Now what was this that spoke these words in his wife, who formerly had stirred up her husband to seek Mordecai's destruction, and all the rest of the Jews; and counselled him to set up a gallows for him of fifty cubits high; and yet afterwards she said, "that if Mordecai were of the seed of the Jews, before whom thou hast begun to fall," &c.

Now, how could this woman speak this, or prophecy, who had not scripture, nor written law, nor gospel; but was against the Jews that had the law? would not you christians have said, that she had been a madwoman, and a madwoman preacher? and yet she could not tell such things out of scripture. And did not her words come to pass? and did not he fall before Mordecai, and was hung upon the same gallows that was set up for Mordecai? was she not therein a prophetess?

*Job.* And what scripture had Job to speak forth all those sweet scriptures, contained in his book? yea, and what scripture had all the holy men of God, who were before Moses, to speak forth what they learned only of God, and spake what they had received of him, which in after ages came to be written, printed, and known again by the same spirit that gave them first forth, to and through them?

*Esra* 1. Where it may be seen, how the Lord God stirred up the spirit of Cyrus, king of Persia, who said, "the Lord God of heaven hath given unto me all the kingdoms of the earth," &c.

Now how could this man, upon whom you look as upon a heathen, and one that had neither law nor gospel; how could he, I say, speak such things without scripture? was not here a divine power and spirit in him, who acknowledged, that the Lord God of heaven and earth had given him all the kingdoms of the earth; and he was to build God a house in Judea, which was the Jews' temple.

He did not say, he had got all these kingdoms by his own power, nor might, nor valour; but that the Lord God of heaven had given them him.

Now would you not have thought this man whimsical, had you lived in those days, and too confident to speak such things, and had no scripture, and had them in captivity who professed and enjoyed scripture.

*Esra* 6. and 7. What was that in Darius, that gave command to build God's house? for do you not look upon Darius and Cyrus as heathens, having neither written law, nor gospel, so called?
And what was that in Artaxerxes, who encouraged the priest of the Lord? who said unto him, “that he was the priest of the law of the God of heaven; and that he was to teach the law of God to the people, and to set judges over the people, even such as knew the law of God: and those that will not fulfil the law of God, and the kings, let them have judgment.” &c.

So, now the law of God here the king owned; and his command and law was, that God's law was to be obeyed.

And was not this by divine power, and a divine principle in him, though these were Jews, who opposed the christians with their carnal weapons; and they that do now use the scriptures, for the building an old mass-house, and bring the king's law, and God's law for it, deny Christ's coming in the flesh, who hath ended the Jew's temple, and the law that held it up, and made his people his temple, as scripture saith.

Judges 13. Where you may read how the angel of the Lord appeared unto Manoah, his wife, and after to both of them; and how he said to his wife, “we shall surely die, for we have seen God;” but his wife said unto him, “if the Lord would have killed us, he would not have received a burnt and a meat-offering at our hands; neither would he have shewed us all these things; nor would now have told us such things;” viz. “that we should have a son.”

Now mark, what a sermon here is, that Manoah's wife preached unto him: would not you protestants and papists have called her a twatling woman? and said, “what, dost thou preach unto thy husband? go and learn of thy husband at home?” and what scripture had she for preaching to her husband? but she believed a divine power, and the thing came to pass accordingly, what the angel had spoken to her.

Daniel 2. What was that in Nebuchadnezzar king of Babylon, who said, “of a truth, your God is a God above all gods, and a Lord above all kings, and a revealer of secrets, seeing thou couldst reveal this secret?”

Did he not speak divinely, who confessed to the God of heaven, and set up the true God above his own? had Nebuchadnezzar, think you, been at the schools seven years, and learned the seven liberal arts to speak this? or had he the written law or gospel to speak this by, in that he confessed the God of heaven, and a Lord above all kings, and so above himself.

Daniel 3. Where we read that Nebuchadnezzar went to the mouth of the hot burning fiery furnace, who had cast into it the three children, Shadrach, Meshach, and Abednego, fast bound in their clothes, and hats on; it being heated seven times hotter than usually.

And the king said unto his council, “did not we cast in three men
bound, into the fire?” and they said, “yes, O king.” And the king said, “lo,” for all that, “I see four men walking loose, in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God, to look upon.”

And Nebuchadnezzar said, “O Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth;” then they came forth.

And then the dukes, lords, and nobles, and the king’s counsellors came to see these men, “upon whose bodies the fire had no power; nor was an hair of their heads singed; neither were their coats changed, nor the smell of the fire passed upon them.”

Then spake the king, saying, “blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel to deliver his servants that trust in him, and hath changed the king’s command, and yielded their bodies, that they might not serve nor worship any God save their own God. Therefore, I make a decree, that all people, kindred, and tongues, which speak any blasphemy, against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no god that can deliver after this sort.”

Now, [mark.] was it not a divine principle in Nebuchadnezzar, that caused him to utter these words, who was a worshipper of images, and compelled others to do the same? and could he tell of the Son of God, saying, “one was like the Son of God;” and confessed, these were the servants of the most high God; and that none should speak evil against the God of heaven; and praised them that did not change their religion; and that none could save like the God of heaven; and that none should blaspheme him?

Could he speak these things without a divine power, having neither written law nor gospel; but was looked upon as a heathen? how could he speak these things without scripture?

What say you to this, you professors, that say, “you have not known God, nor Christ, without the scripture had declared it to you?” and if this had been in your days, would not you be ready to say, that this was witchcraft, or conjuration? hath not Nebuchadnezzar judged all you divines here, who spake such things as these without letter or scripture; whereas you confess you cannot, without letter or scripture?

Dan. 4. See here what brave things Nebuchadnezzar had in his dream; what prophesies, visions and openings; and how he foresaw the overthrow of his own empire; and how he saw a watcher, even the holy angel that came down from heaven, and hewed down the tree, which was himself, and left the stump in the ground; and that he was to eat grass like an ox, for seven years, until he knew the Most High ruling in the kingdoms of men.

And after, the king was walking in a palace, a voice came from hea-
ven to him, saying, "thy kindom, O Nebuchadnezzar, shall depart from thee.

And when the seven years were expired, he lifted up his eyes to heaven, and his understanding was restored to him; and he gave thanks to the Most High, and magnified him for ever and evermore; "whose dominion," said he, "is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doth according to his will," &c.

