

The wars of David and the peaceable reign of Solomon; symbolizing the times of warfare and refreshment of the Saints of the Most High God. To whom a priestly kingdom is shortly to be given after the order of Melchizedeck ... first published in the year 1700 ... Containing: I. An alarm to the Holy Warriors. ... 2. The glory of Sharon. ... To which is now subjoined, several extracts ... from 'The fountain of gardens', --by the same author. : zedeck set forth in two treatises / written by Jane Lead.

Contributors

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THE
Wars of David,
AND
THE PEACEABLE
REIGN OF SOLOMON;
SYMBOLIZING
THE TIMES OF WARFARE
AND
REFRESHMENT OF THE SAINTS
OF
The Most High God.

*To whom a PRIESTLY KINGDOM is shortly to be given,
after the Order of*

MELCHIZEDECK.

SET FORTH IN TWO TREATISES, WRITTEN

By JANE LEAD,

And first published in the year 1700,

*For the Service of all the Children of the Captivity, who are
Watching and Praying, for the GREAT JUBILEE
of the LORD to Commence.*

CONTAINING

1. An Alarm to the Holy Warriors, to fight the Battles of the
LAMB.
2. The Glory of SHARON, in the Renovation of Nature, introducing
the KINGDOM OF CHRIST.

TO WHICH IS NOW SUBJOINED,

Several Extracts of vast importance—from "*The Fountain of
Gardens,*"—by the same Author.

London,

Printed by THOS. WOOD, 22, Russell Court, Covent Garden :

And Sold by OGLE & CO. 295, Holborn; BAYNES, 54, Paternoster Row;
and BLANCHARD, 14, City Road.

1816.

THE
SAINTS OF SOLIMON
 AND
 THE REDEMPTION
 OF THE SAINTS
 BY
 THE APOSTOLICAL CHURCH

To whom a Printer's License is hereby given
 after the Order of
 THE APOSTOLICAL CHURCH
 FIRST PUBLISHED IN 1741
 BY JAMES LEAD
 And last published in the year 1741
 For the Service of all the Children of the Church, who are
 Waiting and Preparing for the GREAT JUDGMENT
 OF THE LORD to Come
 CONTAINING
 1. An Answer to the Holy Writings, to fight the Battles of the
 LORD
 2. The Glory of Heaven in the Resurrection of the Dead, including
 the Kingdom of Christ
 TO WHICH IS NOW ADDED
 Several Extracts of great Importance from "The Fortitude of
 Christ," by the same Author.

Printed by THOMAS WOOD, at the N. W. Corner of St. Paul's Church-yard
 And sold by GILES & CO. at the N. W. Corner of St. Paul's Church-yard
 and by J. H. B. at the N. W. Corner of St. Paul's Church-yard
 1741

INTRODUCTION,

*In commendation of such Books as have been written by
Persons similar to J. LEAD;*

Extracted from a Work of the learned Author of that most
excellent and popular Treatise, entitled
“A SERIOUS CALL TO A DEVOUT AND HOLY LIFE,”
which Dr. JOHNSON has pronounced to be—the finest
Book of the sort in ANY LANGUAGE.

— “These kind of WRITERS have been in ALL
AGES of the church; but as they served not the ends
of POPULAR LEARNING, as they helped no people
to figure and preferment in the world, and were
useless to SCHOLASTIC, CONTROVERSIAL WRITERS; so
they dropt out of public use, and were only known, or
rather unknown, under the name of MYSTICAL
WRITERS, till at last some people have hardly heard
of that very name. Though if a man was to be told
what is meant by a mystical divine, he must be told
of something as heavenly, as great, as desirable, as
if he was told, what is meant by a real, regenerate
living member of the mystical body of CHRIST: for
they were thus called, for no other reason, than as
MOSES, and the PROPHETS, and the Saints of the
Old Testament may be called the Spiritual Israel,
or the true mystical Jews. These writers began their
office of teaching, as JOHN the Baptist did, after
they had PASSED THRO’ every kind of mortification
and self-denial, every kind of trial and purification,
both inward and outward. They were deeply learned
in all the mysteries of the kingdom of God, NOT thro’
the use of Lexicons, or meditating upon Critics, BUT
because they had passed from DEATH unto LIFE.
They highly reverence and excellently direct the true

use of every thing that is OUTWARD in Religion, but like the Psalmist King's Daughter, they are all glorious WITHIN. They are truly sons of Thunder, and sons of Consolation: they break open the whited sepulchres—they awaken the heart, and shew it its filth and rottenness of Death, but they leave it not, 'till the Kingdom of Heaven is raised up WITHIN IT. If a man have no desire but to be of the Spirit of the Gospel—to obtain all that renovation of life and spirit, which alone can make him to be in Christ a new Creature, IT IS a great unhappiness to him to be unacquainted with these WRITERS, or to pass a day without reading something of what they have written. For, tho' the SCRIPTURES are an inexhaustible source of spiritual instruction—leading the heart to the deepest knowledge of all the mysteries of the inward new life in GOD, with the greatest plainness and openness of expression—YET a worldly spirit, the schools, criticism and controversy have so dried and deadened every thing into an outward letter, and figurative expression, that much of their use is lost—till these HOLY WRITERS, who interpret them by the same spirit which wrote them, guide us to the true use and understanding of them; FOR in these WRITERS, the spirit of God speaks A SECOND TIME, and every thing that can awaken, convert, instruct, and inflame the heart with the love of God, and all holiness and purity of life, is to be found in the most irresistible degree of conviction. —You will perhaps say—Do I call all the world to these Spiritual Books? No: by no means. But I call ALL THOSE, whom our Saviour called to himself, in these words:—"Come unto me all ye that LABOUR, and are heavy laden, and I WILL refresh you."——Vide Law's "Appeal to all that doubt or disbelieve the Truths of the Gospel." Pages 320—322.

AN INVOCATION TO TRUTH.

HAIL, SACRED TRUTH! eternal CLARITY,
Supremest Good, unsullied Purity;
Brightness that never was, nor e'er can be
Defil'd with stain or mutability;
ESSENCE of all that's sweet in heav'n or earth,
Who gav'st to every excellence its birth;
Unfathom'd source of Beauty, Wisdom fair,
Contenting myriads, who thy bounties share;
Thou Orient Splendor, of imperial day,
Thy Light, and Life, and Love at once display,
A cloudless bliss, mature without decay. }
Thou great Unspeakable, *above all praise*,
Transcending countless Seraphs' choicest lays;
How astonish'd at Thy wond'rous grace,
Who dost in Man unveil Thy glorious face.
All hail, thou CHRIST of GOD, thou Prince of Peace!
O may THY KINGDOM COME with much encrease;
Great Salem reign, till ALL—Thy Sceptre kiss,
Let ALL subside, BUT pure eternal bliss!
Let sin and sorrow melt and be NO MORE; }
Let all thy works Thy MERCY's DEPTHS explore,
And endless sing Thy praise on Cana'n's shore.

ERRATA.

Page	10,	Line	15,	for	though,	read	thou.
—	10,	—	16,	for	many,	read	may any.
—	10,	—	17,	for	will,	read	well.
—	31,	—	39,	for	premises	read	promises.
—	31,	—	34,	for	seeking,	read	seeing.
—	47,	—	12,	for	care,	read	curse.
—	54,	—	2,	for	1649,	read	1697.
—	54,	—	22,	for	has,	read	hath.
—	76,	—	24,	for	suspension,	read	suspension.
—	87,	—	37,	for	invisible,	read	visible.
—	120,	—	27,	for	Law,	read	Lamb.
—	120,	—	35,	for	XIX.	read	IX.
—	121,	—	7,	for	creation,	read	Creator.
—	122,	—	15,	for	reviv'd,	read	revives.
—	131,	—	27,	for	petrified,	read	putrified.
—	134,	—	40,	for	Byron's,	read	Dr. Byrom's
—	145,	—	28,	for	greater,	read	great.
—	146,	—	last	line,	earase all after the word—be?		
—	152,	—	18,	for	contrasted,	read	contracted.

A

SHORT EXERCISE

OF THE

SPIRITUAL WARRIORS,

RECOMMENDED BY AN
EXPERIENCED SOLDIER IN THE FAITH,

Who Ended lately the Days of his Warfare in *France*.

*Here inserted for Direction and Caution to as many as would understand,
and Read with Profit these ensuing Tracts.*

1. **THAT** which is the most holy, the most common, and the most necessary *Exercise* in the spiritual life, or warfare, is the *Presence of God*: It is to be pleased with, and to accustom ourselves to his divine company, speaking humbly, and lovingly communing with Him at all times, in every moment; without rule or measure; especially in the time of temptations, of sufferings, of aridities, of displeasures; and even of unfaithfulnesses and falshood, that so we may immediately recover ourselves.

2. We must continually endeavour that all our actions, indifferently of what sort soever, be a kind of little conferences and conversations with God; yet without study, only as they proceed from the purity and singleness of heart.

3. We must perform all our actions with weight and measure; without impetuosity or precipitation, which denote a wandering spirit; we must labour gently; quietly, and lovefully with God: must pray him to accept our labour. And by this continual attention to

God, we shall bruise the head of the Devil, and shall make him to let fall his arms.

4. We ought, during our labour and other actions, yea even in the midst of our reading and writing, however spiritual they may be ; nay, moreover while we are at our outward devotions, and vocal prayers ; to cease and give over for a little moment, and as frequently too as we can, to worship God in the centre of our hearts, and to get a taste of him, though by the by, and as it were by stealth. Since you are not ignorant how God is present before you during your actions, how he is in the ground and centre of your soul ; wherefore then it behoves you from time to time to retire and pause in the midst of your outward occupations, and also of your vocal prayers, to adore him inwardly, praise him, pray to him, offer him your heart, and give him thanks.

5. All these adorations are to be done through *Faith*, we believing of a Truth that God is *in our hearts* ; that he must be worshipped, loved and served *in spirit and truth* ; that he seeth whatever cometh to pass, and shall come to pass in us, and in all the creatures ; that he is independent from all, and that upon which all created beings depend ; that he is infinite in all kind of perfections, so as by his infinite excellency, and sovereign right of dominion to deserve all that we are, and all that is in heaven and earth, whereof he may dispose according to his good pleasure both in time and eternity ; and that consequently we owe him in justice all our thoughts, words, and deeds.

6. We must carefully examine which are the virtues that are most necessary for us ; those which are the most difficult to obtain ; the sins into which we are most apt to fall, and the most frequent and unavoidable occasions of our falling ; we ought to have recourse to God with an entire faith and confidence, while we are engaged in the combat, to abide resolute in the presence of his divine Majesty, to adore him in humility, to represent to him our miseries and weaknesses, and to beg affectionately the assistance of his Grace, according to the several circumstances we are then under, and the stress of the battle. This conversation with God is in

the centre of the soul, where the soul speaks to God heart to heart, and always in a great and profound peace, which it enjoys in God; and now all what passeth without is to the soul no more than as a fire of straw, which is extinguished according to the measure that the holy fire from Heaven is there enkindled; and cannot at all (or but very little) disturb its internal peace.

