

**THE WAY OF LIFE
REVEALED
AND THE WAY OF DEATH
DISCOVERED**

**WHEREIN IS DECLARED MAN'S HAPPY ESTATE BEFORE THE FALL,
HIS MISERABLE ESTATE IN THE FALL,
AND THE WAY OF RESTORATION OUT OF THE FALL,
INTO THE IMAGE OF GOD AGAIN,
IN WHICH MAN WAS BEFORE THE FALL.**

BY CHARLES MARSHALL

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TO THE READER

Be serious when you take in hand to read this treatise, and have a single regard to the state of your immortal soul; and let your spirit bow down to the measure of the Spirit of God given you to profit withal, that by it the eye of your understanding may be opened, so will you see the things herein contained, which concern your own eternal welfare. And let not your own thoughts and imaginations, in the wisdom from below, which is sensual and earthly, be judge

therein; but stand still, out of your own comprehendings; and let a true and diligent regard be had to the word in your heart and mouth, placed there that you may obey it and do it; so will your heart be truly opened to read with delight the things opened by the Spirit of Truth, which searches all things, yes, the deep things of God, and the travail in spirit, which is for opening the eyes of the blind, and unstopping the ears of the deaf, will be answered, and the Lord God Almighty will have his honor from his own workmanship, and you the benefit; which is the desire and breathings of him, who is a laborer for Zion's perfect deliverance.

Charles Marshall

Bristol, the 2nd of the Seventh month, in the year 1673

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IN the beginning God created the heaven and the earth; and after he had made all things on the earth, he made man in his own image, formed him of the dust of the ground, and breathed into him the breath of life, and man became a living soul. And the Lord planted a garden in Eden, and there he placed the man whom he had formed; and out of the ground the Lord God made every tree pleasant to the sight, and good for food, to grow; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And he that made man in this estate, gave him a law to preserve him therein, as the Scripture of Truth witnesses, saying, "And the Lord God commanded the man, saying, Of every tree in the garden you may freely eat; but of the tree of knowledge of good and evil, you may not eat; for in the day you eat thereof, you shall surely die." Now God saw every thing that he had made, and behold it was very good; the tree of knowledge of good and evil was good, but not for food: and man was endued with that Divine wisdom, that when the Lord God brought every beast of the field and fowl of the air, to Adam, he gave names unto them; and whatsoever Adam called every living creature, that was the name thereof. Man's station was in the image of God, a living soul, a noble plant, wholly a right seed, filled with Divine wisdom and virtue, clothed with innocency and glory, adorned with celestial beauty, in the continual enjoyment of the love and favor of God, having his daily interaction with him that made him; no death, no darkness, no sorrow, no occasion of tears, no transgression, no knowledge of evil, dwelling in the innocent life itself, placed in the garden, into which came the river out of Eden that watered it. Oh blessed state! Oh happy condition! Oh inexpressible enjoyment, beauty and glory! It is beyond the tongue of man to declare fully that blessed, happy estate of joy, peace, holiness, righteousness and fruition of life, which man was in before he transgressed the royal law of God.

MAN'S MISERABLE ESTATE IN THE FALL.

But now he, who kept not his first habitation, neither abode in the Truth, envied man's happiness in the Truth, and therefore, as a serpent, more subtle than any beast of the field which the Lord God has made, came to the woman and said, "Has God said, you shall not eat of every tree of the garden? The woman said. We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said. You shall not eat, neither shall you touch it, lest you die." And the serpent said to the woman, "You shall not surely die; for God does know, that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil:" and here the serpent got an entrance. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit, and did eat, and gave also to her husband with her, and he did eat, and the eyes of them both were opened. Here the God of the world prevailed, so as to open an eye that saw evil pleasant, and to blind the eye in these children of disobedience, that they should no longer behold the glory of God. And here they lost the robe of righteousness and garment of innocency; and they heard the voice of the Lord God walking in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God. And the Lord God called unto Adam, saying, "Where are you?" And the man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself" And the Lord God said, "Who told you that you were naked? Have you eaten of the tree whereof I commanded you that you should not eat?" He began to excuse himself, saying, "The woman you gave to be with me, she gave me of the tree, and I did eat." And the Lord God said to the woman, "What is this that you have done?" And the woman said, "The serpent beguiled me, and I did eat." And the Lord God said unto the serpent, "Because you have done this, cursed are you above all cattle, and above every beast of the field; on your belly shall you go, and dust shall you eat. And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel." So the Lord sent man forth from the garden to till the ground, and placed at the east of the garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.

Oh deplorable change! Oh lamentable, undone condition, and inexpressible fall! He that was in the image of the incorruptible Being, a living soul, inhabiting the garden of the Lord, where the tree of life was, and the glory of the Divine Being was known and enjoyed, driven from all into the earth, and not only so but the cherubim and flaming sword, that turns every way, placed to keep the way of the tree of life! Be astonished oh heavens at this, and be horribly afraid oh earth! The Lord God brought up children, and they rebelled against him.

Now, what was the cause and ground of this change, that brought man into this deplorable state

and condition? Was it not disobedience to the righteous law of God? Did not sin enter into the world through disobedience, and death by sin? And is not sin continued in the world through disobedience? Is there any other way by which sin enters now, than it did then, and death by sin, which has reigned, and reigns over all who are in the fallen estate from God, even over them that have not sinned according to the similitude of Adam's transgression? For all have not sinned according to his similitude, who was deceived with an expectation of a higher estate than that in which the Lord God had placed him. But all iniquity, of what kind soever, is one in the ground, and separates man from his God. So the ground of all iniquity and transgression, is man's disobeying the righteous law of God, disobedience whereunto brings death.

But what was that which in Adam died? and what was the death; seeing that the Lord said, "In the day you eat of the tree, you shall surely die;" and yet, though he did eat thereof, he lived outwardly, and had children?

It was the inward man that died, which was so made by the living breath of the Almighty. For man going out of the counsel of the Lord, by his disobedience came to be alienated from the life of God, and so became insensible of that life in which he was wholly a right seed, and a noble plant. In his degeneration he became inwardly dead; the inward senses of the inward man were lost; the inward ear was stopped; the inward eye was blinded; the inward sense of tasting how good the Lord is; the inward feeling after his Divine virtue, who is all power, life, love and joy, the inward sense of smelling, were all lost; and instead thereof, an ear opened, that hearkened to the voice of the stranger; and an eye opened, that saw the forbidden fruit pleasant and desirable; the heavenly clothing of innocency, meekness and resignation was lost; and thus he came to be without God in the world. In this state man was altogether out of a capacity of abiding in the garden, or partaking of the heavenly tree of life, that was in the midst thereof; and in this state are all the unconverted sons and daughters of men, notwithstanding all fig-leaf coverings of professions.