Then did Nebuchadnezzar love, magnify, and praise the king of heaven; "for all his works are true, (said he,) and his ways are righteous; and as for them that walk in their pride, he is able to abase.

Now but consider what gallant and brave divine things this heathen spake, who had neither written law nor gospel, far beyond you that have your schools, written law, and gospel.

Daniel 5. Here you may see how Belshazzar, another heathen king, made a feast for a thousand of his lords; and when he was troubled in his mind, his wife told him, that there was a man in his kingdom, that had the spirit of the holy God within him, meaning Daniel, a captive of the children of Israel: whereupon he sent for him, and said, "art thou Daniel; I have heard of thee, that thou hast the spirit of the holy God in thee, and light, and understanding: if therefore, thou canst read me the writing, I will give thee gifts and rewards; a chain of gold about thy neck, and thou shalt be the third ruler in the kingdom."

Daniel said to the king, "as for thy rewards, keep them to thyself, and give thy gifts to another; yet I will read the writing to the king, and interpret it." So Daniel told the king, "thou hast magnified thyself above the Lord of heaven, and in whose hands thy breath is."

"Mene," that is, "God hath numbered thy kingdom, and brought it to an end."

"Tekel," "Thou art weighed in the balance, and art found too light."

"Pharses," "Thy kingdom is divided, and given to the Medes and Persians."

Here you may see there was something that did make this Belshazzar, king of the Caldeans, to condescend to Daniel's interpretation, though it was against himself, though Daniel was as a captive amongst them: for the very same night the king was slain, and the Medes took the kingdom.

Daniel 6. See there what language Darius spake concerning God, though a heathen king, when the informer informed the king against Daniel, and caused him to be cast into the lion's den for praying to his God; and how the Lord shut up the mouths of the lions, by his angels, so that he had no hurt by them. And how the king coming early in the morning to the den, who, through much trouble of spirit could take no
rest that night; and how he cried with a lamentable voice unto Daniel, and said, "O Daniel, the servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions." &c. And how after this, Darius wrote to all people, kindred, and tongues that dwelled in all lands; "my command is, that in all my dominions, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and whose kingdom shall not fail; his power is everlasting, even to the end; it is he that delivereth and saveth; he doth wonderous marvellous works in heaven and in earth," &c.

Now people consider what brave language this heathenish king spake, and divine words he uttered; and how he confessed to God, and his kingdom and power, who had neither written law nor gospel; for what scripture had he to speak these words? and doth he not condemn you that call yourselves christians, who say, you had not known whether there had been a God or no, if scripture had not declared it unto you? and so have known nothing of divinity; and therefore, he and his divinity stands over your heads.

Acts 17. Paul said, that certain of the poets said, "that we are of God's own offspring; for in him we live, move, and have our being." So now, had not the poets a sense of the living God, who said, that they were of his offspring, and had their being from him? now, how could they speak these, and the like things, who were mere heathens without scripture?

Romans 1. Where the apostle saith, to the Romans who were heathens, "That that which is known of God was manifest in them, for God shewed it unto them;" for his invisible things, that is to say, his eternal power and Godhead are seen, forasmuch as they are understood by the works of the creation of the world; so that they are left without excuse, because, when they knew God, they glorified him not as God.

Now consider, was not here something of God in these heathens, that learned them to know God, though they did not glorify him as God, though they had no written letter nor written gospel.

And doth not the apostle set up that of God in the Gentiles to judge the Jews, who said, in the second chapter, "he is not a Jew, that is one outward, neither is it circumcision which is outward in the flesh; but he is a Jew, that is one inward, and the circumcision of the heart, which consists in the spirit, and not in the letter, whose praise is not of men, but of God." For the Jews having the letter and circumcision transgressed the law; and so the Gentiles that did the things contained in the law, they made the outward professors of the law no professors, that broke it; and circumcision, uncircumcision: and so they that by nature, (by that of God in them,) kept the law, judge them that have the out-
ward written law, and the outward written gospel also, and yet kept it not, but broke it.

So here the obeyers of the spirit of God are justified, and they that are professors of the things of God, and grievers of the spirit, are condemned.

Matthew 27. 19. What was that in Pilate’s wife, that made her to charge her husband, “that he should have nothing to do with condemning that just man, (meaning Christ,) for she was very much troubled in her sleep about it?”

And what was it that convinced, and doth convince the world of sin, of righteousness, and of judgment?

And what was it that made Felix to tremble, when Paul reasoned with him of temperance, of righteousness, and of judgment to come?

And what was it that convinced them of their sorceries and witchcrafts spoken of in the Revelations, though they did not repent?

And what is that, that brings every one to give an account of their words and deeds, whether they be good or evil; seeing that God will judge the world in righteousness, by the man Christ Jesus, according to the gospel, which is the power of God?

Doth not that imply, that there is something of the power of God in every man, seeing they must be judged according to the divine power of God in the gospel?

What was that that troubled Ahasuerus in the night, that he could not sleep, inso much that he called for the record of the Chronicles, which being read before the king, he was put in mind of what great service Mordecai the Jew, had done for him; by which means he, and all the Jewish nation, then there in captivity, were preserved from that destruction, that Haman had wickedly contrived for them?

Acts 10. We read of one Cornelius, a centurion, that is, a captain of a band of soldiers under the Romans; and how notwithstanding he is said to be a devout man, and feared God, with all his household and gave much alms to the people, praying to God always; to whom the angel of the Lord appeared, who told him, “his prayers and alms were come into remembrance before God; and that he should send for Peter to Joppa, who would tell him what he should do.” and when his servants came unto Peter, at Simon, the tanner’s house, to whom they delivered their message, saying, “one Cornelius, a just man, and of good report amongst all the people, &c. was warned by an angel, to send for thee to his house, to hear words of thee.”

Now mark, how could Cornelius and his servants speak these words, of fearing God, or knowing there was a God, and of an angel, which had neither the letter of the law nor gospel, so you that call yourselves christians, saying, “you had not known there had been a God or Christ,
unless you had had scripture to declare it to you?" and what rule did this Cornelius, or the rest aforementioned walk by, that spake and did such heavenly things, who had not written law or gospel to walk by.

Do not you look upon Cornelius as a heathen? read the scriptures, and see what is said of him there; and do not you say the same of them that have not the written law or gospel?

But see what Peter said to Cornelius, "of a truth I perceive, there is no respect of persons with God; but in every nation he that feareth God, and worketh righteousness, is accepted of him."