This is what was found written by a person, who had practised for above forty years continually this holy exercise of the presence of God, and of communion with CHRIST in silence, by having his conversation in the Heavens, even amidst all his external employments: and who during ten of these was trained in the battles of the *Lamb*, after such a manner as is almost incredible; especially to any that have not been in like manner exercised, under the *Fiery Prova* (or Fire-Ordeal) that every true Christian soldier must pass through of necessity. And they that will obtain the garland of roses, in the garden of *Sharon*, must (as he did) hold out in fighting under the banner of the blessed cross of JESUS; till the victory, preceding the first and spiritual resurrection be obtained, and they can say that the LORD is risen in them, by the demonstration of his (late) hidden life, and that being in the hands of God, they matter not what they do or suffer for him, and in union with his will; for this it is to be their whole business and engagement. They must not be terrified at the fire of the Cherub which guards the passage, but must valliantly break through the same in the victorious name of JESUS; whereby the precious door of Pearl will be made to fly open, and a free entrance given into this divine plantation, whither their Beloved is gone down to *see the fruits of the valley*, who will there eat his *honey-comb* with his spouse and sister; and will drink his *wine* and his *milk* with the Virgins of the Bride Chamber, that shall have followed him fully in the process of their regeneration, and have trimmed their lamps, filling them from the seven fountain lamps that burn perpetually before the Throne of the Majesty, in the light of which the Majesty may be beheld in the centre and ground of the soul, as in its proper mirror and reflection. And thus is that true

and spiritual worship attained to, which this holy man did under many outward and heavy burdens practise : and which he has thus, with all plainness and simplicity, expressed in declaring—1st, how that to worship God *in spirit*, is to worship him by an humble real adoration of spirit in the centre of our souls : and that there is none but God who can see this adoration, which we may reiterate so often, till in the end it become as it were natural : and as if God were one with our soul, and our soul were one with God—experience demonstrates this. 2dly, how to worship God *in truth*, is to acknowledge him for what he is, and to acknowledge ourselves for what we are : how it is to own truly, actually, and in spirit that God *is that which he is*, that is, infinitely perfect, infinitely adorable, infinitely removed from evil, &c. ; and to behave ourselves suitably to such an acknowledgment, under the conduct of his spirit. 3dly, how to worship God *in truth*, and under the leading of the spirit of truth, is also to confess that we are entirely contrary to him, and that he is willing to make us like unto himself : and how therefore it is a very great folly for us to turn aside but for one moment from that respect, that love, that service, and those continual adorations which we owe to him. And there are not wanting at this day many worshippers in the spiritual temple, who have well learnt these divine maxims, and have sounded thereby a mighty alarm in a neighbouring kingdom : which may cause yet a greater shaking than the politicians are aware of, who will then be convinced too late (if they repent not) no less of the imprudence than of the injustice of those violent measures which for some few years past they have taken, in order to suppress the growth of this kind of worship, (whose manifest crime is that it is of no profit to the *merchants of souls* ;) and will experiment the vain attempt of thinking to dam up a river that runs under ground, and that may easily break forth in seven streams, while resisted in one. The interest and multitude that are engaged on both sides, are indeed most considerable : and the war that has been proclaimed against these spiritual worshippers in the inward court is like to be yet of some continuance, though

prosecuted never so vigorously. But these hear the word of the Lord by his prophets, saying unto them, *Be not afraid, nor dismayed by reason of this great multitude; for the battle is not your's but God's; ye shall not need to fight in it yourselves; only set yourselves, stand still, and see the salvation of the Lord with (and in) you:* and thus believing in the Lord their God, by a continued introversion into the divine presence, and a *standing still* in the centre and fund of their hearts, from all the activity of their corrupt imaginations and wills, that so the pure magia of the holy spirit may bring forth its wonders; they shall surely be *established*.— But as for their enemies, *every one shall help to destroy another:* even as it was in the great day of the valley of *Berachah*, so shall it be again. Wherefore every one that is of the House of *Judah*, (that is, they that are called to make a confession of spiritual praise to the divine Being, as he is love, and to acknowledge the eternal duration of his *mercies*); and all the inhabitants of *Jerusalem* (that is, they that press after the internal *quiet* and *rest* of the soul;) and every one that is listed in the military roll of the *Lamb of Mount Sion* (that is, they that are in the election of God to the first resurrection, being separated and sanctified from the world to that end;) must above all things study this short and easy exercise of the Heavenly militia, to stand in the presence of God, and to stand still: that so they may behold that great salvation and glory, which is now about to be revealed in these latter ages of the world. But to be masters of this holy exercise, we are taught that there is required (1.) a purity of life very great: (2.) a faithfulness to the practise of this presence, and to the internal beholding of God in the light of faith: (3.) a particular care that this internal beholding (though but for a moment) may prevent, accompany, and end every action that we undertake: and (4.) obedience to the spirit of Christ, to follow him whithersoever he goeth, and to rest where he resteth; and especially to observe this in the reading of the holy scriptures, or other books that are written with any degree of the unction of this blessed spirit. And if these, or any other spiritual treatises

shall thus be begun to be read by any, a proportionable success may thence be expected ; and they will have no reason to complain of their labour being lost. Therefore seek to learn this holy exercise here described ; then read ; so shall ye understand, and so shall ye profit.— Otherwise there is nothing but may be converted into venom. Even the very *love of God* itself is at this day become a stumbling block to many, as is well-known.— And if it be pure from all self-interest, not seeking its own but God's, this alone we find is enough to raise the jealousy of the highest ecclesiastical princes and courts. Whence as if there were danger of loving God too much, or of seeking his glory too generously, the passions of men have been carried on against it to that exorbitant height (though still under the fairest pretexts) as even to decry it for turning Christianity upside down, as well as the world. Such is the blindness of human nature, even in good men, as coming without that preparation of holy silence which is requisite, and without the practice of that exercise here recommended, we run into the grossest mistakes of things and persons that are spiritual. But if any one shall faithfully practise this holy exercise, and attend to the presence of God in his soul, he shall be sure to hear and understand that Heavenly call and angelical summons that is now beginning to go forth over the whole Earth, by witnesses raised up in all parts, to proclaim the entrance of the *kingdom of CHRIST*, in the restitution of the evangelical spirit, and in the renovation of nature. And thrice blessed is he that shall be obedient to this call ; for he shall have a name written upon the foundations of the *New Jerusalem*, and shall be made a pillar in that temple which descends from Heaven.

Fountain of Gardens, vol. III. part I. p. 151.—
 “ These are those that shall fight the battles of the *Lamb*,
 “ and bring him to reign on (and over) the Earth, so
 “ that all kingdoms and nations may serve him as ap-
 “ pearing in his Saints.”

Isa. lix. 17, 19, 20. *He put on righteousness as a breast-plate, and an helmet of salvation upon his head, and he put on the garments of vengeance for cloathing,*

and was clad with zeal as a cloak. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him: and the Redeemer shall come to Zion.

Eph. vi. 12, 13, 14. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places; wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth.*

THE REAL NATURE OF REGENERATION ASSERTED, FOR THE SAKE OF THE UN- DISCIPLINED SOLDIER OF CHRIST.

“I am the vine, ye are the branches.”—John xv. 5.

Here CHRIST, our second Adam, uses this similitude to teach us that the new birth that we are to have from him is REAL, in the most strict and literal sense of the words, and that there is the same *nearness* of relation betwixt him and his true disciples, that there is betwixt the vine and its branches; that he does all that IN US, and for us, which the vine does to its branches. Now the life of the vine must be really derived into the branches, they cannot be branches till the birth of the vine is brought forth in them; and therefore as sure as the birth of the vine must be brought forth in the branches, so sure is it, that we must be born again of our second Adam. And that unless the life of the HOLY JESUS BE IN US BY A BIRTH from Him, we are as dead to him, and the kingdom of God, as the branch is dead to the vine, from which it is broken off. It is also the language of scripture, that CHRIST, IN US is our hope of glory; that CHRIST, formed in us, living, growing, and raising his own life and spirit in us, *is our only salvation*. And indeed all this is plain from the nature of things; for since the serpent, sin, death, and hell, are all essentially *within us*, the very growth of our nature, must not our redemp-

tion be equally inward, an inward essential death to this state of our Souls, and inward growth of a contrary life within us? If Adam was only an outward person, if his whole nature was not our nature, born in us, and derived from him into us, it would be nonsense to say, that his fall is our fall. So in like manner, if CHRIST our second Adam, was ONLY an outward person, if he entered not as deeply into our nature as the first Adam does, if we have not AS REALLY from Him a new inward spiritual man, as we have outward flesh and blood from Adam, what ground could there be to say, that our righteousness is from him, as our sin is from Adam?

To the woman at Jacob's Well, CHRIST said, *If thou knewest the Gift of God, and who it is that talketh with thee, thou~~h~~ wouldst have asked of him, and he would have given thee Living Water.* How happy (^{any} many one w^{ould} say) was this woman, to stand so near this Gift of God, from whom she might have had living water, had she but have vouchsafed to have asked for it! But, dear Christian, this happiness is thine; for this Holy Jesus, the Gift of God, first given into Adam, and in him to all that descended from him, is the Gift of God to thee, as sure as thou art born of Adam; nay hast thou never yet owned him? art thou wandered from him as far as the Prodigal Son from his Father's house, yet is he still with thee, he is the Gift of God to thee, and if thou wilt turn to him, and ask of him, he has living water for thee.

Poor Sinner, consider the treasure thou hast within thee! the Saviour of the World, the Eternal Word of God lies hid in thee, as a spark of the divine nature, which is to overcome Sin and Death and Hell WITHIN THEE, and generate the life of Heaven again in thy Soul. Turn to thy heart, and thy heart will find its Saviour, its God, within itself. Thou seest, hearest, and feelest nothing of God, because thou seekest for him abroad with thy outward eyes, thou seekest for him in Books, in Controversies, in the Church, and outward Exercises, but there thou wilt not find him, till thou hast first found him in thy heart. Seek for him in thy heart, and thou wilt never seek in vain, for there he dwells, there is the seat of his light and Holy Spirit.

For this turning to the light, and spirit of God within Thee, *is thy only true turning unto God*, there is no other way of finding him but in that place where he dwelleth in thee. For though God be every where present, yet he is only present to thee in the deepest and most central part of thy Soul. Thy natural senses cannot possess God, or unite thee to him ; nay thy inward faculties of *Understanding, Will, and Memory* can only reach after God, but cannot be the place of his habitation in thee. But there is a root, or depth in thee, from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree.— This depth is called the centre, the fund, or bottom of the soul. This depth is the unity, the eternity—I had almost said the infinity of thy soul ; for it is so infinite that nothing can satisfy it, or give it any rest, but the infinity of God. In this depth of the soul, the holy Trinity brought forth its living image in the first created man, bearing in himself a living representation of Father, Son and Holy Ghost, and this was his dwelling in God and God in him. This was the kingdom of God within him and made Paradise without him. But the day that Adam did eat of the forbidden earthly tree, in that day he absolutely died to this kingdom of God within him.

This depth or centre of his soul having lost its God, was shut up in death and darkness, and became a prisoner in an earthly animal, that only excelled its brethren, the beasts, in an upright form, and serpentine subtlety. Thus ended the fall of man. But from that moment that the God of mercy IN-SPOKE into Adam, the bruiser of the serpent, from that moment all the riches and treasures of the divine nature came again into man, as a seed of salvation sown in the centre of the soul, and only lies hidden there IN EVERY MAN, till he desires to rise from his fallen state, and to be born again from above.