But as the law of the spirit of life breaks forth in its manifestation, and the sons and daughters of men come with it to be awakened, they will have the sight and true sense of their inward state and condition, which will indeed cause a cry to arise in the soul. Oh wretched state! Oh miserable condition! Here the entrance of sin comes to be seen, which has brought death; for the wages of sin is death, which was the death that came over Adam, and over all since that have disobeyed the righteous spiritual law of God, which is just, holy and good, and was before transgression, which law brings to Christ, the promised Seed, the gift of God, which is eternal life.

Man being thus departed out of that nature, image and seed in which he had his being before transgression, is become the degenerate plant of a strange vine before the Lord God. And from

the sons and daughters of men, as they stand joined to this nature and seed of the serpent, which has defiled man in soul, body and spirit, proceed the branches and fruits of iniquity.

Man having fallen into this miserable deplorable state, God in his boundless lovingkindness, has opened a way by which he might be restored up to himself again; which way is the promised Seed, concerning whom he said to the serpent, "I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel." Herein was the tender mercy of God extended unto mankind, in giving the Seed, that is, Christ Jesus; else all would have been as Sodom, and like unto Gomorrah, which God destroyed with fire in his wrath. This is that one Seed, on whom he has laid help, who is mighty to save, who is the image of the invisible God, the first-born of every creature, in which image man was before the transgression, who was glorified with the Father before the world began. This is he of whom I give testimony, that he is the way of life and salvation; and that there is no other name by which any man can be saved, than by him who was, and is, and is to come; who was from everlasting to everlasting, the Rock of ages, which followed Israel, and was in the church in the wilderness, as Stephen testified before he was stoned to death. This is he, who is without beginning of days, or end of life; who in the fulness of time was manifest, taking on him not the nature of angels, but the seed of Abraham, for whom there was a body prepared to do the will of his Father; who, after he had accomplished it, ascended where he was before, far above all heavens, that he might fill all. This is the Emmanuel, God with us; Jesus, the Savior; Christ, the Anointed; who has been called by several names, and spoken of under several appellations, through the mouths of his servants the prophets and apostles in ages and generations past: this is the only beloved of the ransomed, and this is our friend.

And now he is arisen and arising, who is the Ancient of days, in the might of his power, and is revealing the good old way and path of life, whose out-goings have been from everlasting; in which way Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, and all the servants, prophets, apostles and saints of the Most High God walked, through all ages and generations. This way was before all the invented ways and worships, which have been set up in the will and time of man; for all the holy men of God, and saints of the Most High, worshipped God in the spirit of holiness, in which they were accepted of him, who is the God of the spirits of all flesh; and no outward performance was any farther acceptable unto the Lord, but as performed in this spirit.

THE WAY OF RESTORATION OUT OF THE FALL, INTO THE IMAGE OF GOD, IN WHICH MAN WAS BEFORE THE FALL.

But how salvation comes to be wrought by him, and how mankind may be brought again into him, who is the Way, the Truth, and the Life, and brought from under the power and dominion

of the seed of the serpent, in which by nature all have been the children of wrath, is indeed the thing that lies on my spirit weightily to demonstrate, having obtained mercy to see this way of life and salvation revealed and opened; and not only so, but a necessity is upon me to preach the Gospel of Christ Jesus, and declare the way of life and salvation to my countrymen, through this island of England; and now a necessity is also upon my spirit, to leave a testimony of the same on record.

This is generally confessed, that in the first Adam all died, and in the second Adam, Christ the Lord, all come to be made alive again. But how mankind come out of this state of death, in the first Adam, into this state of life in the second Adam, is that which the wisdom of this world never knew nor comprehended rightly. Man by that wisdom has only imagined and conceived something in the carnal mind concerning this great mystery, and therein has set up many inventions of the way of life and salvation. And into these many ways of man's invention and imagination, set up in the fallen wisdom of man, there have been the several calls, Lo here, lo there; but the day is dawned, and now breaking forth more and more; magnified and praised be the name of Almighty God, wherein all invented ways, set up in the will and wisdom of man, that is earthly, sensual and devilish, shall come to an end.

And now, in the name of the mighty God, all the graven images, the work of men's hands, and earthly wisdom shall be broken to pieces and ground to powder; the mouth of the Lord of hosts has spoken it, who will perform it by the might of his arm.

And therefore, tremble all you image-makers of all sorts, who have been making likenesses of the way of life and salvation, in your fallen wisdom and corrupt wills, and have made gods thereof, and have bowed down to, and worshipped them; so that it may be said of Christendom, so called, as it was once said of Israel, "As are your cities, so are your gods, O Israel!"

But now is the fulness of time coming, wherein the ancient way of holiness, in which the righteous walked, through all ages and generations, is cast up and manifesting; which way is Christ Jesus, the gift of the Father's love unto the sons and daughters of men, who has, as before-mentioned, been declared of by his prophets and apostles, under several appellations, according as he was pleased to manifest himself to them, and as his Spirit gave them utterance. Amongst many other appellations, he has been declared a Priest for ever, after the order of Melchizedek; the Rock that followed Israel, who was in the church in the wilderness; a King, a Lawgiver, Wonderful, Counsellor, Prince of peace, a Branch, a Light to lighten the Gentiles; the Arm of God's salvation; a Covenant, Messiah, a Leader, a Commander, a Captain; the Horn of God's anointed; a Stone of stumbling; a Foundation laid in Zion; the Cornerstone; the Word of God; the Word that was in the beginning; the True Light, that enlightens every man that comes into the world; the Truth, the Way and the Life; King of kings; Lord of lords; Christ;

Emmanuel; Jesus; the Beginning of the creation of God; the Firstborn of every creature; the First-begotten from the dead; the Faithful Witness; Alpha and Omega; Bright and Morning-star; the Image of the invisible God; the Offspring of David. Under these and other names has he been spoken of, who still has a name that no man knows but himself, who is that one Eternal Fountain of blessedness, and the one precious Savior; and there is no other besides him.