So the Jews might look before, as if the Lord had only a respect for them, as the professors do now; but see if that which Cornelius walked by, that kept him and his household in the fear of God, does not condemn you, who say, the scripture is your rule; who neither walk according to your rule of law nor gospel, as you call it.

And Cornelius said, "we are all here present before God, to hear all things that are commanded unto thee of God."

So we see here Cornelius had a belief of the living God, though he had no written law nor gospel, neither was he a Jew, (but a heathen,) and had a belief, that that which Peter spoke to him was from God, though he had not the outward bible to prove it, as we have now, though we are not against proving men's words by the scripture; but you say that you had not known that there had been God, Spirit, and Christ, without scriptures, and set the scripture above the spirit; whereas the spirit of God was before scripture was; for the spirit led them to speak forth the scriptures to people; and after when they were committed to writing, they were called, scriptures of truth; and after much length of time, they were printed.

And the Jews did not know Christ by the scriptures, nor the apostles, nor the prophets of the Lord; for had they known him by scripture, they certainly would not have persecuted him, nor them. So Christ, the prophets, apostles, and his scriptures, are known by the spirit of Christ, which is the Holy Ghost, who leads into all truth.

1 Samuel 6. 1, 2, 3, &c. See how these heathen priests acknowledged the Lord God, and how they advised the people, "to offer a trespass-offering to the Lord, to pacify his wrath gone out against them, and their god Dragon, for detaining and carrying away the ark of the Lord;" as you may see in the former chapter, to the destruction of their God, and thousands of the worshippers of him; saying "in so doing you shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your own land; wherefore then do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when he had wrought wonderfully amongst them? did not they let the people go, and they departed? now therefore make a new cart," &c.
Mark, these heathens had neither written law nor gospel, and you see they did acknowledge the living God, both as to his power, justice, and mercy, in visiting them with forejudgments, and by taking them off by such and such means: all which may judge you protestants and papists, who say, you had not known there is a God, without you had written law and gospel.

1 Kings 5. Solomon sent to Hiram king of Tyre, for timber and cedar, for the building of the house of the Lord.

And verse 7, it is said, that Hiram, when he heard of it, he rejoiced greatly, and said, “blessed be the Lord this day, which hath given unto David a wise son over this great people.

And in 2 Chron. 2. We read, when Solomon sent to Hiram for cedar trees, &c. Hiram wrote to Solomon, saying in way of answer, verse 11. 12. “Because the Lord hath loved his people, he hath made thee king over them.”

“Blessed be the Lord God of Israel, that made heaven and earth, which hath given to David the king, a wise son, endued with prudence and understanding, that he might build a house for the Lord,” &c.

Now mark, do not you look upon this Hiram as a heathen king, that had neither written law nor gospel? and yet he came to understand that there was a Lord God in heaven, &c. and blessed the Lord: would not you christians be ready to say, that he followed the imaginations of his own heart, and that neither he, nor any one else, had known whether there be a God or a Christ, if scripture had not declared it to you? and yet here you see to the contrary, to your own confusion.

2 Chron. 35. 20, &c. Where we may read the words of Necho, king of Egypt, to Josiah king of Judah, who came out to fight with Necho, who came not to fight with him, but against Carchemich; saying “what have I to do with thee, thou king of Judah; I came not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.” Nevertheless, Josiah would not hearken to the king’s words, but fought against him, and Josiah was slain in the battle.

Now mark, you look upon the king of Egypt to be an heathen, but here you may see he was a prophet; for his words came to pass concerning Josiah, who had them from the mouth of God, verse 22, who had neither written law nor gospel.

And yet how ready would you have been to look upon him as a false prophet, following the whimsies of his own brain: whereas you may see there was a divine thing in him, more than you will own, and many others, that profess the words of the scriptures without life: for you say, “that you had not known the will of God, unless scripture had declared it to you.”
1 Kings 10. 9, &c. and 2 Chron. 9. 7, &c. There you may see how the Queen of Sheba, came from the utmost part of the earth, as Christ saith, to hear the wisdom of Solomon, Matt. 12. 42. For she had heard much of him in her own country, and of the name of the Lord; and when she came and saw all, she said unto the king, “It was a true report which I heard in my own land of thy acts, and of thy wisdom; howbeit, I believed not the words until I came, &c. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, who delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king to do judgment and justice.”

Now mark, all you that call yourselves christians, that say, you had not known that there had been a God or a Christ, if scripture had not declared them unto you: what scripture had this woman, that came from afar off, who had neither written law or gospel, and yet she heard of the name of the Lord, and of the fame of Solomon, and blessed the Lord God, and said, he loved Israel, and made Solomon king to do them equity and righteousness?

Now how could she talk of righteousness and equity, and of the Lord God, and of his name, having neither written law nor gospel? Would not you have said, that she had been a foolish woman, and run mad out of her own country.

But was not this a divine principle, that brought her to come and see, by which she was satisfied and refreshed, blessing the Lord God? and she gave Solomon abundance of choice things, showing her love to God and his people, and this she did by that divine principle and power of God in her; for God is a spirit, and he and his things are made known by the spirit; and so she judges all you by a divine power and spirit in her, who had not the letter of the scripture to be an outward guide to her, as you have, without which (as you say,) you had not known that there had been a God or Lord, without the letter, and yet you see here she could tell without it, and bless the Lord. Would not you have said she had been a preaching woman, and come to preach to the king?

Gen. 30. We read how Joseph was sold by the Ishmaelites into Egypt to Potiphar, captain of Pharaoh's guard, an Egyptian; and his master seeing the Lord was with him, and how God made all to prosper in his hand, insomuch that Joseph found favour in his master's eye, so that he made him ruler over of all his house.

Now consider that this Potiphar was a heathen, and yet he was made sensible how God was with Joseph, and blessed him for Joseph's sake; and so through that sight that he had of God, he found favour with his master, and how he could speak of God, and all this without written law or gospel.
Consider, I say, was not this Potiphar's sight far beyond all your blind Christians, that say, "you had not known that there is a God or Christ, unless the letter of the scripture had declared it unto you;" and so are not you more heathenish than this man?

Further observe, one cause of his loving Joseph was, that he saw God was with him, and therefore loved him: wherefore you hate us the more, in regard many of you cannot but be sensible the Lord is with us. And did not the gaoler there in Egypt, to whom Joseph was committed as a prisoner; did he not see that God was with Joseph, and how that God prospered whatever he did; and was not his sight beyond all you priests, that say you have not known God, unless scripture had declared it to you.