Awake then, thou that sleepest, and CHRIST, who from all eternity has been espoused to thy soul, shall give thee light. Begin to search and dig in thine own field for this *Pearl of Eternity* that lies hidden in it ; it cannot cost thee too much, nor canst thou buy it too dear ; for

it is ALL; and when thou hast found it, thou wilt know, that all which thou hast sold or given away for it, is as a mere nothing, as a bubble upon the water. But I will now shew you what this *Pearl of Eternity* is. First, it is the Light and Spirit of God *within thee*, which has hitherto done thee but little good, because the desire of thy heart has been after the light and spirit of this world. Thy reason and senses, thy heart and passions have turned their attentions to the poor concerns of this life, and therefore thou art a stranger to this principle of Heaven, this riches of Eternity within thee. For as God is not—cannot be, truly found by any Worshipers, but those who worship him in spirit and in truth, so this light and spirit, though ALWAYS WITHIN us, is not, cannot be found, felt or enjoyed, but by those whose whole spirit is turned to it; and the reason that so many persons, who seem well affected to religion, make so little progress therein, is because religion lies only in their head, but something else has their hearts; and therefore they continue from year to year mere admirers and praisers of piety, without ever coming to the *reality of its precepts*: and yet they are often found the most zealous for their particular sect, forms, &c. possessing an ardent desire to make others (who in truth may be better than themselves) converts to their principles. The reason why religion does not get possession of their hearts, is not because they live in *gross sins* or *debaucheries*, but it is because their hearts are constantly employed, perverted, and kept in a wrong state, by the indiscreet use of such things as are lawful to be used; for our souls may receive an infinite hurt, and become incapable of all virtue, merely by a *wrong use of innocent and lawful things*. How lawful and praise-worthy is the care of a family, yet how frequently are many people rendered incapable of all virtue by a worldly and solicitous temper! how it is for want of a religious exactness in the use of these innocent and lawful things, that religion cannot get possession of our hearts! and it is in the right and prudent management of ourselves, as to these things, that all the art of holy living chiefly consists. Again, how many persons

There are who seem amazed at the deadness and insensibility of the christian world, that they are such strangers to the *inward life and spiritual nature* of christian salvation, they wonder how people can be so zealous for the outward letter and form of ordinances, and soaverse to that spiritual life that they all point at as the one thing needful. But they never think how wonderful it is that a man or woman who knows regeneration to be the whole, should yet content themselves with the love they have in reading books written by those whom God has inspired, and the pleasure they feel in perpetually talking about spiritual matters without being born again and becoming themselves spiritual. For all that you see in them is a taste for new books and fresh ideas; being no more dead to the world, no more delivered from themselves—free as fearful of adversity, as fond of prosperity, as easily provoked and pleased with trifles, as much governed by their own will, tempers and passions, as unwilling to deny their appetites, or enter into war with themselves, as they were ten years ago, when they neither read these books or conversed with spiritual persons. Yet all is well with them; they have no suspicion of themselves; they date the newness of their life, and the fullness of their light from the time that they discovered the Pearl of Eternity in their favourite divine authors. Whereas spiritual books are **A CALL** to as real and total a death to the life of corrupt nature, as that which Adam died in Paradise was to the life of heaven.—He indeed died at once totally to the divine life in which he was created: But as our body of earth is to last to the end of our lives, so to the end of our earthly life, *every step we take, every inch of our road*, is to be made up of denial, and dying to ourselves; because all our redemption consists in our regaining that first life of heaven in the soul to which Adam died in Paradise. And therefore the one single work of redemption is the one single work of regeneration, *or the rising up a life and spirit, and tempers and inclinations, contrary to that life and spirit which we derive from our fallen parents.*—We think therefore of any thing, *but the continual total denial of our earthly nature, is to overlook the very one*

thing on which all depends. And to hope for any thing, to trust or pray for any thing, *but the life of God, or a birth of Heaven in our souls, is as useless to us, as placing our hope and trust in a graven image.* Thus saith the CHRIST of GOD, the one *Pattern* and author of our salvation—IF ANY MAN WILL BE MY DISCIPLE, LET HIM DENY HIMSELF, HATE HIS OWN LIFE, TAKE UP HIS DAILY CROSS, AND FOLLOW ME. And again: UNLESS *a man be born again from above, of water and the spirit,* HE CANNOT see, or enter into the *Kingdom of God.*

As Adam (through the Serpent) killed that which was to have been immortal in him, and raised into life that which never should have been alive in him; therefore that which is to be undone and altered both in himself and his posterity, was this—it was to part with a life that he had raised up into being, and to get another life which he had quite extinguished—consequently, if CHRIST had not renounced this life, as heartily and thoroughly as Adam chose it, and declared absolutely for another kingdom in another world, and if he had not *sacrificed the life he took up in and from this world,* he could not have been our Redeemer.

But to return—the *Pearl of Eternity,* is the *Wisdom* and *Love* of GOD within thee. In this pearl of the Serpent Bruiser, all the holy nature, spirit, tempers and inclinations of CHRIST, *lie as in a seed in the centre of thy soul,* wherefore divine wisdom and heavenly love can and will grow up in thee, if thou givest but true attention to GOD present in thy soul. There is also, on the other hand, hidden in the depth of thy nature, the root, or possibility of *all the hellish nature,* spirit and tempers of the fallen angels. For heaven and hell have each of them *their foundation within us,* they come not into us from *without,* but spring up in us (as said CHRIST) according as our will and heart is turned, either to the light of GOD, or the kingdom of darkness. Therefore when this life, which is in the midst of these two eternities is at an end, either an angel, or a devil, will certainly be found to have a birth in us.

To live in the love, the patience, the meekness, and humility of CHRIST, then, the celestial, transparent,

spiritual body of an angel is continually forming itself, and growing in *and from*, and about our souls, till it comes to the fullness of the stature in CHRIST JESUS; this is the true eating the flesh, and drinking the blood of CHRIST, which will become our body of glory to all eternity. And though our astral reason and outward senses, whilst we are in Adam's bodily flesh, know nothing of this inward body of CHRIST, yet there it is, as surely as we have the love, the patience, the meekness and humility of CHRIST; for where the true spirit of CHRIST is, there is his true spiritual body.

On the other hand, live to selfishness, to diabolical pride, wrath, envy, and covetousness, and then nothing can hinder these tempers from forming within us such a spiritual body to our soul, as that which devils have, and dwell, and work in.

THE PEARL OF ETERNITY is, also, the church, or temple of God *within thee*, the consecrated place of divine worship, where alone thou canst worship God in spirit and in truth. In *spirit*, because thy spirit is that alone in thee which can unite and cleave unto God, and receive the workings of his divine spirit upon thee; in *truth*, because this adoration in spirit is that truth and reality, of which all outward forms and rights, though instituted by God, are only the figure for a time; but this worship is eternal. Accustom thyself to the holy service of this inward temple. In the midst of it is the fountain of living water, of which thou mayest drink and live for ever. There the supper of the Lamb is kept; the *Bread* that came down from Heaven, that giveth life to the world, is thy true nourishment. All is done in real experience, in a living sensibility of the work of God on the soul. There the birth, the life, and sufferings, the death, the resurrection and ascension of CHRIST, are not merely remembered, but *inwardly found, and enjoyed as the real state of thy soul*, which has followed CHRIST in the regeneration. It is then, and then only, it is washed and cleansed by his blood, when it drinks his blood, and it drinks his blood when it willingly drinks of the cup he drank of.

When therefore thou art well grounded in this *inward*

of worship, thou wilt have learnt to live unto God *above time, and place*. For every day will be *Sunday* to thee, and wherever thou goest thou wilt have a Priest, a Church, and an Altar along with thee. For when God has all that he should have of thy heart, when renouncing the will, judgment, tempers and inclinations of thy *Old Man*, thou art wholly given up to the obedience of the Light and Spirit of God *within thee, to will only his will, to love only in his love, to be wise only in his wisdom*, then it is, that every thing thou doest is as a Song of Praise, and the *common business of thy Life is a conforming to God's will on Earth as Angels do in Heaven*. Now, Dear Reader, pray consider what follows, with more than thoughts, namely, that to have SALVATION from CHRIST, *is nothing else but to be made like unto him*, it is to have his humility and meekness, his mortification and self denial, his renunciation of the spirit, wisdom, and honours of this world, his love of God, his desire of doing God's will, and seeking *only* his honour. To have these tempers formed and begotten in thy heart is to have *salvation* from CHRIST. But if thou *willest not* to have these tempers brought forth in thee, if thy *faith and desire* does not *seek, and cry* to CHRIST for them, in the *same reality* as the lame asked to walk and the blind to see, then thou must be said to be *unwilling* to have CHRIST to be thy Saviour.

Oh, my friend, enter with all thy heart into this most certain truth, let thy eye be always upon it, do every thing in view of it, try every thing by the truth of it, love nothing but for the sake of it. Wherever thou goest, whatever thou doest, at home, or abroad, in the field or at church, do all in desire of union with CHRIST, in imitation of his tempers and inclinations, and look upon all as nothing, but that which exercises and encreases the spirit and life of CHRIST in thy soul. From morning to night keep JESUS in thy heart, long for nothing, desire nothing, hope for nothing but to have *all that is within thee changed into the spirit and temper of the HOLY JESUS*. Let this be thy christianity, thy church, and thy religion. For this new birth in CHRIST, thus firmly believed and continually desired, will do every

thing that thou wantest to have done in thee; it will dry up *all the springs of vice, stop all the workings of evil in thy nature; it will bring all that is good into thee, and thou wilt know what it is to be taught of God; but until then, thy knowledge will be uncertain.* This longing desire of thy heart to be *one* with CHRIST will soon put a stop to all the vanity of thy life, and nothing will be permitted to enter into thy heart, or proceed from it, but what comes from God, and returns to God; thou wilt soon be bound in the chains of holy affections and desires, thy mouth will have a watch set upon it, thy ears would willingly hear nothing that does not tend to God, nor thy eyes be open, but to see, and find occasions of doing good. In a word, when this faith has got both thy *head* and thy *heart*, it will then be with thee as it was with the merchant, who found a *Pearl of great price*; it will make thee glad to sell all that thou hast to buy it.

To conclude—The REASON that the light and spirit of God, which has been again restored to the soul, and lying in it as a secret source of Heaven, is called grace, free grace, or the supernatural gift, or power of God in the soul, is on account of its being an essential and indispensable something, which the natural powers of the soul could no more obtain. Hence, therefore it is, that in the greatest truth, and highest reality, every stirring of the soul, every tendency of the heart towards God and goodness, is justly and necessarily ascribed to the holy Spirit or the grace of God. It is because this *first seed* of life, which is sown into the soul, as the gift or grace of God to fallen man, is itself the light and spirit of God, and therefore every stirring, or opening of this seed of life, every awakened thought or desire that arises from it, must be called the moving or the *quickening* of the Spirit of God; and therefore that new man which arises from it, must of all necessity be said to be SOLELY THE WORK AND OPERATION OF GOD.

Dear Friend!—Mayest thou be disposed to read all the preceding, over and over again, until every sentence is most indelibly impressed on thy heart! to which end, Oh God, be thou the inspirer, guide, and leader.

THE
PUBLISHER'S ADDRESS
 TO HIS
READERS.