And now, by the power of the holy, everlasting God, is he preached under the denomination of Light, in this island of the Gentiles, according as was prophesied of old, by Isaiah, who said, “Is it a light thing that you should be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel? I will also give you for a light to the Gentiles, that you may be my salvation unto the ends of the earth;” which is one with the testimony of John, saying, “In the beginning was the Word, and the Word was with God; and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; In him was life, and the life [mark] was the light of men; and the light shines in darkness, and the darkness comprehends it not.” “There was a man sent from God, whose name was John; the same came for a witness, to bear witness of the light, that all through him might believe. He was not that light, but was sent to bear witness of that light: that was the true light, which enlightens every man that comes into the world.” And to this agrees the testimony of just Simeon, who came by the Spirit into the temple, and took the child Jesus in his arms, and said, “Lord, now let your servant depart in peace, according to your word; for mine eyes have seen your salvation, which you have prepared before the face of all people, a light to lighten the Gentiles, and the glory of your people Israel.” This is he of whom we testify, whose light is the way to life: “And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil; for everyone [mark] that does evil hates the light, neither comes to the light, lest his deeds should be reproved; but he that does Truth comes to the light, that his deeds may be made manifest that they are wrought in God.”

Now this light, which the servants of the Most High testified of, is that which has been spoken of under several names. For this manifestation of God in man is sometimes called the Word, the Spirit, the Law, the Grace of God; and the Word, Light, Grace, Law, Spirit, are all one in nature, although diversely named. Moses called it the Word, and directed to this Word in the heart and in the mouth; which Paul, that illuminated man, rehearsing, says, “Say not in your heart [mark] 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 from the dead;” but what says it? “The word is nigh you, even in your mouth, and in your heart; that is, the word of faith that we preach.” This is the sure word of prophecy unto which Peter directs to take heed, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in the heart.

This light is the law of the Spirit of life, wherewith Paul was acquainted, that warred against the law of sin and death, which was in his members. It is the law in the heart, and the spirit in the inward parts, the new covenant of God Almighty; this is that which converts the soul, which law Paul delighted in, according to the inward man; of which the Scriptures of Truth plentifully testify. This is that grace that Paul declared brings salvation; which has in measures appeared to all men, as God's talents, teaching all that are led and guided by it, to deny all ungodliness and worldly lusts; and to live soberly, godly and righteously in this present world. This is that grace which the Lord, the giver thereof, said to Paul, was sufficient for him to deliver him from the temptation, the thorn in the flesh. The same apostle said unto the Ephesians, "By grace you are saved," etc. And this is the manifestation of the Spirit, which is given to every man to profit withal. This is that good Spirit of the Lord given to Israel, who rebelled against it, as the old world did, unto whom the Lord said, "My Spirit shall not always strive with man;" this is given to be the leader and guide of mankind out of sin and death, and darkness, into which man fell through disobeying the righteous law of God, as the holy Scriptures give clear and full testimony. But now, that which is ready to arise, as an objection in some, whose understandings are not opened, and whose searchings to comprehend, and inquiries after the way of man's salvation stand in that wisdom that is from below, and in the will and reason of man degenerated from the life of God, is, whether the preaching up this Spirit and grace of God manifest within, has not a tendency to make Christ Jesus' appearance in the flesh, his sufferings, death, resurrection and ascension to be invalid? Unto which I answer, no; for no persons ever did, or can truly discern, or enjoy the benefit of Christ Jesus' manifestation in the flesh, but as their hearts are opened, and their understandings illuminated by the light, which is a measure of the Divine fulness that dwelt in him, and is communicated to the immortal soul, as the universal love of God, extended in the Son of his love to all the families of the earth, as the revealer and discoverer of the will of him from whose Divine fulness it comes; for the Scripture thus witnesses, that "No man knows the things of a man, save the spirit of a man which is in him; even so the things of God knows no man but the Spirit of God."

The hearts of the Jews not being seasoned with this grace of God, and ignorant of the gift of God, which is eternal life, they neither discerned, loved nor received Christ Jesus, when manifested in that outward bodily appearance, but rejected him; notwithstanding they professed honor and regard to the prophets, and were in expectation of the fulfilling of their prophecies of the coming of the Messiah, who in due time came, and yet they did not receive him, but instead thereof set themselves against him, taking counsel from time to time how they might slay him, though in words they professed an earnest waiting for him. So in this day, there are many, who by their words do profess they believe his coming in the flesh and his sufferings, death, resurrection and ascension; but yet, their faith consisting in outward notions, and having no inward experience of the end of his coming, nor of the virtue of his sufferings, death,

resurrection, etc., they are enemies in their minds to his second appearance and coming, without sin unto salvation. So there is a necessity for all men to come to, and obey this Divine spiritual Seed, which is placed in their consciences by the living God, that thereby the eye may be opened, which through disobedience, has been blinded by the god of the world; for, until this in some measure be effected, the mystery of godliness, which is great, can neither be seen nor understood. Therefore Christ said, finding the woman of Samaria ignorant of himself, who was and is that great mystery, and the gift of the Father's love, "If you knew the gift of God, and who it is that says unto you, give me to drink, you would have asked of him, and he would have given you living water."

The travail in spirit of the messengers and servants of the Most High in ages past, was the same as it is now, namely: "To turn people from darkness to light, and from the power of satan to the power of the living God;" thereby in no wise invalidating Christ Jesus his manifestation in that bodily appearance, neither his sufferings, death, resurrection nor ascension; but it brings all people, guided thereby, unto that which will open the eyes of their understandings, whereby they come to such a condition and spiritual understanding, as to see and know their benefit by that appearance of the Savior of the world; for this we testify, by that one Offering all are perfected that are sanctified. But here arises another objection by some, who may come so far as to own and confess that there is a Seed or light in man, that discovers sin, and teaches man to do justly and equally, which some call morality, but that this light or Seed in man is of a saving property, and of the nature and quality of the Divine Being, many for lack of understanding do deny, and so are found opposers of Truth itself, and stumble at the Corner-stone, which indeed in ail generations has been to many men a stone of stumbling and rock of offense, which thousands, giving themselves up to be guided by their own wisdom and prudence, reject; yes, those accounted the wise master-builders, professors of God and Christ, being ignorant of the root and offspring of David, reject this Corner-stone.