And so are you not as dark as all your fellow-high priests, that could not see Christ when he was come, but persecuted him?

And what scripture had the gaoler, or what rule to see by, that God was with Joseph, and how God had prospered whatever he did? Was not this something of the divine light, both in Joseph and in the gaoler, which is testified by scripture?

Gen. 10. We read how Pharaoh, being displeased with his butler and baker, cast them into prison, where Joseph was imprisoned; and how they declared to Joseph each his dream, that they dreamed there. Now was there not something in their two dreams which came to pass, according to Joseph's interpretation?

And here Pharaoh's servants judge you Christians, that neither allow prophesies, nor revelations.

Gen. 41. When Joseph had interpreted Pharaoh's dream, concerning the seven fat and seven lean kine, said Pharaoh to Joseph, "Where shall we find such a man as this is thou speakest of, in whom is the spirit of God; forasmuch as God has shewed thee all this, and that there is no man of understanding and wisdom like unto thee; therefore thou shalt be over mine house," &c.

So all you Christians may here see that Pharaoh, a heathenish king, doth here acknowledge God, and the spirit of the Lord was in Joseph; and how that the king confessed and acknowledged that God had shewed Joseph his dream; and yet this Pharaoh had neither written law nor gospel to inform him to confess God, nor to know that there was a God; and yet he could confess to him, and say, "The spirit of God was in Joseph."

So then, that which brought him to confess and acknowledge the living God, without the letter of law or gospel, judgeth you that say, "you know not that there had been a God, or a Christ, without you had the letter to declare it to you."

Jonah 1. Where you may read how the master of the ship that set
out from Joppa, bound for Tarshish, said to Jonah, being a passenger in it, when the ship was in a storm like to perish, "what meanest thou, O sleeper, arise, and call upon thy God, if so be, that God will think upon us, that we perish not." And when they cast lots, that they might know for whose cause this evil was come upon them; the lot fell upon Jonah, to whom they said, "what is thine occupation, and whence comest thou?" &c. he answered, he was an Hebrew, and feared the Lord, the God of heaven, which made the sea, and the dry land. Then were the men exceedingly afraid, and said unto him, "why hast thou done this?" for the men knew that he had fled from the presence of the Lord.

Now, before they did cast Jonah overboard into the sea, as he advised them, they prayed unto the Lord, saying, "we beseech thee, O Lord, we beseech thee let us not perish, for this man's life; and lay not upon us innocent blood; for thou, O Lord, hast done as it pleaseth thee:" so they cast him into the sea, and the sea ceased from her raging; then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows unto the Lord.

Now, hear, and see this all you, called christians, that say, you had never known there was a Lord, or Christ, if scripture had not declared it unto you. Were not these mariners heathens? They had no written law nor gospel, and yet did confess that the Lord did what pleased him, fearing God, sacrificing and making vows to him, crying unto the Lord, desiring that he would not lay innocent blood to their charge, and that they might not perish; and desired Jonah to call upon the Lord.

Now, was there not something in these heathens above yourselves, who had no scripture, and yet acknowledged God; whereas you say, you had not known there had been a God, unless you had scripture to declare it to you: neither indeed do you know him now, though you have scriptures; nor yet have the spirit as they had that gave forth the scripture through them, nor heard his voice, and yet pretend to be preachers of God, and of Christ, but know neither, but are preachers for your bellies, and serve them, and not the Lord Jesus.

Jonah 3. There we read the Lord commanded Jonah the second time to arise and go unto Niniveh, that great city, and exhort them to repent. And then Jonah entered a day's journey into the city, and cried, "yet forty days, and Niniveh shall be destroyed."

So, the people of Niniveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them.

And word came to the king of Niniveh, and he arose from his throne, and laid his robe from him, and covered him in sackcloth, and sat in ashes, and caused to be proclaimed through Niniveh, by the decree of the king, and his nobles, saying, "let neither man or beast, herd or flock, taste any thing, let them not feed, or drink water; but let man and beast.
be covered with sackcloth, and cry mightily unto God; yea, let them
turn every one from his evil way, and from the violence that is in their
hands, who can tell if God will turn and repent, and turn away from
his fierce anger, that we perish not.

And God saw their works, that they turned from their evil ways; and
God repented of the evil, that he had said he would do unto them, and
he did it not; which made Christ to say, "that the men of Niniveh
should rise up against that present generation, which had the scriptures,
but repented not at his preaching, whereas they repented at the preach-
ing of Jonah, and behold a greater than Jonah is here." Matt. 12. 41.

So now consider, you that are called christians, how Niniveh repented,
and God spared them; and the king persecuted not Jonah, as a false
prophet, but hearkened to Jonah's words, and believed, and cried unto
the Lord, fasted, and turned from the evil of their ways, so as God had
mercy on them.

Now was not there something of God in these heathens, that made
them cry to God, and turn to God, and believe in God, whom you look
upon, I say, as heathens, who had not the letter of the scriptures, neither
written law or gospel which were more than six score thousand persons,
as scripture saith, "that could not discern between the right hand and
the left;" and yet these could tell of God, and cry unto him at the
preaching of Jonah! and yet you cannot tell, (you say,) "whether there
be a God or Christ, unless scripture declare it to you."

And if any of God's servants come and call upon you to repent, in
your streets at any time, you stone them, or cast them into prison, or
beat, or whip them, as vagabonds; whereas Niniveh did not so to Jonah:
but as Christ said, "they shall rise up in judgment against this wicked

This I say you do, instead of turning from your wickedness, and from
the evil of your ways, and from your false worship; so that I say once
more, Niniveh will arise up in judgment against you blind professors, who
are so full of the letter, and empty of the life and spirit that gave it forth,
as the pharisees were, and ignorant of the knowledge of God, being ra-
vened and erred from the spirit.

Joshua 2. Where we read how Joshua sent two men out of Shittim,
to spy secretly, saying, "go and view the land, even Jericho:" and they
went and lodged at one Rahab's house, a harlot: and when the king
heard of their being at her house, he sent to her, to bring them forth;
but instead thereof, she went and hid them, and after took care to send
them privately away; saying unto them, "I know that the Lord hath
given you the land, and that your terror is fallen upon us, and that all
the inhabitants of the land do faint because of you; for we have heard
how the Lord dried up the waters of the red sea for you, &c.—for the
Lord your God, he is God in heaven above, and in the earth beneath; now therefore, I pray unto you, swear unto me by the Lord," &c.