THE treatment which the former books of this Author, for the space now of about twenty years since they began here to appear, have met with from her own native country, is such, as might be enough indeed to discourage any attempt of this nature, and might have prevented the sending abroad, in these kingdoms, the two following divine and mystical treatises; so that they were like to have been the portion only of those foreign nations that desire them not a little, and know how to value them: had there not been the intervention of the hand of Providence, in a manner very extraordinary, to command them forth at this time, with a special excitement of the Holy Spirit, to blow the trumpet yet louder and louder, and to try this adulterous nation once more, whether they will hear, or whether they will refuse.

Whatever sinister suspicions we may before have of any one, when they lie upon their death-bed, we are willing to hear what they have to say for or against themselves. The wills not only of the good, but even of flagitious livers are regarded, and thought to have somewhat sacred; and the dying speeches of the worst of criminals, such as have utterly shipwrecked their credit, are not altogether slighted, but are looked into and searched after.—How much more then ought we to look into and search after, and have an esteem for

the dying declarations (and especially if they be more than ordinary) of persons that have been any what singular and eminent in their lives, by having made a good profession before God and man against the general stream and torrent of the world? But if, moreover, the finger of God shall shew itself, to give an honour to what is by them declared, will it not still be the more reasonable for us to make a sober and impartial inquiry into the subject of it? Now upon these considerations, what is here presented to the public may justly claim a serious scrutiny, and a fair examination from all manner of persons: who cannot but have their interest herein, if what is said be true; and if it be false to detect it. For though the Author (blessed be God) be yet living, (being now aged 77 years) this will not in the least derogate from the authority of what is here delivered from her mouth, and written down with all faithfulness; as if the same were not to have the value of a dying declaration to all intents and purposes. Nay it ought to be greater; forasmuch as it has pleased the mighty Conqueror over death, whose name is called *the Word of God*, to exert his power upon this occasion, in restoring and reviving that which drew near to corruption, and in bringing up from the gates of the grave: that it might be for a Memorial of his glory and praise, and for an encouragement to many, unto whom this shall come, that they may believe, and be obedient to the *call* that is now sounding in many (yea most) parts of Europe, and is not heard only in a corner.

Now whereas there are several things in the *Journals*, and in *other* writings of this Author, before published, that have given offence to some persons of sincere intentions, and lovers of the truth, yet not set quite free from the traditions of men; she was pleased to declare to them that were about her in the time of her sickness, and in the greatest extremity of it, that though she knew herself to be an unworthy instrument, taken up by God out of his free and unbounding grace, yet she had endeavoured to her utmost, to be faithful to the gift committed to her, and to discharge her trust, in delivering what she had received; which she did not doubt but he

would vindicate, and go on to bless, as he had begun to bless already in several nations: and that she was certainly assured, by the testimony of JESUS her LORD, that the work which was in this kingdom begun (howsoever contemptible it did generally appear) should never be stopped, but should prevail against all manner of oppositions, till his holy and peaceable reign should be here fully established, according to all what she had had a prospect of in the spirit, and what had been set forth for a public good, if not in this, yet in the approaching age. Many sweet admonitions at the same time, and encouragements to perseverance, without shewing the least hesitation or doubt all the while, came from her with much power: and she expressed the greatest satisfaction to put off her vile tabernacle, and to be with the LORD; desiring to be dissolved for this end, and so to go to her Predecessors in the faith, unless he had some further work to will and command her.

In consideration of which, there can be no legitimate prejudice against the sincerity of the witness, or the validity of the testimony laid down in the following papers: and all the esteem that is usually paid to the most solemn and even dying words of persons of the strictest probity, is due to these. The books of this writer are (for the most part) to be simply looked on as Narrations, and the value of them doth not depend upon any other qualifications, but upon the credibility of the relator. Now greater proofs cannot be given of the integrity of a person, than what is here to be found; there being so little artifice used to put upon the world, as all her methods have been most strangely contrary to those of the world: of which numerous instances of her life might be given. Neither as to the ability or capacity of any person, in order to be a witness in such cases, are there more favourable presumptions to be found. She has had a long experience; has seen the miscarriages of many; has lived in much watchfulness and prayer day and night, all the years of her widowhood, since the year 1671; has had a longer course of observations, than would be enough to make one excellent in the most difficult and crabbed sciences, where there is but a disposition in na-

ture; has kept as it were a calendar of these observations, and from year to year did make her calculations from the same, at the beginning of every New Year, so long as she had her eyesight; has been almost continually exercised under great temptations and oppositions, and been fighting the good fight of faith from her youth upwards; has been above threescore years called by God, after a manner more than ordinary, and to herself exceeding strange, as well as to others, unto a life which the world knows not, and cannot judge of; and has been above half the time under the more immediate and constant visitations of the *spirit of wisdom and revelation*, as what hath been already published doth testify.

And it is to be observed that though she was baptised, and educated in the Church of England, in which all the extraordinary stirrings of the Divine Spirit are too generally slighted, and by some blasphemed, it pleased the wisdom of God more illustriously to break forth in the manner of her conversion, in the sixteenth year of her age: and so to give an evidence that the voice of the eternal Word of God, speaking to souls in a distinct and sensible manner, is real and substantial, not imaginary; being to be distinguished by such, who cannot be supposed to have had any pre-conceived notions about it, but must have the prejudices of education directly against it, and all external motives not to attend to it.

The sober and moral conversation in which she was nurtured, was not sufficient to give her any rest, when this voice spake first to her: which was very suddenly and surprisingly. For it was in a time of great festivity, at the celebration of the Nativity of CHRIST, (according to custom) with music and dancing, in the house of her father, where was a concourse for that end of the gentry, when of a sudden grievous sorrow was darted as fire into her bowels, and she was made to consider that this was not the way to be conformed to CHRIST, or to remember his birth aright; and a soft whisper gently entered into her, saying, CEASE FROM THIS, I HAVE ANOTHER DANCE TO LEAD THEE IN; FOR THIS IS VANITY. Upon which she was as constrained to give over abruptly her dancing, and so presently with-

drew herself from the company, retiring to consider of this *immediate call*, which the Divine Spirit pursued so very hard, as after this she had no liberty to converse as formerly in the family, or to mind any concern of it: but was so wholly taken up in the consideration of her interior state, and of the one thing necessary, as to desert all things besides. Yet though her relations and acquaintance took great notice, and marvelled much at what had happened, she diligently concealed the true cause from them all; excepting only a Chaplain in the house, who having some time afterward surprized her reading in his study, inquired into the matter, bade her be of good courage, and believe that God had some great good to bring about, by all this conflict of soul she was in; which was so terrible, indeed, as nothing was able to give her any satisfaction or rest, or to ease her wounded spirit, that was struck through and through for having once persisted in a falsehood about a trifle; the sense of which continued upon her for the space of three years, with very great anguish and trouble, these words being very frequently brought before her: — *Whoever loveth and maketh a lye cannot enter into the New Jerusalem.* The dreadful and horror of sin carried her down to the gates of Hell: and every little circumstance of its evil, was continually presented to her mind, with all the possible aggravations thereof. And if this were but her beginning, what may we expect of her latter end? And if in the first conversion only of a soul to God, so great a dread there be, for having offended against the truth in but a trivial matter, how great of necessity must it be in the progress of that soul, (if it should fall again so strangely) to offend against the truth more highly, more solemnly, and in matters of the very greatest importance? Surely this is no slight presumption for the validity of a testimony, which is given afterward in the most sacred form, and persisted in with the greatest constancy and cheerfulness, notwithstanding all kind of oppositions from the world and the Devil, as well as the flesh. Now it was in the nineteenth year of her age, when the light of the divine countenance, which had been hitherto hid, begun to shine upon

her, and to bring her soul out of this state of obscurity and darkness, and out of the pains of Hell, that had taken hold upon her, feeling the arrows of the wrath of the Almighty: And she was comforted with the sweet message of the free and superabounding love and grace of the most tender and merciful Father; and was so richly favoured by her dear and blessed Mediator, as to receive at that time the seal of her absolution and assurance, in a manner very special, there being presented to her in a vision, the form of a pardon, with a seal to it; signifying that her transgressions were blotted out, and that she was sealed by the Spirit, for the Promise of the Father; as a witness whereof a mighty gust and power of prayer was then given to her. And ever since she has been a trained Soldier, under the discipline of the blessed Jesus, and the leadings of his Spirit: which is a spirit trying the reins and the marrow, and that will not abide but with simplicity of heart, and truth in the inward parts. Let this suffice for the credibility of the evidence: for the present at least.

Now as for the subject matter both of the one and the other treatise, it is a divine call to prepare and fit ourselves against the greatest revolution to come upon the world that ever has been, with directions how we ought to behave ourselves in this wonderful crisis, and what shall be the success if we abide faithful and stedfast. The style and manner in which they are written, is not suitable to the genius of this polite age, and especially this nation: it is parabolical and emblematical, full of figurative speeches, and abrupt transitions, and so utterly strange, to the modern reformation of language from the stage, as it is not to be wondered at that it pleases so few; but withall, such as it is, the power of God is the more manifested through it, and it wants not also a beauty and strength which is peculiar to it, and which would be very hard (if possible) to imitate.

In the first treatise there are these things remarkable, viz: the General of the Army appearing upon a White Horse, in a triumphant manner; the trials, excuses, expostulations, and discipline of the person to whom he so appears; the parable of the Mill, which is to

supply the Army; the decree of the Heavenly Council, and Proclamation of war; the alarm for the gathering of a Priestly Host: how they are to be admitted into the Military Roll; that this is already opened in Heaven; the time, place, and persons for the rendezvous; an observation upon the continuance and success of this war; all the Soldiers enter into present pay; all that conquer are to win a crown; how they are disposed of that die in battle, before their warfare is accomplished; the resurrection of the Spirit of Deborah, and prophesying in the Army; the discovery of *Paradise*, for the recovery of which the war is undertaken; the Heavenly Auxiliaries; the assurance of victory; the interest of all parties to join themselves with this Army; a description of the Auxiliaries riding on White Mules, with censers in their hands: and the effect of their appearance; being the first pitched battle. After this follows another *alarm* to battle; a prospect and promise of greater conquests; the discovery of the *New Jerusalem*, and repeated encouragements to fight for it; a letter from the King of this City to the Army; the counter-plotting of the Enemy; the communication of the two *Jerusalems*; the allegory of *Esther* and *Mordecai*, and the wonderful success of the children of *Wisdom*; how they are assisted by the four and twenty Throne-Elders, a gracious encouragement to perseverance; how they are visited by an Heavenly Host, and from them receive Anointed Shields; the Three Watches, and the great power that is given in the third; some particular instructions to the Soldiers and Watchmen; the miraculous manner of the increase of this holy Army; the Spies to this Army; the seven Spirits of the Lamb; his Mark and Seal; the Proclamation of the Jubilee; the watch-word; counsels and cautions to them that would obtain the benefit of it; the magical Rod of *Moses*, needful to the great approaching deliverance of the Captives; the due preparation of the Captives, in order to partake of the promised Jubilee; the blessing upon them; a threefold Appeal, concerning the promises, to Unbelievers, to Half-Believers, and to Believers.