Now, for the sake of all who desire the true and saving knowledge of Christ Jesus, it is on my spirit yet further to open the nature and property of this Seed and light; whose fountain is the Eternal Being and everlasting ocean of Divine fulness, and its nature and quality is one with this Fountain from which it comes. John testified, "In the beginning was the Word, and the Word was with God," etc. "In him was life, and the life was the light of men." He also testified, that he was not that light, but came for a witness, to bear witness, that that was the true light, which enlightens every man that comes into the world: so the original of this light, is Christ Jesus, the Word. But some may query thus. Is Christ the light in every man?

To which I answer, Christ does appear by his light in every man; and the light which comes from Christ, is in every man: as is clearly demonstrated from the Scriptures of Truth. And,

though I account it unnecessary to answer the curious inquiries of such, who seeking to know much, do not walk answerable to what they know; yet for the sake of such, whose understandings are not opened, and yet are inquiring the way to Zion, I add this similitude: The natural sun is placed by the Creator to lighten the outward world, and does extend from its body a measure of its light and natural property, shining on the just and the unjust, and so does daily give forth of that virtue which is inherent in itself. When the sun shines on any object whatsoever, we sometimes say, the sun there appears; and other times we say, there is the sun; the propriety of either of which expressions, I suppose none will question; for light in that appearance is seen, and virtue is felt, penetrating to the refreshment of our natural bodies; and this light and heat are inseparable from the fulness; and notwithstanding it daily shines and displays its virtuous life into, and over all the earth and its inhabitants; yet its body is not any way exhausted or altered through ages and generations. And so, I say, that Christ, the universal fountain of life, the Sun of righteousness, the ocean and fulness of spiritual light, life and virtue, from whom is communicated a measure of his nature, property and quality, is given of the Father, to enlighten all the sons and daughters of men, who accordingly are all enlightened with his spiritual appearance; and though this appearance cannot be called the fulness, yet being a measure of that fulness, it is one in nature and property with, and inseparable from the fulness. And though through its virtue, life is daily communicated unto the sons of men, who wait for the appearance thereof, as for the morning light, and cannot live unto God without it, yet does he admit of no diminution or change; but all fulness of Divine light, life and glory, does and shall, through every age and generation, remain with him. And although the veil of darkness has overshadowed the hearts of some, so that when we give testimony to the universal appearance of the Sun of righteousness in the hearts of all the sons and daughters of men, they are ready to say, such a testimony leads to the diminishing of that glory and honor which belongs unto him, as he is the fulness, and sitting at the right hand of the Father; inferring, as if, while we testify to his appearance in our hearts, we exclude his presence elsewhere. Yet this inference is as irrational as it would be for any to conclude, that because we say of the shining and appearance of the sun, there is the sun; or the sun there appears; therefore we exclude the being of the sun elsewhere. For its virtue is communicated to our natural bodies, everyone having in measure some enjoyment of the virtue or light of the natural sun, which is light to the eye of the natural body; and those whose spiritual senses are quickened by the virtue which proceeds from the eternal Sun of righteousness, do thereby discern that these things are according to the clear manifestation of Truth in their inward parts; and from a sense thereof, can of a truth give this testimony, that Christ, the Lord, by his holy quickening Spirit, has appeared in them, to the quickening of their immortal souls; and that through believing in the light, and obedience to his appearance, being come out of that state which is reprobated by the Lord, they can of certain experimental knowledge say, Christ is in us, the hope of glory.

And so, when we direct people to this Word, Light, Law, Grace and Spirit, we do not thereby intend, that Christ Jesus, the light of the world and gift of God, is not the true Savior, Redeemer and Reconciler of mankind unto God.

Now this light and spirit, does lead the souls of all such as obey it, up to God, the fountain, from whom it comes; and no man sees its nature, but they who are led by it; for in the light of the Lord alone man comes to see light, and to have an understanding. Before this be fully seen or understood, the mind of man must be brought down, out of all its own willings and runnings, comprehendings and searchings, to the light, therein to see a death to his own will, and be comprehended in this light; and so man comes to have an understanding to know him that is true, and to be in him that is true.

Now, as any are convinced and converted by this heavenly Seed, which is placed in the conscience, to be a guide and leader to mankind, they are led out of darkness, wherein they have been, while yet the light shone in darkness, in which darkness no man ever comprehended this light or heavenly grace. It sometimes moves through the darkness, on man's understanding, reprovng and discovering the darkness, and causing man to hear its small still voice; and so daily continues reprovng man while he remains in rebellion and disobedience, all the time of his visitation, and approving and giving peace to man, when he is obedient.

Although man may change and go from it, and rebel against it, and thereby become one of them of whom Job speaks, that rebel against the light, and thereby know not tire way of it; but give way to the working of the god of the world, to be drawn out into fading, perishing things; yet it remains immutable in itself, being of and from the unchangeable Being, and remains with man until it be taken from him, and he be cast into utter darkness.

The first operation of this heavenly light, in those who are convinced by, and turned to it, the gift of the Father, which Christ Jesus, in his parable to the Jews, compared to a grain of mustard-seed, and to a little leaven, which a woman took and hid in three measures of meal, until the whole came to be leavened, is to show man his inward state and condition. The first step in the way of life is, to be turned to this holy Seed, that teaches the obedient to know God savingly; and when man comes to have a true sense of his fallen estate, and sees how he has transgressed against that eternal Being that gave him life and breath, who waits long to be gracious, and knocks at the door of the heart, and has striven by his Divine light, the sense hereof will break the heart, and tender the spirit before the Lord. And under the weight of the great burden of sin and iniquity, there will be a crying out. My sins they are too heavy for me to bear, and mine iniquities are gone over mine head; saying, as Paul did, "Oh wretched man that I am! who shall deliver me from the body of this death?" Here the eye comes to be opened that sees him, whom man in his disobedience has pierced afresh and put to open shame; and then

there will be days of mourning and wailing, because of him; and this is truly the day of Jacob's trouble. In the sense of this deplorable fallen estate, and the long-suffering of the Lord, and the long-striving of his Spirit, you will see, that in the justice of God, eternal death might be your portion; but that which brings into this sense, begets a secret cry in the soul, after a Deliverer and Savior, and will also give a true sight, that there is no way for your soul to be ransomed, but in and through the tender mercies of the Lord Jesus Christ; which you will see can no other way be effectually begun in you, but in the way of the judgments of the Lord; for it is through judgment that Zion is redeemed, and her converts with righteousness. And here also you will see that the measure of the sufferings of Christ yet behind must be filled up in you; for no other way can any man pass unto life, peace and joy, with the Father of spirits, but the way the Captain of salvation passed, which was through death; and here you will begin to arm yourself with the same mind. For none cease from sin any further than as they suffer in the flesh the crucifying of the affections and lusts thereof; and here the end of the Gospel's preaching comes to be known and witnessed, which is, that all men might be judged as men in the flesh, that so they might live according to God in the spirit. And in this inward exercise, the Lord God Almighty will bow down his ear, and answer the cries of your awakened soul, and manifest his word of power, which all in this state will know to be sharper than any two-edged sword, piercing, to the dividing asunder of your immortal soul, from the spirit and nature of transgression and its daily working, as subjection and obedience are yielded unto it, making a separation between joints and marrow, and giving you a discerning of the thoughts and intents of your heart.