Mark, here is a woman, an harlot, that had no letter of written law or gospel, being a heathen in your account, how nevertheless, she confessed to the Lord, that he was God in heaven above all, &c.

Now, was not this from a divine power and principle? and did not her faith keep her from perishing with the rest, as is there recorded by the Holy Ghost, in Hebrews 11. 31.

And doth not this harlot judge you, who have the letter of the law and gospel, and yet had not known that there was a God and a Christ, if the scriptures had not declared it to you, and so could not confess to God in heaven above, and in earth beneath, as this woman did without the letter.

And it is worth your remark, that she, as a prophetess, foresaw, and so encouraged God's people, saying, "the Lord hath given you the land;" and this, I say, she spake a good while before it was given unto them, namely, to the children of Israel. And this she spake, that had no scripture to speak it by, but by faith. But you that have neither faith, nor the spirit of God to guide you, since prophesy is (as you say,) ceased, and you cannot endure women to preach: but see what a brave sermon she preached to the spies, and yet you cannot abide women's preaching; and if so be you do, why did you record her preaching, and Huldah's, and Mary Magdalen's preaching of Christ's rising to the apostles; and Mary and Elizabeth's preaching, and old Hannah's preaching in the temple, and old Dorcas, who was a woman-disciple of Christ.

2 Kings 5. We read, how that Naaman, captain of the king of Assyria's host, came to Elisha, to be healed of his leprosy; and the prophet sent out to him, to go and wash seven times in Jordan, and he should be cured, which Jordan signifies the river of judgment. But Naaman was sore troubled that the prophet came not out to him, himself, as he expected he would, and call on the name of the Lord his God, and strike his hand over the place, and so recover him: but his servant came near and said to him, "my father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith unto thee, wash and be clean?" whereupon he went and washed seven times, and was cured: and so he returned to the man of God, and said, "behold, now I know that there is no God in all the earth, but in Israel: and that he would from thenceforth offer sacrifice to no other God, but unto the Lord." And he desired of Elisha, "that when he went with his master into the house of Rimmon, and bowed down, he desired the Lord to pardon him in that thing." Now mark, what scripture had this man to confess God, and speak all these things? had he either law or gospel? was there not a principle of God in him, that brought him to
confess God, though he had no scripture? and are not many servants forced to do that amongst those called christians, as Naaman was, namely, to go to a worship with his master contrary to the mind of the Lord, and that principle of God in them? So I say, do not you force many of your servants to do that which is contrary to God, in following your ways, religion, and worship, which you made yourselves, and set up in your steeple-houses, the places of your worship? and think you that many of your servants and children are not troubled, and cry for mercy to the Lord, as Naaman did; who are forced contrary to the spirit of God, his principles in them, to your worship, which neither God or the Lord Jesus ever set up.

2 Kings 6. 8, &c. We read of the king of Assyria's warring against Israel, and how he took counsel of his servants, which counsel was made known to the king of Israel, by the prophet Elisha, whereby the king was many times kept out of danger, which thing sorely troubled the king of Assyria, in that he thought one of his counsellors might be false, and reveal his counsels; for, saith he, "will ye not show me which of us is for the king of Israel?" and one of his servants said, "none, my lord, O king; but Elisha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber."

Whereupon the king sent a great host, to fetch Elisha out of Dotham, a city in Israel, where he understood he was, and to that purpose compassed the city round, both with horses and chariots; and Elisha went forth to them, and met them, and prayed to the Lord, to smite the host with blindness, and so the Lord did: and then Elisha said unto them, "this is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek." But he led them to the gates of Samaria; and having prayed again to the Lord, to open their eyes, who did so, so that they saw they were in the midst of Samaria: and when the king of Israel would have smote them, Elisha would not suffer him; but bid him set bread and water before them, that they might eat and drink, and go to their master: so the king of Israel prepared great provision for them, and afterwards sent them away in peace; so as the bands of Assyria came no more into the land of Israel.

Now mark, what was this in the king of Assyria's servant, that had neither written law or gospel, that enabled him to inform his master, that it was the prophet Elisha, that from time to time told his words to the king of Israel, and revealed his counsels, even what his master said privately in his bed-chamber.

Would not you papists, and protestants, that say, "you had not known whether there be a God, or a Christ, had you not had the scripture to declare it unto you;" would you not (I say,) have been ready to have said, that both the prophet, and the king of Assyria's servants, were
witches; the one, for telling the king of Israel, and the other, in that he was able to inform the king of Assyria with it; and if it lay in your power, (had such a thing been in your day,) would you not be as ready to put them both to death.

Nehemiah 6. 16. Here you may perceive, what all the enemies of the Jews, both heathen, and some Jews, that combined against them as they were busy in building the walls of Jerusalem, having obtained leave of Darius; and when Sanballat and others, their enemies, heard that they had finished the wall, it is said, "their courage failed them, and that they were afraid: and their enemies did perceive, that the Jews' work was of God."

Now, [mark.] all you that call yourselves divines (and say, that you had not known that there had been a God, or a Christ, unless you had scripture to declare it to you,) how these heathens, who were real enemies against the Jews, perceived that this work was of God, who had neither written law or gospel.

Can you believe this, that they should be able to perceive that this work was of God, having neither written law or gospel, but followed other gods of their own making? what think you with all your wisdom, and your seven years schooling? was there not something of God in these heathens, that convinced them, so that they were forced to acknowledge, that the work was of God, which struck them into a fear, so that their courage failed them?

And here do not these heathens judge you christians by profession, (who had neither written law nor gospel,) that have both, in that they could speak of God without it?

Are not they the greatest heathens of all, who have both written law and gospel, and yet deny Revelation? which clearly manifests their knowledge is no knowledge of Christ; "for no man knows the Son, but the Father; and none knows the Father, but the Son, and to whom he reveals him."

And so these that have the letter of the scripture, and do deny Revelations, whereby God and Christ are known, and yet judge all others who have not the letter of the scripture, that they are heathens; yes, and judge many of them, (whom they have baptized, and called christians,) as not having the spirit of God, though they were baptized by themselves, and pronounced heirs of the kingdom, and that they were the children of believing parents.

Now the heathens that knew God, it was by Revelation, who had not the letter of the scripture; and you that have scripture, and deny Revelations, you deny that that gave others, and should give you the knowledge of God, and of Jesus Christ.