In the other treatise are to be observed the many and

wonderful rewards of the Conquerors; the mighty powers of faith; the blessed fruits of love; the magnificent conversation of distant Spirits; the angelical generation and multiplication; the manner and progress of the replanting *Paradise*; the separation from the earth; the Divine Cup which is the spring of understanding, the Fountain of Wisdom, and the light of knowledge; the communication of the priestly, prophetic, and royal Spirit; with an account of the Court of the Prince of Peace, and some observations on his Ministers. All is calculated with a special regard to the *New Century* now upon its entering; and indeed all the writings of this Author do point out some great reformation of the Church, as very near the door; but carried on by an invisible power, and not by the wisdom or arm of flesh. And the substance of them all, as well as of these two, may be reduced to the following plain propositions, viz.

That *God* is no regarder of *persons*, but that whosoever truly fears him, and seeks to do his will in any tribe, profession, or religion, is accepted by him: and that out of all the tribes, professions, and religions that are at this day over the whole world, he will gather to himself an holy and peculiar people, to be as the first fruits of the Kingdom of his Son.

2. That the promise of the Father concerning the gift of the Holy Spirit was never determined to place or time: but that it was extended universally to as many as should believe throughout all the ages of the Church.

3. That this Spirit blows where it lists, and is not controulable by the wisdom or power of man.

4. That regeneration in man is the work of the Spirit, and that man ought only to cease from the activity of his own will therein, and to seek to become wholly passive to the divine operation.

5. That in the process of regeneration, there is a conformity to the blessed Jesus, as to the great exemplar: and that the several degrees hereof are as so many steps to the Kingdom of God.

6. That this Kingdom consists in perfect righteousness, peace and joy in the Holy Ghost: and in the renovation of the whole man, spirit, soul and body.

7. That this Kingdom shall comprehend the utmost ends of the earth, by virtue of an everlasting decree: and that CHRIST, as he is the second Adam, is the head and representative of the whole human nature.

8. That not only the justice, but also the mercy of God is over all his works: and that as the one is not confined to this short life, so also not the other; but that they may both endure for ever.

9. That CHRIST, as he is Heir of all things, will lose nothing that is his right; or that the Father hath given him: and that therefore of his kingdom there shall be no end, but all creatures, whether in Heaven or in earth, or under the earth, shall be made to submit themselves to him, and to bow the knee.

10. That the times of restitution are now about beginning; and that there is a voice at present in the Wilderness, crying, *That the kingdom of Heaven upon earth is at hand.*

And moreover it is to be remarked, in order to a right understanding both of these and of all such books, that they do generally turn upon these suppositions: 1. That beside the literal sense of the Scriptures, there is frequently a mystical one also. 2. That it is not enough to believe the Death or Resurrection of CHRIST, without bearing the marks of them in ourselves; And 3. That the Operations of the Divine Spirit, and the Openings of the Kingdom of CHRIST, are successive and gradual. Which being well understood, there will be no great difficulty found in the reading of these, or any other treatises of the same author. This was thought necessary to premise for caution to the Readers, that so they may apply what they read to some of those general propositions, or interpret her by one or other of these principles, and be careful not to wrest the same to their own condemnation. For as it is very dangerous to be imposed upon in matters of this nature, so is it no less dangerous to impose on ourselves, by perverting any thing from and against the original design: and more dangerous to judge definitively in a case that doth not properly fall under our judicature and cognisance; lest haply we may be found fighters against the spirit of God,

when we think it not. All that is here presented, is virtually an Appeal to the Sovereign Judge; to whom it belongs to authorize, or condemn that which is sent forth as in his name: and he will not suffer judgment to be wrested out of his hands. For the work of every person shall shortly be made manifest: And the day is at hand which shall declare it by the revelation of fire; wherein the children of the Kingdom shall be purified in the first place. And though there will be found among all of these some *hay* and *stubble* to be burnt up; yet the precious materials will hereby suffer no loss, but will appear so much the more radiant; and all that is established upon the foundation of the Rock, CHRIST, (who ceases not still to follow his true *Israel* in the Wilderness,) shall abide in the furnace, and overcome the flames. The consideration of *S. Ambrose* may be enough, I think, to strike terror into us, and to teach us to be sober in judging: who, after speaking of that fiery baptism, whereby all iniquity shall be consumed and the righteous shall shine as the sun in the kingdom of their Father, saith, *Omnes oportet probari, &c.* "All must be tried by the fire;" whoever desires to return to *Paradise*: all must pass through the flames, whether it be that *John* the evangelist, whom the LORD so loved as to say concerning him to *Peter*, *if I will that he tarry till he come, what is that to thee? follow thou me.* Concerning his death some have doubted; concerning his passage through the fire we cannot doubt. Whether it be that *Peter* who receiveth the keys of the Kingdom, he must also say, we have passed through the fire. He is tried as silver: I shall be tried as lead: till all the lead do vanish I shall burn." And again he saith—"With fire shall all the children of *Levi* be purified, with fire shall *Ezekiel*, with fire shall *Daniel*, &c. be purified. Woe is me if my work burn, and I suffer the loss of my labour: and if the LORD save his servants, they shall be saved by faith, yet so saved as by fire; and if we shall not be burnt up, yet we shall be burnt." Also he saith farther—"There is only one, who could not feel this fire, even he who is the righteousness of God, CHRIST." Wherefore for as

much as the day of this fiery trial is at hand, which hath been spoken of both by this, and by many others of the ancient holy fathers, and has been also mentioned in many places of the writings of this our Author, let us every one seek to prepare ourselves according to the word of our LORD, to watch that this day overtake us not unawares, and to hold out in the warfare of faith and love, without wavering: and especially to take heed that we judge not, that we may not be judged; but that we leave judgment to whom judgment belongs, who in *righteousness doth judge and make war*, and out of whose mouth *goeth a sharp sword*, with which he will smite the nations, and *rule them with a Rod of Iron*, who refuse to submit to his golden sceptre. And it is hoped, that what is here delivered, may be an excitement to some, yea to many, to prepare themselves accordingly, to love the LORD JESUS, and to believe the promise of his coming: to live the life of faith, according to the pattern in the Mount; and to love one another even as he hath loved us: that so the beauty of the primitive *Philadelphia* may break forth, and the glory of the apostolical *Jerusalem* may shine out, in the Spirit and name of the everlasting Father; that all nations may go up together to the house of the LORD, and that this nation in particular may be as the Garden of Sharon.—*Amen, Amen.*”

It is here thought proper to advertise, that this Preface was sent to the Press without the advice, consent, or privity of the Dear Author: and without the excitement, or so much as the knowledge of any one soul whatever, beside him who now holds this pen; and who is without all aims and ends, but the divine glory.

The world is crucified unto me

And I unto the world.

The WRITER of the above is said to be Dr. Francis Lee, at whose expence principally the whole of this Author's valuable works were published, and it was him who brought forth her Diary in three volumes, and entitled it “*A Fountain of Gardens*,” &c. from which the following most extraordinary account of her experience, written by herself, is extracted by the Editor of the present edition.

Francis Lee, M. D. was a man of stupendous learning, "he was most intimate with Robert Earl of Oxford, when Lord High Treasurer, to whom several proposals were made by him for the lasting honour and advantage of these nations; his works are almost innumerable; but as he never could be prevailed on to affix his name to any one, they have been made public under the names of others, or have come into the world anonymously.—The greatest part of *Mr. Nelson's "Feasts and Fasts"* I found (saith the Author of his life) in his own hand, after his decease, he was the first that put Mr. Hoare and Mr. Nelson upon the founding of Charity Schools, upon the same plan as that of *Halle in Germany* (superintended by the famous Augustus Franck); and he (Dr. Lee) was continually promoting and encouraging all manner of charities, both public and private."—Peter the Great, Czar of *Muscovy*, was exceedingly partial to him, for whom, by request, he wrote (in the year 1698) *Proposals for the right framing of his government.*—Vide "*Dissertations, Theological, Mathematical, and Physical, by Francis Lee, M. D.*" 2 vols. octavo, printed anno 1752.

J. LEAD'S ACCOUNT OF THE DIFFERENT KIND OF INSPIRATIONS, WITH HER OWN EXPERIENCE.

SPIRITUAL-MINDED READER,—(for no other can understand this deep discourse,) Give me leave to tell you the beginning of the way that the spirit first led me into.—In the first place, then, after some years that I had lived in some good degree of an illuminated knowledge, setting under the visible teachings of men, that could give no further light than that they had derived from others, through all of which I traced as a wandering spirit that could find no rest: but something still I found within myself that did open to draw in from a more pure

air than I could meet without me : Whereupon I *introverted more INTO MY OWN INWARD DEEP* ; in here I did meet with that which I could not find elsewhere ; except it was with such as were brought under the same dispensation, of whom a few names were made known to me, [particularly Dr. John Pordage, and the Rev. Mr. Thos. Bromley]. Wherefore I do give my own experience, that I would have every one that desires to be sealed with the spirit of Wisdom and Revelation, not to take in any fears, jealousies, or prejudices concerning the emanations and manuductions that the Holy Ghost will dispense forth to as many as shall be found lovers and waiters thereupon. For I myself found all other grounds and pastures dry and barren, as a parched desert, until I came to this fruitful *Lebanon*, where all variety of sweet scented flowers did, as another *Eden*, flourish pleasantly ; which were known and enjoyed by giving up to the teaching of the Holy Uction, which, as the water of the Sanctuary, will never cease springing till they become an overwhelming river, which is the true baptizing water of life. This you will find to be true, as you seriously apply yourself to this way and method of GOD'S IMMEDIATE TEACHING : which then you shall find to open in the *centre of your own soul*. And this way manifesteth itself in various dispensations ; sometimes by inspeaking from the essential word, which giveth its own certain sound, as different occasions do offer, upon a soul's waiting thereupon. For it would be a very deplorable case, if CHRIST should leave his flock and seal up the fountain of all future revelation, that is now *necessary to be renewed in every age of time*.—Therefore he brings us to lie at the mouth of this bubbling well of his Spirit, for to drink in what is new and fresh, which doth greatly delight the soul, that would otherwise be apt to faint and flag before it came to the end of its race. Wherefore he doth strew our way with fragrant flowers, all sweet and pleasant, and of many and beautiful colours : as you may observe when you read the similitudes and visions which are here (the Fountain of Gardens) published. God many times coming down to unfold himself in this figurative and parabolic way. Yet

more essentially and deeper, above and beyond all figures and representations ; of which I shall give you some account, as being under command not to keep back or shun to declare the whole purport whereinto I have been carried, for the universal refreshment and benefit of such who are as weaned children from every other breast but that of their Eternal Mother, whence all wisdom and understanding doth stream forth *intellectually*, which is the growing nutriment, as it doth pass radically into the soul, even as the blood doth into the veins. Now here is (in this state of the soul) a cessation of sensible images, for all is turned into an intellectual sight, operation and sensation. From this centre of the Light, though no visible images are impressed or raised thereupon, yet here is the true ground and substance of all what is in an interior figure pourtrayed in the spirit of the mind, brought out no further, but remaining an invisible idea, just as it is with God himself, before he formeth out of the essential ground shapes and figures of things. This does conduce as much to the informing and enlightening, renewing and comforting, and even essentializing of the Spirit, into God, as any of the other : nay I know it to be the more sure ground and centre of the Spirit. And if it should never know any of those figurative visions : yet keeping to the centre to drink in the pure streams of revelations, as they arise herefrom, it shall give them *an access into the full body* and centre of the Trinity (man's dwelling place), which swallows up all of shadows and pictures, and terminates into the very essentiality of a God formation, into substantial powers, acting in and from the pure essence of Spirit in transmuted nature. *Intellectual vision*, thus considered, is the very next step to that *beatifical* vision, or seeing of GOD BARELY, without any other medium but the very express personality of the LORD JESUS ; by being so consummated into the essence of his spirit and light (as that whatever is *knowable* and obvious to him may also our light of light) be, both here in time and hereafter in eternity. Which is an unknown mystery, of which an account may be hereafter more fully given, as it shall be entered into.—[In the mean while, see Dr. Pordage's "Theologia Mystica."]