As the soul gives up in love to God, freely to follow him in the way of his judgments, and gives up to the sword of the Lord, that which is for the sword, and that which is for destruction, to be destroyed, the precious work of the Lord will prosper. And although this be a time of sorrow, of trouble and anguish, yet it is a good day. Therefore strive not to get from under it, neither to make haste; for the true godly sorrow works the true repentance, which is never to be repented of. After the true repentance, follows the true knowledge of remission and forgiveness; and so your iniquities, by the judgments of the Lord, come to be blotted out; and then the times of refreshment come from the presence of the Lord, and from the glory of his power.

As there is a faithful abiding in inward watchfulness, and continual obedience to this heavenly light, in which the beginning of the work of God was known, there will be a going on from step to step in the footsteps of the flock of Christ Jesus, and a growing from strength to strength, over sin and the nature thereof, and from one degree of grace to another; and the eye of the understanding will be single; and here every thing which does let, will be seen, and the soul will not start aside from an inward travail, until that which hinders be taken out of the way, and until all the rule and authority of the enemy be subdued under the feel of the Lord's anointed,

and the government in the soul be upon his shoulders, whose right it is to reign over all.

And here salvation, redemption and restoration is effectually enjoyed, through faith and the effectual working of the Almighty power of God, unto whom be the glory of his own work for ever; and here will be a growing and increasing, until there is a coming into that precious state and image, in which man was before he fell.

THE BY-PATHS, CROOKED WAYS, WILES AND SNARES OF THE ENEMY DISCOVERED

Now when the mind is turned to this Divine heavenly Seed, and the work of the Lord is begun, the same destroyer that brought man into bondage at first, and has kept him in bondage, will begin to work cunningly, and endeavor to destroy the work of God begun in the soul; and that he may accomplish his end, he will go about every way, seeking an entrance, and will lay his temptations suitable to the propensity or inclinations of the creature.

If the heart be bowed under a weighty sense of iniquity and many transgressions, through which sorrow and bitterness is great, the enemy will work in his transformings, and in appearance like the light, yet in nature contrary thereto. For, though the light gives the certain understanding of the inward state, and brings sorrow because of sin, and shows the mountain of iniquity, yet it begets a secret hope of overcoming by the Lord's strength.

But when the enemy sees the soul bowed down, he often afflicts and brings it into unbelief of ever overcoming, thereby endeavoring to sink it into despair; knowing, if he overcomes, he still keeps under his power, although in another appearance. But all who are thus exercised, waiting on the Lord singly, with the mind stayed in the light, will discover this snare; for, as I said, although the true appearance of God's heavenly light and grace brings a day of trouble, sorrow and anguish, yet that sorrow is not a sorrow without hope; but the enemy's working is to bring into a sorrow without hope, and to draw down the spirit into the chambers of darkness.

When the enemy is discovered in this, and the soul through the love and power of God is comforted and refreshed, and raised up in a measure of living hope, then he endeavors to lead from the inward daily travail, that judgment may not be brought forth into victory; and so draw the mind into a false persuasion of obedience and diligence, when there is not an abiding in that which gives a true sense of its state. And as he would have before destroyed the hope that is an anchor sure and steadfast, so now he would beget a false hope and confidence, and bring out of the daily cross, through which the nature that has alienated from God, should be destroyed.

If the enemy be seen and overcome in both these snares, and the work prospers even until much

be subjected, and through daily obedience to the heavenly power, much is slain, and the heart comes in good measure to be cleansed, and a good progress is made through the administration of condemnation, that is glorious in its time; and something of pure peace and heavenly joy arises in the heart; here again the enemy will be subtly at work, to betray, in persuading to sit down now, as if all were done; and thus lead from feeding on the tree of life, to feed on the tree of knowledge of good and evil, and to break the commandment of the Lord. At first he subtly draws the mind out to take a little liberty, and from that diligent watchfulness and fear it was in before. And if he can but prevail he will lead out of the innocent life, and by degrees open an eye that may see something in outward things that may affect the mind; and as he prevails gradually and hiddenly, the eye that was opened comes again, through disobedience, to be in some measure blinded; and here loss is sustained, even before the unwatchful is aware. And the working of the enemy is first, to cause such to make shipwreck of faith in a little measure; that is not to have the daily belief to stand in the power; the daily enjoyment of which, coming to be left by degrees, there will then be a turning from the power of godliness, into the form thereof. And although at times the power of the Lord may be felt in this state, yet there not being a daily feeling after it, the enjoyment thereof, as to true refreshment and consolation, is lost, and an image comes up in its place; and the enemy presents some objects to take up the mind, so that by degrees he may enter and defile it, and draw it from its true guide, so as to make shipwreck of a good conscience.

If the enemy be discovered before he can so effect his work, as to bring death and darkness over again, and the power of the Lord breaks his snares, and gives a true sense thereof, through which trouble and anguish of spirit comes, here he will again transform and work as in the beginning, like the condemning power of the Lord, endeavoring to lead the mind into despair of ever recovering its former condition; and to draw it to look at him that has stung, that so the remedy, the soul-ransoming power of the Lord, may not be felt after, nor looked at. But as there is a true regard to the Lord, and a waiting upon him in the way of his judgments, having the faith and confidence to stand in his power, the backsliding will be healed; and returning and diligently keeping in the light, the power of the Lord God will work over that which has endeavored like a roaring lion to destroy, and so lead on in the way again.