So now, to close up all at present, you may see clearly, how that God
did not, as the apostle saith, "leave himself without a witness," Acts 14.
"but what may be known of God is manifest in man," Rom. 1. 19, even
in the very heathen also, as well as all the holy men and all the holy
women in the scriptures, as may be read and seen in the scriptures of
truth; which we own, and have a high esteem of, and all the holy men
and holy women of God, Christ's prophets, and apostles, and their wri-
tings, above all other writings in the world extant, which are given forth
in the wisdom of men, for the holy men of God spake as they were
moved by the Holy Ghost, as they learned of God, which Christ came to
fulfil; and his disciples, followers, and all his people, who receive Christ,
receive him that doth fulfil them, and opens the scripture to them by
the Holy Ghost, who leads them into all the truth of them.
TO ALL PROFESSORS IN THE CHRISTIAN WORLD:

Also to the Jews and Turks throughout the whole world; that they may see who are the true worshippers of God, that he seeks, and in what he is worshipped.

An exhortation to them to read it over, that they may see what they have all grieved, vexed, and quenched, and what they have walked despitefully, and rebelled, and kicked against, and stopped their ears, and closed their eyes to; so that they may all return again, and turn within, and see what they have professed and not possessed; so that they may come to be the true possessors of the Truth, and true worshippers in the Spirit of the True and Living God, who is a Spirit, which is the Perfect Worship, which Christ the Truth and Perfect One set up, above 1600 years since.—By G. F.

WHEN the woman of Samaria said unto Christ, our fathers worshipped God in this mountain, which was the mountain where Jacob's well was; and said she again, you say that at Jerusalem is the place where men ought to worship; but Jesus said unto her, “woman, believe me, the hour cometh when ye shall neither at this mountain, nor yet at Jerusalem worship the Father; ye worship ye know not what, we know what we worship, for salvation is of the Jews; but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father seeks such to worship him; God is a Spirit, and they that worship him, must worship him in the spirit and the truth.” Now mark this, all men and women that are called Christians, or Jews, or Turks, or others, and see if you know what you worship, for there are many worships in the world made and set up by men, and so men and women worship they do not know what, that do not worship God in spirit and truth, as Christ saith: now you may see there was a worship at the mountain where Jacob's well was, and also there was a worship at Jerusalem at the temple, set up many years after Jacob died in Egypt, by the Jews' children, and the plague and the punishment that was to come upon them that would not go up to Jerusalem, and keep the feast of tabernacles and to worship there from year to year, you may read Zachariah 14. And in the Acts it is said, there was in Jerusalem out of every nation under Heaven, which worshipped at Jerusalem in the time of penticost, many of many strange languages and tongues, and were amazed at the apostles that preached Christ, Acts 2. Now in John 4. there you may see how that Jesus Christ put down the worship at the mountain where Jacob's well was, where the forefathers worshipped, and also put
down the worship at Jerusalem, where the Jews' fathers worshipped, and where they came out of other parts to worship, and if they did not, the Lord poured his plagues and judgments upon them, as in Zachariah 14. now when Christ put down these two worships, at the mountain where Jacob's well was, and at Jerusalem, he set up another worship in the spirit and in the truth, and said, "such the Father seeks to worship him;" and that hour that he put down these two worships at the mountain and Jerusalem, the same hour he set up a worship; for his words are, "not at Jerusalem, nor at this mountain shall ye worship the Father, believe me," saith Christ: so they that hold up a worship at that mountain, or at Jerusalem, or a worship of their own making, worship they do not know what, and do not believe in Christ, for Christ's words are, "woman, believe me, [mark.] the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, for ye worship ye know not what."

So here it is clear, neither at the mountain nor at Jerusalem is the Father worshipped; for Christ Jesus has put down those worships, yea, at Jerusalem, which was once commanded of God, and therefore those that God never commanded cannot stand; and Christ's words are, "But the hour cometh and now is;" mark [now is;] then it began, that hour when he put down the worship at Jerusalem, and the mountain, and such worippers that did not know what they worshipped; "But the hour cometh and now is, (saith he,) when the true worshippers shall worship the Father in the spirit and in the truth, for the Father seeks such to worship him; for God is a Spirit, and they that worship him, must worship him in spirit and in truth."

Now [mark.] all people upon the earth, worshippers of all sorts, who worship you do not know what, that be out of this true worship; here you may see that Christ set up a worship, and it is above sixteen hundred years since it began; and here you may see who the true worshippers are, that worship the Father in the spirit and in the truth; and here you may see who they are the Father seeks to worship him, such as are in the spirit, and such as are in the truth.

So it is clear that none are the true worshippers of the Father, but who are in the truth that the devil is out of, for the devil abode not in it. Secondly, None are the true worshippers of the Father, but such as are in the spirit; yea, in that spirit that mortifies sin, and that spirit by which the body of death and the sins of the flesh are put off; so it is clear that all who be out of the spirit and out of the truth, are the false worshippers, and not the true, and such the Father seeks not to worship him; for God is a Spirit, and they that worship him, must [mark.] worship him in the spirit and in the truth; for God is a Spirit, and he is the God of truth, that changeth not; and therefore, every man and every woman must come to truth in their inward parts, and come to the Spirit of God in
their own particulars, and not grieve it, nor quench it, nor vex it; for in the spirit and in the truth they must worship the God of truth, and God who is a spirit: and [mark,] all men and women must be in the spirit and in the truth, if they worship the God of truth, in the spirit and in truth; and this worship that Christ Jesus set up above sixteen hundred years since, breaks down all the worship in the whole world that men have set up; and the Jews', and the beast's, and the dragon's, that are out of truth and the spirit of God; so every man and woman in the whole world must come to the truth in their inward parts, which truth they receive from Christ the truth, in which truth they must worship the God of truth; and every man and woman in the world must come to the spirit of God in their hearts, by which spirit they must have an understanding to know God, who is a spirit, and so to worship him in the spirit.