As to the other sort of vision, that is no new ministration, for it is of old that God did thus make out himself, as a more taking and plain way, in raising IMAGES DISTINCT, for teachableness unto us. And this proceeds from *another centre*, than that of the intellectual, which is more deep.—[*Man being an epitome of ALL worlds, centres, principles and things, contains within himself that which corresponds with each of the three heavens, yea, with the fourth, the Heaven of Heavens, and it is from thence he receives the Beatifick Vision.*] Some persons may stand in this inferior centre-line *naturally* of seeing and awakening a formation out of it, according to the strong impression of their minds by various figures. If the mind of such be pure and ardently run into heavenly objects, it will raise appearances suitably : and there will be an awakening and drawing out of various speculations of beauty and glory, AS MAY FORESPEAK WHAT IS TO BE ACCOMPLISHED IN A PARTICULAR WAY. This way of God's manifestation hath been frequent in former AND IN THIS PRESENT TIME. But these are props for the weak, that they may not faint in their way up to God's Mountain of *more perfect and naked vision*. Now of this kind of vision I have been much visited withal ; *but I press to get beyond it*. Here is no stay, the ground from whence these open is too shallow. I am driven now to descend deeper, where the spirit even level may be with its own eternal essentiality ; that power therefrom it may have *to make and form whatever it will* in and from substance that is original.—[Vide, Lady Guion's Life, also hersmall treatise on Sanctification, and Bromley's "Way to the Sabbath of Rest."]

Then as there is of Divine Vision that opens from the Holy and Heavenly mind, which draweth in these presentations ; so there is another sort of vision from the starry influence and working power of the Elements, that in conjunction are with the *common spirit* and mind of a person (the outward life of man being derived from that source), therefore, though there be not any eminent works of regeneration, yet there may be visions, as in the case of Balaam, and others have had that gift, *and yet were not renewed in their spirit, or brought nigh to God thereby*. Such, notwithstanding, may have power

to raise many images THAT MAY FORETEL AND SIGNIFY WHAT IS TO COME, TO PASS. For there is a starry magia, that some may have a *natural* property to open in themselves : and it doth *sometimes* awaken into manifestation in the deep of sleep, and giveth warning of evil that is to come, and shows of good ; as relating to the present manifestation of time. And this may be, and is, a common gift. But where it is in a sanctified vessel it is far otherwise illustrated than in those who nothing of that can give proof of.—[Vide “ Tryon’s Treatise on Dreams and Visions.”]

So now hence we see the different nature of vision and of prophetic intelligence therefrom, that we may watch to EVERY CENTRE opening. For the Serpent’s subtlety stands ready to mingle wherever he can enter in. For he is a great magical Prince, and the outward planets are as his operators in the constitution of the mere natural man. Now of all these, the most safe is the Intellectual and Divine Vision, that openeth from the more profound centre deep : *but yet not so as that we are to stick here even in this*, for there is a centre deeper still, where the Deity unmasked is of all figures and images, known and seen in his own simplified being. And when in spirit caught up here, we see all the various wonders brought forth in the very life essential property, as wrought out of God *immediately*, and in their living figures, as the innumerable hosts which do replenish the *Heaven of God’s habitation*. This is the purest and most infallible vision, that our spirits can eternally concentrate in, with all the delightful satisfaction that the very Angels before the Throne of God’s Majesty do enjoy. *And this we may know, as often as from all bodily sense we can get away*. For this kind of vision highly different is from that which we call divine, or intellectual ; because it doth all over sublime the spirit, soul and body, during the time the munition flame of the Holy One doth as a pavilion all overspread, *and keepeth all of sense at the foot of the mount*, while spirit entereth into the Tabernacle Glory of the Holy Trinity.

This sort of vision the beloved John was in, when being wholly caught up *in the spirit*, he saw all the

variety of the LORD's Kingdom, and his *express personality*. Since which we have not known any in late ages that have been in the like transportation in spirit, and yet alive in their body, to declare of what was seen and heard after such a wonderful way as he had. But the Author must (to the honour of God) own, that something not unlike to this hath been to her manifested. Such grace and love our JESUS doth again afford, and bringeth himself into our knowledge by this way of the spirit *clear and free*; that we may know him that is true, and receive by this highest vision ministration; *the full extent* of his will and mind: that is, that we may both see and hear, *as if we were out of the body of corporiety, while yet in the body*: as supersensualized to know and behold purely, through the organical properties of the spirit, according as every object in Heavenly places in their order do move in reference to our cohabition, within those circulations through the spiritual Body.

THUS have I brought forth out of the deepest deep, what the present measure of my knowledge and experience is in this mystical dispensation, which hereby is as the new and best of wine that hath been reserved for this LAST TIME, whereby it may be understood, that CHRIST has not forgotten *to make good his PROMISE* to renew the spring of his Spirit *by a continued succession of it*. And as we see and hear the fruitfulness of it doth more generally abound and find entertainment in the world by a new generation of apostolical spirits, so doth it presage a new Kingdom and State is near *approaching*, which is argument enough to provoke all that would be subjects of this Kingdom, which the Lamb has only right unto, to be preparing and making ready, as the first fruits, that they may be qualified to make up this New Jerusalem Bride.

THEREFORE, as my fellow Denizens of this City, which is from above, wherever ye are hidden, whether as exiles or captives, scattered to and fro, I beseech you, *let your inward ear be attentive, keeping watch and ward in great calmness and stillness of mind*. Then may ye hear the love-calls passing through that horn which is filled with pure oil, that will gather and draw you into.

the high celestial and spiritual pasture and fold, where our goodly tents may be pitched, and which we may go in and out to that RICH SHARON which springs and flowers round about our Kingly Shepherd ! that so as his sheep and lambs we may be gently led from fountain to fountain, and drink and feed together in the same harmony and unity as do the Saints in the upper fold, so we in this lower.

I shall now wind up all with a caution to two ranks : the first shall be to the unlearned and ignorant in this method and way of the Spirit's manifestation ; which is, that they do forbear rash and censorious judgment upon those things *that are at present above their reach.*— For as they desire not to be prevented and bereaved of the great benefit of Divine inspiration and the assistance of the Holy Ghost, my advertisement to such is, that they become simple and child-like, and adventure upon the conduct and manifestations of the Holy Spirit ; then will they find another manner of fruitful life will in them spring, and no reason shall they have to repent for acquiescing to the Divine will therein. The second Caution shall be to that sort who are already initiated into this our mystic and supersensual wisdom, that may have with me *run deep into the ocean of what is mysterious and wonderful for knowledge.* First, I must caution you, with myself, *to keep very low*, entering into a self annihilation, so as nothing to be with reference to the creaturely being ; that the all-Deific unction may arise as an overflowing tide ! and never to think that we have obtained by all that we have yet reached to, what yet remains of those immense treasures which are further to be revealed. For there is still a growing Tree of Life that reneweth all *variety* of wisdom, as you will in part find in this present, as well as by several foregoing books by me published.

A special charge (therefore) is given from the High Court of Eternity, that you do not stint yourselves up to any foregoing dispensation or revelation, no, not even to the Scripture Record itself, which, though truly weighty, and worthy to be received, believed in, and conformed unto, yet is not to be taken up in and

rested upon as if there were nothing more to be revealed for the benefit and instruction of mankind, since the very same spirit that did heretofore inspire the Holy Men of God to record them, is now in this last day more abundantly shed forth to multiply volumes of Scripture! For whatever is purely dictated by the Holy Ghost may be called by that name; and so it was before CHRIST's appearing in the flesh, by the Patriarchs and Prophets, which was then succeeded by a newer ministration, the former being fulfilled in him. THIS he promised should excel all that went before, for a more plentiful sowing of the Sacred Uction in the holy ground of pure heart: The sower hereof is, according to his promise, gone forth; but where stony, thorny, and unbelieving ground is, it cannot enter so as to take root, which hath hitherto, for a long time, caused a great scarcity and famine of the Spirit with all its fruitfulness. But now the day of the Spirit is arising, and its bright Sun will no more set, but multiply to its seven-fold light.

HEAR and hearken, O ENGLAND'S INHABITANTS, FOR UNTO YOU A GREAT LIGHT HATH SHINED! O let it not cloud and pass over you, but be ye wise in this your day to follow the Spirit's bright guiding star which is arising amongst you. O LONDON, there is hid in thee them that have a true and right mission from the Munition Rock, to give out the Waters of the Spirit plentifully. For a cry is gone forth for persons to be prepared and sanctified by this Water of Life, that so they may receive of the Holy Ghost and be witnesses of his power.—Hear and hearken *in the Spirit*; O hearken, and you will hear the Seventh Trumpet sound from the Seven Spirits that are before the Throne; that do tell that *the mystery of time is now finishing*, and that the everlasting Gospel of the LOVE is opening, and that the Heavens are ready to roll down to open their glory upon the Earth, that the inhabitants thereof may no longer lie buried in the dark shade of an earthly life.

Over thee, O CITY of LONDON! a mighty Angel doth fly, with this thundering cry, saying—Do not despise prophecy, neither decry down the Ark of the

Living Testimony, from which the Spirit, as a flowing stream, must renew Paradise upon the Earth. This warning is given to all, of what rank or degree soever, whether high or low, whether in the outward grandeur or in the private and inferior means of this world—
EVEN TO YOU ALL, and every one this call doth reach.

SHAKE, SHAKE, your Earthly dust away,
 FOR NOW IT IS THE SPIRIT'S DAY,
 That will admit of no delay.

For sceptres and Crowns must be thrown down to the Lamb of God; he is in his Saints come to reign. Wherefore all nations and languages, and people, not only in this dominion, but beyond the seas every where, must the sound of this trumpet hear. For A MIGHTY CYRUS THERE IS ALREADY RAISED, whom the Most High will in such a manner uphold and *endue with his Spirit*, that he shall be able to bring forth his Temple, Glory, and Praise; that so out of all Kingdoms, Countries, and Languages there may be a gathering, and as Eagles, they may fly to that high mountain where the Olive tree will drop the unctionous oil most freely. This is the oil that in spirit I do see run: and I see that some in all nations will herewith be shortly sprinkled, to give notice that the Omnipotent King is entering upon his thousand years reign."—(Vide the book on Eight Worlds, page 52 to 56.)