But when deliverance is known from this deadly snare, and the work again goes on prosperously until the house be swept and garnished, and there is a passing from death” unto life, and the ministration of condemnation being gone through, and the spirit that ruled in the disobedient state cast out, and the openings of that which does exceed in glory, the administration of the Spirit, is known; the enemy will again transform himself as an angel of light, and with all his power and strength, work by temptation on the right hand and on the left. For when there are openings to the understanding, and prophecies, and through the working of

the eternal power joy springs in the heart, then the enemy will work secretly, to draw the mind out of the valley of humility; and if he prevail he will endeavor to lead into extremes, thereby to destroy the true birth, which is bringing forth, and so bewilder the mind, and hurry it through imaginary notions, to dishonor the name of the living God, and to destroy his work, which through sorrow and travail has been brought forth.

If he cannot prevail here, but the light of the Lord discovers him, then will he be at work, to draw the mind from watchfulness and daily fear, and the liberty of the sons of God, which liberty is only to serve the Lord. For dominion being felt in some measure, comfort and consolation enjoyed, and praises raised in the heart to him that has visited and redeemed, the enemy will be ready to draw the mind out of the stayed estate of meek and constant watchfulness in the light, thereby causing the creature prodigally to spend the portion, and to lavish out the enjoyment by running before the leadings and movings of the power of the Lord, to speak of the enjoyment, the prophecyings and openings, not being led thereto by that power that first opened the heart; and here is an untimely birth brought forth, that will wither and come to nothing.

Where the enemy cannot prevail by these snares and temptations, he will not cease, “who goes about as a roaring lion, seeking whom he may devour,” and how he may again get entrance; but lays his temptations according to the spirit, growth, capacities and inclinations of everyone. After the good work of God has been begun, and the arm of his salvation has been wonderfully revealed, to bring out of Egypt's darkness spiritually, and has given many signal deliverances from the destroying enemy, and has often fed with the heavenly food, and caused the rock to yield water for the thirsty, and many turnings aside in the passage through the wilderness have been seen, the backslidings from a sense of the eternal power, have been discovered, and that there is a coming through the river of judgment, and the mighty power of God drives out the enemy that has inhabited, where only Abraham's Seed is to inhabit, and the war in great measure ceases, and part of the good land is possessed and enjoyed, even the land that flows with spiritual milk and honey, and the fruit of the vine drunk of; here also will the crooked, subtle enemy be working, as he did with outward Israel, causing Jeshurun to wax fat, and then kick against the power, leading the mind through the enjoyment of that which in its place is good, into ease, and to forget the Lord that formed man, and brought him into the land of rest, and lightly to esteem the Rock of salvation. Thus he leads the mind into a state of ease, and from the inward enjoyment of virtue, to set up idols in the heart, and to serve gods of silver and gold, and a profession without life and possession. And into this condition the old enemy prevailed to lead a people, who in many ages had seen the mighty works of the Lord, and his arm stretched out and magnified in the sight of their enemies for them; nevertheless, they departed from the Lord, and from the inward sense of his power. Now the spirit that was cast

out, and wandered in dry places, takes to it seven worse spirits, and returns, tempts, prevails and enters, and the latter end is worse than the beginning. For in the beginning, although the enemy had his power and rule, yet there was a sense thereof, and the heart was humbled, tender, and brought into true poverty, and there was a mourning before the Lord for lack of the dominion; and this state of humiliation and brokenness of heart, in which the Lord takes delight, in his boundless loving-kindness he visited and caused his redeeming, saving power to be revealed. But now in this other estate, the mind is high, the heart fat and full, and at ease, and gone into the love of the world and the things thereof, through which there is an unmindfulness of the Lord, who in the beginning was every day sought after, and diligently waited for; and the Rock, the Power, is lightly esteemed; for the estimation is of another thing. Here two great evils are committed at once, namely: The fountain of living mercies is forsaken, and broken cisterns hewn out, even a profession, that will hold no water, no durable refreshment, no durable joy, no durable peace nor consolation.

The enemy has thus prevailed through many ages, to bring thousands from their enjoyment of God in the pure, tender and upright-spirited state, which he effects through his workings and subtlety, and that gradually. His first step hereunto is, to bring out of the constant, daily watchfulness, and causing a little liberty to be taken to the carnal mind, and as it were imperceptibly, a certain enjoyment of sweetness therein, whereby a darkening of the sight comes over the mind, and so they are allured into more liberty. Sometimes his beginnings are to draw out of obedience in those things that were required in the day of small things; sometimes into many words, no more to be as a “door-keeper in the house of the Lord,” and so the enemy works to cause such things to seem small and indifferent, and thereby cause the offense of the cross to cease. Then the mind runs forth to make provision for the flesh to fulfill the lust thereof, either in meats, drinks, apparel, or such like, which the Truth in time past had made manifest, and the power of God, the cross of Christ, had crossed, and in measure lead out of, into watchfulness and pure fear, not making provision for the flesh in any respect, to fulfill the lusts thereof; but drawing in practice, as well as in principle, into plainness, and out of all superfluities, admitting the creature to refresh nature, but not to feed the lusts.

But yet the enemy works by degrees, subtly and covertly to lead out of the liberty of the cross of Christ Jesus, the power of God unto salvation, into the liberty of the flesh, and hereby gets a farther entrance; working to draw the mind into many words in dealing, in commerce or converse, and into the love of the world, and though many times the power of God may be felt in some measure, to draw out of the snare, yet the god of this world having by this time much blinded the eye, and darkened the understanding, there is not a sense of the power of the Lord in its workings, nor of the subtlety of the enemy. For the outward profession and conformity may be in a great measure kept to, under which the enemy may work undiscovered by the

unwatchful, and so step by step, lead out of the power of godliness, until he has slain the birth, which in the first days of tender visitation was begotten. Now there will be a growing high, and such will call the operation of God's power extremes and imaginations, and Jeshurun-like, will kick, and turn against the power of God, for such are best contented with a likeness and image. Such love smooth things in the wisdom of the gifted man, that has lost his way, through erring from the power, not waiting on all occasions to be guided thereby. So here is the itching ear, and heaping up teachers to please self, and Jezebel is upheld; which error crept into the church of Thyatira; and in all ages they that went from the broken, tender estate, into the conditions before discovered, allowed and nurtured this Jezebel, who must be cast on the bed of torments, and all her children killed with death. All the working of the enemy, under every guise, is to slay that which was quickened, and to bring in a contentedness with an outside profession of the way of the Truth, light and life of Christ Jesus, the power of God unto salvation, while the heart has gone from the Lord, and embraced other lovers. Where the enemy thus prevails, in process of time he leads again into the world, from where the arm of the Lord gathered; and the latter end of such is worse than the beginning. For having made shipwreck of faith and of a good conscience, the second death comes over, and such become twice dead, and as salt which has lost its savor, and are good for nothing, but to be cast forth, and trodden under foot of men. The preservation out of these by-paths, crooked ways, wiles, snares and temptations of the enemy, is only in the true waiting and sincere abiding in the light, gift and grace of God, in which the daily revelations and manifestations of God's eternal power are known, and preservation in the daily acquaintance and experience thereof, which keep all truly low and tender, wherein arises an inward breathing and panting after the daily enjoyment of the life, power, and blessed refreshing virtue, which alone renew and increase the strength of the inward man; in which God Almighty preserve all the travelers Zionward to the end.