Now there is the worshipping of angels, the will-worship, the worship that was at Jerusalem, and the worship in the mountain, the worship of the beast and the dragon, the worship that men and all nations have invented; but the worship in the spirit and the truth, which Christ set up above sixteen hundred years since, is the true worship, and the worshippers therein are such which the Father seeks. So I say, this worship that Christ set up in the spirit and in the truth, and the true worshippers that worship in it, that the Father seeks, are set above all the will-worshippers, the worshippers of angels, and the worshippers of the beast and of the dragon, and above the worship at the mountain, and Jacob's well, and Jerusalem's worship, and all the worship that men or nations have invented; so every man or woman in the whole world must come to the spirit of God, and to the truth, which comes from Christ in their inward parts, if they be the true worshippers that worship God in the spirit and truth, or to be such as he seeks to worship him; for God is a spirit, and he is the God of truth, and therefore they must be in the spirit and in the truth, if they be the true worshippers, and do worship God, the God of truth, who is a spirit, for such he seeks; and all that are out of the spirit, they worship they do not know what, and he seeks not such, and they are not the true worshippers; and there are all the sects, and such as grieve and quench the spirit, and come not to the truth in their inward parts, and such as stop their ears, and close their eyes to that of God in them, like the Jews and pharisees, and kick against that which pricks them, like Saul, and such as hate the true light, that enlightens every one that comes into the world, and walks despitefully against the spirit of grace, and such as rebel against God's spirit that is given unto them to instruct them, and to profit withal. 

Neh. 9. All such worship not God in the spirit and truth, "but they worship they know not what," as Christ saith; therefore must every man and woman in the
whole world come to the true light of Christ, and the spirit, and the grace in themselves, if they be the true worshippers of God in spirit and in truth.

And the worship that Christ Jesus, the Heavenly Man, the second Adam, the Lord from heaven, the Spiritual Man, set up above sixteen hundred years since, in the spirit and in the truth, for the true worshippers to worship in, whom God seeks after; I say it is an infallible worship, or an eternal worship, for the truth is infallible, and the spirit of God is infallible and eternal, in which they worship the eternal God and truth, and the spirit of God changes not though men may change from it: for the truth makes no sects, or schisms, for all sects and schisms be out of it; and the spirit of God makes no sects, or schisms, for all sects are out of the spirit of God, and out of truth; for the dragon, and the devil, and the destroyer, and the beast, are out of truth, and his worshippers, and the will-worshippers; for the devil abode not in the truth; and all they that worship they do not know what, be out of the truth and the spirit of God. So, had all Christendom kept to the spirit and the truth, that the apostles and primitive church were in, they would have kept up Christ's worship, and in it, as the apostles did, that he set up above sixteen hundred years since, and there would have been no sect among them, but they would have kept in the substantial worship; for truth is substantial, and truth doth not change, and the spirit of God doth not change, but brings people to be substantial in the substantial worship, and in the spirit they would have had a fellowship, and a unity.

Therefore, for all people to come out of the sectary worships, and will-worships, and worshipping of angels, worshipping they do not know what; and to be the true worshippers whom God seeks, they must all, every man and woman, come to truth and the spirit of God in their own hearts, by which they may worship God in the spirit and truth, which the devil is out of, and to be the substantial worshippers that Christ set up above sixteen hundred years since; for all that do not worship God in the spirit and truth, are in the false spirit, and all that do not worship God in the truth, they are out of the truth, and of him that is out of the truth; for Christ Jesus, that signifies a Saviour, and anointed of God, who came to redeem man from iniquity, and save man from sin, and finish transgression, and to be man and woman's mediator, and to purchase man from transgression, and shed his blood, and died for man, who bruises the serpent's head that has kept man in captivity, and leads him captive, and sets man free from his prison, death, darkness, and bondage, who is out of truth, and so Christ the truth, sets up a worship for man and woman in the truth; and in the spirit that the devil is out of; and this, I say, is the substantial worship, where the devil cannot come with his false, lying, murdering spirit of error, he cannot come into
the truth, nor into the spirit of God. In which truth and spirit the true worshippers worship the God of all truth, who is a spirit; and this I say is the true and safe, and substantial, and infallible worship that Christ set up, who is the truth, and a quickening spirit above sixteen hundred years since, and in which worship there is neither sect nor schism, nor discord, for all that is out of truth; for concord is in the spirit and in the truth, for the unity and the fellowship is in the spirit, and it is called the bond of peace; and in this spirit and truth they must worship the God of truth, who is a spirit; so the blind Jews, with the scribes, priests, and pharisees, that think to go to worship at Jerusalem, Christ tells your forefathers above sixteen hundred years since, that God was not to be worshipped there, nor at the mountain; and therefore, you are to believe in him your Saviour, and own his worship in the spirit and truth.

Now, if all Christendom have the scriptures of the new testament, as the Jews had the old, and do not worship God in the spirit and in the truth, which the devil is out of, but make worships of their own, and force men to them, they worship they do not know what; for it was the dragon and the beast that persecuted about worship, both in the Jews, in the days of Christ, in the flesh, and since in the days of his spiritual appearance by the Holy Ghost, such as were out of the spirit of Moses and the prophets, and Christ and his apostles: so as the outward Jews were to go to outward Jerusalem to worship yearly, or else their eyes were to consume in their heads, and their tongues in their mouths, and God’s plagues and judgments were to come upon them. Zach. 14. 12. So all they that are not in the spirit, and in the truth, by which they must worship the God of truth, who is a spirit, and so come to heavenly Jerusalem that is from above, the mother of all true christians: I say, that eye that is out of the truth, and out of the spirit, is under a plague and shall consume in their heads and their mouths; for all the Jews in the spirit and truth in their inward parts, that worship God in the spirit and truth, such are the true worshippers that the Father doth seek to worship him, and now God has found many, praised be his name forever; I say they do come to Jerusalem that is above, the mother of us all that are the true worshippers, and do see Jerusalem that is below in bondage with her children.