THUS—having given you a true narrative of the several removes and risings, from one degree to another, from depths to heights, and from heights again to depths, out of which hath been brought forth *marvellous and wonderful secrets*, which it was the pleasure of the Fountain of Spirits to distribute and communicate; being such mysterious things as haply rarely may be found elsewhere, which hath often me astonished, that such an unusual and strange method the Spirit should take with me in opening such things. *But it hath been given me to know, upon a diligent inquiry, that THERE IS AN AGE COMING ON, THE LIKE TO WHICH HATH NOT YET BEEN, TO WHOM THESE PROPHECIES AND REVELATIONS DO BELONG.* So that though the day of my life is far spent, that I am not to see the full harvest of what is by the Spirit sown here to be

reaped, yet assured I am *that all is reserved for a glorious time*, wherein shall arise a new generation, that shall be cloathed with such a mantle as is interwoven with light, wisdom, knowledge, and flaming power, among which there may be some I may bear the memorial of a Mother to, as well natural as supernatural, that may possibly succeed in the same spirit, which I shall pray may be as Wisdom's key, to go on to open in them the golden remains which are yet to be brought forth for the promulgation of the Priestly and Prophetical kingdom upon the earth. So now I shall conclude, requesting you, as you shall draw in any light, or feel any refreshment herefrom, that you would join with me in acclamations and praises to the Ancient of Days, who hath put into the hands of a good willer to these Divine Mysteries, to bring them forth to the Public, which otherwise might have been left in oblivion and secresy. And it is my peculiar request, which I in this place leave, that the nations may bless and pray for such an instrument, that hath given a proof of so universal a love to all. Therefore—that the fullness of all blessings and showers from the Heavenly Powers may descend upon the impartial and single hearted readers and good-willers hereof, shall be the constant invocation and prayer of her who, while living in the body, shall never cease to serve all her fellow Members in the gift of God universally,

J. LEAD.

The Editor begs leave to add to the above an extract of similar tendency, from the "Sayings of" (the very deeply exercised and most experimental ancient christian) "MATTHEW WEYER."

"GOD (saith he) cometh and openeth to a man the sense of scripture, as it were like lightning, which comes and goes away again in a moment. Then, a man acknowledgeth the sense of Scripture to be far otherwise than before, when he considered it in his own strength (that is by study). And thus God can effect more in one only moment for the true understanding of Scrip-

ture, than all the epistles which some can write to others. [See "Engelbrecht's Visions," and Dr. John Thauler's "Evangelical Poverty," and also "the Life of Jacob Behmen."]

When the light cometh, in process of time, it becomes clearer and clearer, and when it returns, it is more clear; so that much is discovered and manifested to a man that before lay hid from him. This first claritude cometh into a man as if it were angelical, but then as he proceeds, it rusheth in much clearer. So that a man gets from one degree of angelical, to another higher degree of the same, and then afterwards, he ascendeth yet higher, until he arriveth at the Claritude or Light, which is GOD HIMSELF, without the interposition of the Light Angelical. And then God uniteth all the foregoing lights in his own light (which is nothing else but himself), and a man is made so sure and certain from God that this degree of light is himself, and not angelical, that he needs not the testimony of others who have experienced it, for God brings with him certainty when he manifests himself to a soul. But before this light cometh, which is God himself, the angelical lights do first appear, and do as it were, prepare the way of the true light: for if this true light should come without sending before it those enlightenings, a man could not bare it. The angelical light is such that a man rejoiceth for a short time, just as CHRIST said of John, "ye were willing to be exalted in his light for an hour." But when (CHRIST, that eternal light, cometh, the joy of Him is not for an hour, but to all eternity. However, when the angelical light cometh, many mistake, thinking it to be that eternal light which is God himself; but it is not so.

A man who is arrived at God is above the Angels, for he passed through all the Angels into the son.— A man must pass through a combat, a death, and the grave (spiritual) to come unto God, wherein is no need of the Angels, inasmuch as they do contemplate and use, without a death, that eternal good. Now the Angels were appointed unto the service of men. When

therefore, a man does contemplate on these lights and revelations, *he must sedulously beware, lest he break out by speaking or teaching thereof*, as he ought to wait with silence and calmness for his advancement, and be internally solicitous concerning these gifts. For if he breaks forth, he miserably hinders himself, and renders himself unworthy of these gifts, and abuseth them, and as it were, prodigally throws all away with pleasure, singularity, and pride. *There are also false lights which shine in a man, and give him an understanding, and do unfold the sayings of scripture*, yea, even Satan is wont to appear under the shape of an Angel of Light; and all these are done in a man. Here therefore, a man is to have a care *lest he mistake these for divine lights*, and if he be in doubt whether they be divine or not, there is need *only of silence*, for he cannot err by being silent, whether that light be divine, or whether it be false. By how much the purer the zeal of a man is, so much the less do false lights vex him, *The evil Spirit hath, in our times, appeared in many, with false revelations*. As Lucifer that first light fell, so also the first light *which cometh into a man, ought to fall and die*; for by that a man may fall through loftiness of mind, pride not yet being eradicated. For in spiritual death, sin is plucked out by the roots; and then the true essence entereth into a man, even as it is in itself, and man is transplanted into it, and it can never be extirpated, as it is promised by the prophet, "*the time cometh wherein no more,*" &c. The angelical claritude, which a man getteth, shows to him his prison, and the impurity in which he idly tumblesh, *but it doth not bring him out of prison nor take away his impurity from him*. But this CHRIST only doth, who drags him out of prison, and frees him from his impurity; nor is that done but by descending into hell or the grave. And before this state of the grave, a man cannot bear that light, which is CHRIST HIMSELF, nor receive it, therefore, after the angelic light hath first enlightened his prison, and discovered to man his sin, CHRIST cometh and casteth the man into hell (spiritually). Then all is taken from him (through fire) which made him

unfit and incapable of the eternal light of CHRIST. The man is thus led through the fire, that he may be purified, that all the wood, straw, and chaff in him may be consumed, and he himself being purged by this fire is saved. For he perisheth not in the fire, his sin only perisheth, and is rooted out, so as it can never rise again; then the man is brought out, and made alive in God for eternity.

Some there be, who do not rightly understand this very momentous matter, for when the angelic claritude first shews to them their prison with the impurity, presently they think that this lesser light is God himself, nor do they believe that they should first be freed from their impurities, but with an impure nature, they apprehend that claritude, and arrogate to themselves great knowledge of spiritual matters, which also, by divers ways, they abuse by speaking, writing, or teaching, for their own advantage, pleasure, glory, and ambition; but as for their impurity, they count not of as sin, but for a thing lawful, wherefore neither do their consciences accuse them, until *God himself* smites them: for they ought not to abuse claritude, but it should have served them for that end it was given them for.

In addition to those Books referred to in the preceding pages, the Editor begs leave to recommend to all sincere *unbiggotted* minds, the following most admirable works, by the highly illuminated WM. LAW.

1. The Spirit of Prayer.
2. The Spirit of Love.
3. A Collection of Letters.
4. An Appeal to all that doubt, &c.
5. The Way to Divine Knowledge.
6. An Address to the Clergy.

Also the works of Richard Clarke, R. Roach, and Ramsay's "Philosophical Principles of Natural and Revealed Religion."

BROMLEY'S DIVINE EXPLICATION

OF

THE SEVEN NATIONS

That Opposed the ISRAELITES under JOSHUA.

Shewing they prefigured seven orders of Evil Spirits, which encounter with the Spiritual Israel till they are effectually cast out of the Soul, by the True Joshua—JESUS CHRIST.

1. The HITTITES signify the *spirits of Fear and Discouragement*: these discourage the soul continually with false fears, affrighting and terrifying it from its work: sometimes raising up infidelity, sometimes false reasoning through earthly wisdom, disputing against the faith and the power of God: *telling us that none can come to perfection*; that none can conquer the temptations and assaults of the devil; none can overcome sin, self, and the passions and distempers of the old man: sometimes they discourage from without: with the many rumours of wars and calamities, persecutions and tribulations: arguing from the opinions of *learned Ministers* or others, against our practice, and from the divided contrary judgments of such, from their books and writings; also from the example of multitudes, that believe and walk otherwise, and yet hope to be saved. All this, these discouraging spirits of fear cast before the soul, to stop its wheels in going to perfection: and this they do from first to last, even till the work is ended, and perfection (*of the inward man*) obtained.—But the spirit of faith, in the name of JESUS, doth at last conquer, and overcome these HITTITES.

2. The AMORITES signify the *bitter, fierce-talking and judging spirits*; judging from this or that, and all from the root of bitterness. These bitter Spirits do much hinder the sweet lily of the valley from springing up in the soul, even the soft, meek, gentle nature of the Lamb, from acting out its virtue to ourselves, or to others,

neither friends or enemies. These perverse Spirits, rather incite us to require eye for eye, &c. and practise revenge; they despise forgiving mercifulness, and in their fierceness, rage against meekness, and the law of love and tender-heartedness *and gentle soft behaviour*. In a word, the Spirit of envy, enmity, jealousy, and rash judging, are *amoritish* Spirits, which *Joshua*, that is *JESUS*, cometh to cast out.

3. The CANAANITES, *the merchandizing Spirits*, that traffic in our minds, wills, thoughts, senses, imaginations, and affections; they fetch in buyers and sellers into the temple of the soul, and make it run out beyond due measure, in its trafficking with them: sometimes in things we have nothing to do withal, or over-concerning ourselves with a multiplicity of cares, about things of a little moment; and thereby pollute and defile our souls by opposing the Lamb's law of holy silence and pure stillness, *and departing from the one thing necessary, into the many*, and so from unity and harmony into multiplicity and discord.

4. The PERRIZITES, *the careless, secure Spirits*, that open the door of false liberty, before the crucifying work is done, circumcision past, and regeneration finished. These Spirits *labour to take us off from our watchfulness, make us neglect the Cross and be secure*, and so let in all manner of evil spirits to oppress the life of the Lamb in us; that, by forsaking the way of the Cross and continual circumcision, (while we are travellers, and not fixed and established in the inward perfection,) sin and self may get in again, and bear rule over the life of *CHRIST* rising in us.

5. The HIVITES, *the talking, notional spirits*, that move us to talk of vain and needless things: these awaken vain thoughts and imaginations, and fill our phantasy with empty romances and scenes; and so through our thoughts and imaginations, they press in, and bring forth a multiplicity of words, and many useless and sinful discourses and disputes, which greatly hinder the springing and further growth of the Divine Light.— These vain frothy spirits come from the starry heaven, and their dominion in us: they love reasonings, talks,

and debates : *they fill us with notions, and would have us spend our life and strength in talking of high and deep speculations*, and in unnecessary disputes, for and against and about all things ; and by this means hinder us from being exercised in stable obedience and watchfulness.— Under these Hivites, come in all the arts and sciences of this world ; their office is nothing else but to awaken notions and speculations in the phantasy, thereby to trouble, ensnare, and perplex the pure heavenly life rising upon the soul.

I say, these spirits have their progeny from the Spirit of this world, and all labour to bring forth a talking notional religion among professors, to delude them, and *make them think they live well because they talk well*.— But they all belong to the astral heavens, and stand under the fall ; in natural things as well as spiritual they are ever filling our heads with notions and *new opinions* of all sorts. *Thence we too often talk of dispensations beyond our attainments, and that sometimes from visions, sights, and reading of the deep mysteries of divine things, and so forget and neglect holy stilness, leading to the perfect death and daily mortification of the ill habits and customs of the old nature and the world, and pressing into the humility, poverty, innocency, and simplicity that should be in us, and would more beautify us in the sight of God than all other gifts and knowledge whatever.*

6. The JEBUSITES, figuring *the spirits of Pride and Elevation*. The name signifies to trample upon and despise ; they would ever be trampling under foot the blood and merits of JESUS in the pride and might of the fire ; they slight and despise the meek and humble way of the CROSS OF CHRIST, elevating themselves above the heart of JESUS, and the power of the love. They are always tempting us to trample upon the pearl in ourselves, and to undervalue the Pure Virgin of the eternal wisdom, and the precious things of God, and would draw us into apostacy with themselves, and make us to slight the redeeming blood of the Lamb, and by puffing us up in spiritual pride, make us to think ourselves perfect before we are so indeed, and so, by degrees, draw us to neglect the rising life of JESUS in ourselves.