**THE UTTER END, AND FINAL DESTRUCTION OF ALL FALSE
PROFESSIONS, WHICH HAVE HAD THEIR RISE IN THE NIGHT OF
APOSTASY**

After the glorious breaking forth of the day of God amongst the apostles, the enemy wrought mightily against that appearance, both in his instruments, by whom he raised up persecution, and by those apostates, in whom he got an entrance, amongst the churches, and so prevailed, that a great night of darkness and apostasy has been some hundred of years over the nations of the earth; in which the old subtle serpent, in his many transformings, wrought mightily, to alienate man from God. Oh! the ways and inventions that have been set up in the wisdom which is from below, which is earthly, sensual and devilish, under pretense of religion, obedience, and the worship of God! What rending, devouring, murdering and destroying, has

there been for many hundred years about religion? First, the great dragon of persecution appeared to devour the man-child, and destroy the woman, but both were preserved; then he made war with the remnant of her seed; and after came in another appearance, which John saw rise as a beast out of the sea, which had several heads and ten horns; and on his horns, crowns; and upon his heads, the name of blasphemy; and one of his heads had a deadly wound by the sword, but this deadly wound was healed; and all the world wondered after the beast, saying. Who is like the beast? And who is able to make war with him? And all on the earth worshipped the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And after this, a second beast appeared, that came out of the earth; and this beast had two horns like a lamb, but spake like a dragon: And John saw that he exercised all the power of the first beast, which received his power and authority from the dragon, like unto which this second beast spake, and caused the earth, and them that dwelt therein, to worship the first beast, whose deadly wound was healed; and he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And here the power and spirit of darkness has exalted himself, sitting in the temple of God, as god and ruler. But, blessed for ever be the name of God, the great red dragon and the beast that arose out of the sea, and the beast that arose out of the earth, and Mystery Babylon, are and shall be manifest. The wisdom that is pure and peaceable, numbers these appearances; and judgment is come and coming upon Mystery Babylon; for now the angel of God's presence is come down from heaven, having great power, who lightens the earth with his glory, and the cry is now going over the earth, "Babylon the great is fallen, is fallen, and become the habitation of devils." All nations have drunk of the wine of the wrath of her abominations, and the merchants of the earth have waxed rich, through the abundance of her delicacies; "Come out of her, my people, that you be not partakers of her sins, and that you partake not of her plagues; for her sins have reached unto heaven, and God has remembered her iniquities." The day is dawning wherein her plagues, mourning and famine will come, and she shall be burned with the fire of God's jealousy, for strong is the Lord God who judges her. And now I- prophesy of the perpetual destruction of the religions, inventions, ways, worships, prescriptions, orders, decrees and imitations, that have been setting up these many hundreds of years, but not by the power of the living God, nor the directions and leadings of his quickening spirit, that led and guided the apostles in their day. The whole fabric of the Babylonish building shall be consumed, and all the worshippers of the beast and his image, shall drink of the wine of the wrath of God, which is poured forth, without mixture, into the cup of his indignation; and these worshippers shall be tormented, and have no rest night nor day, who worship the beast and his image, and whosoever receive the mark of his name.

A CALL IN THE LOVE OF GOD, TO ALL THE SCATTERED SHEEP.

Hearken and give ear, you scattered ones, upon the barren mountains of profession, who having lost the living sense that was on many of your spirits years ago, are now seeking the living amongst the dead professions, and your bread in desolate places: Remember the years past; call to mind the days of your tenderness, when the light of God so shined on your tabernacle, that by it you saw yourselves in darkness, and in separation from the enjoyment of your Creator; which sense brought a day of mourning and bitter lamentation on you, and was the cause of your fasting, praying, and earnest seeking after the Lord, with sighs and tears. This caused you to set many times to meet together to pour forth your souls in seeking the living God, for his breaking forth by his eternal power, and for the revealing of his arm of salvation. In that day how did many of you retire into your closets and secret places, to mourn before the Lord? How did your cries and pantings after the Lord, prevent the morning watches? And in that day, was it not the substance itself that you sought after, even the revealing of the Son of God's love in your souls? Let me expostulate with you in the name of the mighty God, even with you, amongst all professions, that have any tenderness or breathings after the Lord remaining in you. What was it that stirred up your hearts, many years since, thus to seek after the Lord? that gave you the sense of your own inward conditions? and that made sin appear exceeding sinful? What was it you felt in your minds that warred against the law of sin and death in your members? that in some measure opened the eye of your understanding to see idolatry and superstition? that drew your hearts out of the world, and made those things of light esteem, in comparison of that which your awakened souls sought after? What was it that inwardly upheld you in sufferings? that your minds retired unto, when the wicked raged as the waves of the sea, when you were mocked for the plainness of your apparel, and for your strictness in your families? Remember your many signal deliverances. How did the Lord answer you in the day of your tenderness? What was it that exercised you, moving on your spirits for a reformation? Was it not the free grace of God? Was it not that light which shined on your tabernacle? Did not this shine in your hearts, and move your spirits Godwards, and began the work of the Lord in you? Why did you start aside from following on to know the Lord in the way of his judgments, when a little prosperity attended you? Why did you seek to get from under the judgment, before it was brought forth into victory? Be awakened, and come back, you that have thus turned aside for a thing of nought, and wandered from one mountain of profession and of imagination to another, until you have spent all your portion, and are in nature returned to Babylon, the city of confusion, out of which the Lord thus calls you; "Hasten, hasten to come forth, and partake no longer with her in her sins, lest you partake with her in her plagues, which are hastening to come upon her, and upon all that shall be found within her borders." Open your eyes, and behold where you turned aside, through which your foolish hearts are darkened. For the enemy

that “goes about as a roaring lion, seeking whom he may devour,” wrought in you to turn you from this Divine Seed that awakened you, and began to work the work of God in you, into a profession of the words and conditions whereof the saints wrote, who attained thereto, through passing from death to life, in obedience to the grace of God, that is given to every man to profit withal, who knew the holy, war, and fought the good fight, and so obtained the victory. Through its effectual workings they obtained it, and not through mere notions, upon the words of their brethren the prophets; of which victory, through faith and obedience unto, and in, the eternal spirit of holiness, they were made partakers.