Now all people being dead in Adam, and gone astray, Jew and Gentile; and Christ the seedman being come, who sows his seed upon all grounds, and is come to make them to see, that did not see; and to make them blind that said they saw, and saw not, as there is too many now a-days; and his grace hath appeared unto all men, and hath enlightened all, and tasted death for all, and the manifestation of his spirit is given to every man to profit withal; so here Christ hath made no sects, but
they are the sect-makers that go from his true light, and go from his word and seed, and go from the manifestation of his spirit that is given to every man to profit withal; and Christ has given to every man a measure according to his ability, and so they that go from their measure that Christ hath given unto them, are the sect-makers, and are in the schisms, then they may say that they have not ability; but they have ability to do evil it seems, and therefore, these are they that turn against the true worshippers; therefore, every man and woman, that are the true believers in Christ Jesus the Saviour, they come to their measure that Christ hath given them, the light and seed that Christ hath sown in their field, their hearts, and to the Holy Ghost that does reprove them, and the manifestation of the spirit of God given to them to profit withal; and if they be the true worshippers in the spirit and truth, and come out of the sects, and give over making sects. Then there would be no sect in Christendom, nor in the world, nor among the Jews, if they all would come to the truth in their inward parts, to the spirit of God within, and in that spirit and truth to worship God, who is a spirit, and who is the truth, then they would worship in that which the devil cannot come into, for he is out of the truth; so I say, if all people in the whole world would come into the spirit, and come into the truth, in which they are to worship the God of truth, they would be all in unity in the truth and in the spirit; so as all people have been in the deceit and falsehood, out of the truth, and in the false spirit, out of the true; so must all people men and women come into the true, out of the false spirit, and come into truth out of the falsehood and deceit, if they are the true worshippers that worship God in the spirit and in the truth, for such he seeks to worship him; for this, as I said before, is the substantial worship, that Christ set up for his redeemed ones, and saved ones that had been under the power of Satan, and his false spirit, who had been deceived by him who abode not in the truth; therefore, Christ the Saviour and Redeemer, who is the truth, that bruises the head of the serpent, sets up a worship in the spirit and truth, which the devil is out of; and this is the perfect and substantial worship; for truth is perfect, and will stand, and the spirit of God, which the true worshippers in the spirit and the truth worship in; I say, this worship in the spirit and the truth will stand; when all the worships out of the spirit and truth are gone, which Christ the Son of God, the truth which came from God, set up above sixteen hundred years since. Blessed and praised be God through him forever. Amen.

Kingston, the 9th of the 8th month, 1673.

G. F.
All the worship that have been made by man, and set up by man, and compelled thereto by man, (in the world,) since Christ hath set up his worship in the spirit and in the truth, above sixteen hundred years since, to worship God in who is a spirit, in the spirit and truth which he seeks, and who are the true worshippers they are all alike, and from the same spirit that set up worshipds before Christ came in the flesh, who had not the spirit of Moses and the prophets, as these now say they have, not the spirit and power the apostles had, and yet they persecuted them that were in the spirit of Moses and the prophets; and all these say now that have made worshipds, and set them up, and compelled and persecuted others for not conforming, and put them to death about it; I say, they say and confess they have not the same power and spirit the apostles had, therefore, they be in another power, and another spirit, and in an unclean ghost, and compel people to it; for there is but one Holy Ghost that leads into all truth, and one spirit that baptizeth into one body, and one power of God, and one truth, which the devil is out of; so all that worship the God of truth, must be in the spirit of God, in the truth, the devil is out of; and these be the true worshippers of the God of truth, who is a spirit, and this truth and spirit is within them, and they in it; and they are all false worshippers that be out of truth, and out of God's spirit, and they worship the works of their own hands, and they do not know what; and all that have not, and are not in the same power, spirit, and Holy Ghost, that the apostles were in, and the same truth, you are not the true worshippers, though you may talk of all the words of the scriptures of truth, and give your meanings, and sell them for so much a-year, and make sermons of them, and prayers of them, and songs of them; yet, I say, if you be not in the same spirit and power that they were in, the prophets and apostles that gave them forth, and have not the spirit of Christ in you, you are none of Christ's, nor none of his true worshippers, that worship God in the spirit and in the truth, as the apostles did, but you are like unto all other national worshipds, and the Jews that opposed Christ the truth and spirit, and the Spiritual Man, and so his spiritual worship in truth, and his true worshippers, as sufficiently hath been seen; and so all the worshippers that be out of the spirit of God and his truth, are, as I said before, like unto those worshippers before Christ came in the flesh, that persecuted the prophets, and persecuted Christ in the flesh above sixteen hundred years since, and his apostles, and now such persecute him in the spirit; and such may pretend to worship God like the Jews, but grieve, and quench, and vex the spirit of God and walk contrary to the truth in themselves, and such will never come to be the true worshippers that Christ the truth set up, in the spirit and in the truth that the devil is out of, that God who is a spirit seeks to worship him, until they come to the spirit and truth, and walk in it in their own particulars; and so all the true worshippers, that come out of
the false worships, that worship they do not know what, they must be in the power, and the spirit, and the Holy Ghost that the apostles were in, who worship God in the spirit and in the truth that doth not change, for truth doth not change, though men have changed from it, and the worship that Christ hath set up in it; and the spirit of God doth not change, though men and women have changed, and erred from it, and gone into so many sects and worships, and persecute one another about them; and God doth not change, nor his worship in the spirit and truth which the devil is out of; God's worship which Christ set up doth not change, nor doth Christ change, nor doth God change, who is to be worshipped in spirit and truth that doth not change; and this is the safe, perfect and infallible, catholic or universal worship, for truth and the spirit of God is perfect; so men and women must worship in that which is perfect: God who is perfect, and Christ who is perfect, set up this his perfect worship above sixteen hundred years since; and men are gone out of his worship and gone into imperfect worships; so every man and woman must come to the measure of the perfect spirit and truth in their own hearts, if they be the true worshippers of God in the spirit and truth, and with the spirit, and with the truth within they must feel the God of truth who is a spirit, at hand, with them, and Christ the truth, that set up this worship, as I said before, in the spirit and in the truth, and they that be in the spirit and in the truth, are the true worshippers, and can say, the Lord has sought them, and the Lord has found them to worship him in his spirit, and in the truth, that the devil is out of, and can praise God through Jesus Christ, whom God sent above sixteen hundred years since, to set them up this worship; for Christ that is the Saviour and Redeemer from sin and iniquity, set up an established worship in the spirit and in the truth, which the devil is out of, by which truth, men and women are made free, they are God's freemen and freewomen, that are made free by the truth, and serve and worship God in the spirit and in the truth that makes them free, which is our established worship, which is set over the head of the serpent, and the heads of the beast, and the whore that abides not in her house, and the head of the serpent, which is out of truth, and over his power, is the truth, in which spirit and truth all the true worshippers worship God; so as Christ saith, "if the truth hath made you free, then are you free indeed;" for all captivity, thralldom, bondage, and slavery, is out of truth, and under the head of the serpent, whose head Christ the truth, bruises; so the true worshippers worship God in the spirit and in the truth, which makes them free, and can praise God through Jesus Christ for his worship, and for their freedom through him. Amen. G. F.