Thus it was they came to put off the old man, which is indeed a work, and to put on the new man, which is a real change and translation out of satan's kingdom, and from under his power, into the kingdom of the dear Son of the living God, and so to be under his power. But the enemy of your souls turned you from this free grace of God, which wrought in you in your day of tenderness. by drawing your minds into an airy notional profession of this grace, and that by it you were saved; not considering that the immortal souls of such lie in bondage, whose faith stands in notions, and not in the power of God; or whose faith is no other than a belief of what is done for them without, not coming experimentally to know the work of God in themselves, and the obedience of faith which purifies the conscience, and makes alive unto God. And such was the soaring into imagination, of some called gifted men for the ministry, that they presumed to teach and hold forth the free grace of God after such a manner, that the understandings of many were confounded, and thereby defiled and corrupted, by admitting a liberty to the fleshly nature, and avoiding the cross of Christ, contrary to that holy liberty, which through the operation of the grace of God is known. For though it is true, as the apostle says, “By grace we are saved;” yet whosoever holds forth this grace, so as to raise a belief in any, that they are thereby saved from condemnation, while they are found transgressors against the righteous law of God; such, I say, divide not the word of God aright, but teach for doctrine, the conceptions of their own brain. For it is not a bare belief or assent of the mind, to the power of the grace, that can give satisfaction to the immortal soul, or true assurance of eternal peace with God; but there must be also a conformity in the inward man, to the power thereof; and so man comes to be created in Christ Jesus unto good works, to be sanctified throughout, both in body, soul and spirit. And I have found, that instead of preaching up conformity to the power of the grace, they have not only preached up free grace, which indeed is an expression in itself, proper enough to be held forth, for the grace of God is freely extended unto all, but also therewith they have preached up a justification of sinful and unsanctified persons, by imputed righteousness; even in such a manner, as many have, from there, concluded themselves in a state of salvation, while sin has had its reign in their mortal bodies; which I cannot but testify, is as great an error, and as contrary to the Gospel ministration, and the end for which Christ was manifest in the flesh, which was, to save people from their sins so as to live no longer therein,

as the error of the scribes and pharisees was, when they were seeking and believing justification by the works of the law, without the righteousness of faith.

And thus has it been, that many have turned the grace of God into wantonness, or turned from the grace of God, into wantonness; so that in a little time, many professors grew light and vain, and ran with the very profane into the same excess of riot, and being lifted up in the flesh, came to be much in show, but little and light in the balance! And here, you professors of all sorts, that have gone from the spiritual appearance of Christ Jesus within, into a profession of the saints' conditions and performances, without the leadings of the same Spirit and power, have lost your way, and gone out from your guide, which would have led you up to the substance, Christ Jesus. Thousands of ignorant people have been led, through the cunning slights of men, into an empty profession; and when the manifestation of the Spirit of God, which is given to every man to profit withal, has stirred in the heart to draw the mind out of the ways, spirit and nature of the world, then the transforming enemy has lain near to deceive and betray, directing people into this profession or the other, or to take up this outward performance, or the other shadow, under the specious pretense of the ordinances of God and Christ. Hereby the subtle enemy, that will admit of people being in the practice of outward things, while he can have his throne in the heart, has led thousands aside out of the straight way of salvation, by drawing them from the true inward guide, "the grace of God that brings salvation, that has appeared unto all men," into outward observations. And here the fear of thousands towards God, is taught by the precepts of men, who know not the leadings of the Spirit and power of God; and so have healed the hurt of the daughter of Zion deceitfully, and have daubed with the untempered mortar.

And now, all you scattered ones upon the barren mountains, hear the counsel and call of the Lord: turn, you prodigals, who have spent your portions and lost much of your sincerity and tenderness, and that secret enjoyment you had of the Lord inwardly, years ago, and who for a long season have endeavored to fill yourselves with husks, and the profession of the saints' enjoyments, my heart yearns towards you, and my soul is often bowed down in the sense of your states; my heart is often pained within me, when I behold you wandering up and down, seeking rest and finding none, but what is polluted, and your souls are lean for lack of the fatness of God's house, and the enjoyment of it. My soul cries unto him night and day, to visit you with an outstretched arm: Return, return, unto that which will show you all that ever you have done, and will hasten you to the Father's house, where the bread of life is; and no longer spend your money, precious time and labour, for that which is not the bread of life, but a profession, a talk of bread, and which cannot truly satisfy your souls.

And now behold! I sound the trumpet of the Lord in your ears; prepare, prepare, to meet the Lord Jehovah in the valley of decision; and all you who have any tenderness in your hearts, and

breathings after the Lord, amongst all professions. Come out, come out of Babylon, and be you separate; touch not any longer the unclean, that the Lord may receive you, who stands ready to receive all that come in Truth and righteousness unto him; who will mark all that mourn because of the sins of the people, which are great, and the measure thereof filling up; and the time is hastening, of the pouring out of the fury and indignation of God, who lives for ever and ever. Therefore flee for your lives, out of Sodom's nature, and stick not in the mere profession, the ground of which does not spring from the immediate work of God, and daily operation of his eternal power in your heart; but come down into obedience to the pure still voice of the Spirit, and gift of God in your own heart, which will, as your inward ear is attentive, direct you in the narrow way of life eternal, in which you should walk. Here you come to that which moved in the hearts of many, years since, Godwards, which wrought many into the tenderness before spoken of; herein walk and be faithful, and it will lead to the Fountain of blessedness, from which it came, and unto the horn of God's anointed; and to Shiloh shall be the gathering of thousands through the nations, tongues and people; and the mountain of the Lord's house shall be exalted, through this great day of trial, tribulation and anguish, upon the top of all the mountains.

The Lord God Almighty reach all hearts that have any breathing desires after him, amongst all professions, and pull many as brands out of the fire. So breathes my soul, who am a travailer for the universal visitation and deliverance of the seed of Jacob.

Charles Marshall