7. The GIRCASHITES.—These are the earthly, dirty Spirits, that tempt and draw us to the earthly life and its vanities; to beastial lusts, to excesses in all things against the law of moderation, purity, temperance, &c.

And all these Spirits fight in us till their last breath, even till they are quite destroyed by the powerful resurrection of *JESUS in spirit in us, and his ascension in us, which is our perfection, in the life and nature of the Son of God*, who will at last cast them out of the fallen humanity, and HIMSELF reign there over them all to eternity. Amen—Hallelujah!

Dear Reader, (as a conclusion,) I beseech thee most seriously to consider the following very momentous truth, and let it be indelibly written on thy heart, namely—that the SPIRITUAL LIFE, being nothing else but the working of the Spirit of God within us, our SILENCE, of necessity, must be a great part of our preparation for it, and therefore *much speaking*, or delight in it, will assuredly prove a most considerable hindrance of that good, which we can only have from hearing what the spirit and voice of God speaketh WITHIN US; for by much speaking we lose that inward unction from above which alone can new create our hearts. Indeed, my friend, to speak with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide within the closet of our hearts, observing, loving, adoring, and obeying, his holy power within us.

O God, who madest me for thyself, to shew forth thy goodness in me, manifest, I humbly beseech thee, such strength of hunger and thirst after the birth, life, and spirit of thy Holy *JESUS in my soul*, that all that is within me may be turned *from every inward thought or outward work*, that is not thee, thy holy *JESUS*, and heavenly workings in my soul.—Amen.

THE FOLLOWING POEM IS EXTRACTED
FROM THE FIRST VOLUME OF J. LEAD'S
"FOUNTAIN OF GARDENS."

O ENGLAND! hear thy genius loudly call,
O hear, and ere 'tis fix'd, prevent thy fall.
Of heaven thou most abhorr'd, thou dearest lov'd,
Whom one—by true poetic instinct mov'd,
Well Jews have call'd, "a moody murmuring race
"As ever tried th'extent and stretch of grace."
Ah stop, take heed, lest thou so headstrong move
As e'en to burst the very chain of love;
Still with God's prime indulgent favours blest,
And prov'd as oft by bitter plagues distress'd.—
He cannot spare—yet cannot thee forego;
O how his fury tears! how his compassions flow!
Mark thy mild Saviour well, how once he stood
Shedding at Salem's gates his tender flood.
O'er thee again he mourns in tears, in sighs,
Wrung from his bleeding heart and melting eyes;
Once more from the exuberant mercy store
A glorious day shall touch fair Albion's shore.
Take heed—prepare! *for if thou wilt not see*
The visitation day-spring offer'd thee;
If thou *neglect* the STAR *that will appear*
First rising glorious in thy hemisphere—
Thou of thy birth-right *will supplanted be*,
And heav'n's full shower of blessing pass from thee.
The MORNING STAR despis'd must glide away;
And to a better land its charming beams display.
Then at thy loss and folly for a while
Shall the fair sprouting *German Lily* smile,
Yet kind and free assist thy labouring toil.
Then BRITAIN—THEN prepare for SCENES OF WOE;
Then Nilus shall the wicked land o'erflow,
AUSTRIA's pride must tumble down,
And BABEL's lofty towers must kiss the ground.
Then—happy who in GOSHEN's fruitly land
Sheltered beneath the Almighty's wing shall stand,
In safety, peace and plenty at command,

Till the short gloomy day be past and gone,
 And soon another brighter morning dawn:
 God's hand and will, shall be too glaring plain
 Longer to meet neglect or bear disdain.
 Jealous—provok'd with emulation fire,
 Again shall British piety aspire.
 As it sunk low so shall it now rise higher.
 His FIRST-BORN, God in thee—again shall own,
 And pour the vast, the double blessings down,
 And ENGLAND'S MONARCH HIGH shall wear the nation's
 Crown.
 The five-fold portion right belongs to thee.
 Then shall the land from ~~care~~ and toil be free,
 And ENGLAND—BENJAMIN restor'd shall be.

ONESIMUS.

SIXTY PROPOSITIONS,

EXTRACTED OUT OF A BOOK ENTITLED,

“ *A Message to the Philadelphian Society, whithersoever
dispersed over the whole Earth* ”

BY JANE LEAD, 1697.

Intended as a KEY, to the two following most divine
Tracts.

1. There shall be a total and full redemption by
CHRIST.

2. This is an hidden mystery, not to be understood
without the *Revelation* of the Holy Spirit.

3. The Holy Spirit is at hand to *reveal* the same unto
all holy seekers, and loving inquirers.

4. The completion of such a redemption is withheld
and obstructed by the apocalyptical seals.

5. Wherefore as the spirit of God shall open seal
after seal, so shall this redemption come to be revealed,
both particularly, and universally.

6. In this *gradual* opening of the mystery of the re-
demption in CHRIST, doth consist, the unsearchable wis-
dom of God; which may *continually* reveal new and
fresh things to the worthy searchers.

7. In order to which, the ark of the testimony in Heaven shall be opened *before the end of this world*, and the living testimony which is therein contained, shall be unsealed.

8. The presence of this divine ark, will constitute the *Philadelphian Church*; and wherever *that* is, there must the ark of necessity be.

9. The unsealing of the living testimony, within the ark of the LORD, must begin the promulgation of the *everlasting gospel* of the kingdom.

10. The proclamation of this testimony of the kingdom, will be as by the sound of a *trumpet*, to alarm all the nations of the earth, and *more especially all the professions of christianity*, because, attended with the power of ACTING ALL WONDERS.

11. So there shall be an authoritative decision given forth immediately from CHRIST, to the putting an end to all controversies concerning the true Church.

12. This decision will be, by the actual sealing of the Members of this church, *with the name of God*; giving them a commission to act by virtue of the same. This *new* name will distinguish them—from the seven thousand names of Babylon.

13. The ELECTION and PREPARATION of this church *is to be after a secret and hidden manner*; as DAVID in his minority was elected and anointed by the prophet of the LORD, yet was not admitted *to the outward* possession of the kingdom for a considerable time afterward.

14. Of the stem of DAVID a *virgin* church, which hath known *nothing of man*, or of human constitution, *is yet to be born*.

15. And if it be yet to be born, *then it will require some considerable time, before it gets out of its minority*, and arrive to the full and *mature* age.

16. The birth of this *virgin* church, was visionally typified to St. JOHN, by the *great wonder in heaven* bringing forth her first born, *that was caught up to the throne of God*.

17. FOR—As a virgin woman brought forth CHRIST after the flesh, so, *likewise*, a virgin woman is designed by God to bring forth the FIRST BORN *after the SPIRIT*,

who shall be filled with the Holy Ghost and with power.

18. The VIRGIN that is hereto designed, must be as of a pure spirit, *so also of a CLARIFIED BODY, and all over impregnated with the Holy Ghost.*

19. This church so brought forth, and signed with the mark of the divine name, shall be adorned with MIRACULOUS GIFTS AND POWERS, *beyond whatever yet hath been.*

20. HEREBY all nations shall be brought into it, so that it shall be the *Catholic Church*, according to the genuine sense and utmost latitude of the word.

21. It must be an *anointed* church; whereby it may truly bear the name of CHRIST or Christian; being *with him* anointed to the priestly, prophetic, and royal dignity.

22. Hence there will be no *bonds or impositions*: BUT the holy unction among these new born spirits will be all in all.

23. This Catholic and anointed church must be perfectly holy, as CHRIST himself is holy; so that it may worthily bear the name of *the Lord our Holiness*, and *the Lord our Righteousness.*

24. Until there be such a church made ready upon the earth, so holy, so catholic, and so anointed, that is without all spot or wrinkle, and that is adorned as a bride to meet her bridegroom, CHRIST will not *personally* descend to solemnise this marriage, and present the same to his Father.

25. But when the bridal church shall be made ready, and *thoroughly* cleansed and sanctified from every spot of defilement *through the blood of CHRIST*, then he will no longer delay his coming in person.

26. There is not this day visible upon the earth any holy catholic, anointed and bridal church; all the churches and professions, being found light, when weighed in the balance: therefore they are *rejected* by the Supreme Judge.

27. Which rejection and condemnation will be *for this end*, that *out of them*, a new and glorious church may rise up in whom there shall be no fault to be found, *like* as he findeth none with the PHILADPHIA.—(Rev. 3.)

28. THEN shall the glory of God, and of the Lamb, so rest upon it, as the cloud upon the typical tabernacle, so that it shall be called the *Tabernacle of Wisdom*.

29. Though this PHILADELPHIAN church is not known in visibility, yet it may lie hid at this present time as in the womb of the morning.

30. Notwithstanding, it will be brought forth into visibility as coming out of the wilderness, within a short period.

31. Then will it go on to multiply and propagate itself universally; not only to the number of the first-born (which is 144,000) but also to the *remnant of the seed*: against whom the *Dragon* shall make continual war.

32. WHEREFORE the spirit of DAVID shall most eminently revive in this church, and *most specially* in some or other selected members of it, as the blossoming root, which is to precede the DAY OF SOLOMON in the blessed MILLENIUM: these will have *might* given them, to overcome the *Dragon* and his angels, (even as DAVID and his army overcame *Goliath* and the PHILISTINES).

33. This will be the standing up of MICHAEL, the GREAT PRINCE of *Israel*; and will be as the appearance of MOSES against *Pharoah*, in order that the chosen seed may be brought out from their hard servitude.

34. EGYPT doth figure out this servile creation, under which each one of Abraham's seed doth groan, but a PROPHET, and prophetical generation, will the MOST HIGH yet, raise up, who shall deliver his people—*by mere force of spiritual arms*.

35. For which—there must be raised up, certain HEAD POWERS to bear the first shock, who are to be persons of great eminence and favour with the TRINITY: whose dread and fear shall fall upon all nations (visible and invisible) *because* of the mighty acting power of the Holy Ghost, *which shall rest upon them*.

36. For CHRIST before his own *distinct* and *personal* appearance, will *first* appear, and *represent himself* in some CHOSEN VESSEL, or vessels anointed to be *leaders* unto the rest, and to bring them into the promised land—the new creation state.

37. Thus, MOSES, JOSHUA, and AARON, may be considered as types of *some*, upon whom the same spirit may come, yet to rest in a *greater* proportion; whereby they shall make way for the ransomed of the LORD to return to MOUNT SION.

38. BUT—none shall stand in any considerable office under GOD, but who are *tried* stones, *after the pattern and similitude of the chief corner stone*—CHRIST.

39. THIS will be a FIERY trial, which very FEW will be able to pass, or bear up in; wherefore the WAITERS for the *visible* breaking out of this Church, are strictly charged to *hold that fast which they have*, and to wait together in the unity of PURE LOVE, praying in the Holy Ghost according to the apostolical pattern, that they may be sent forth to multiply—more universally.

40. This TRIAL will be of *absolute necessity* to every one in particular, and to *all* in general, for the constituting and cementing of the *true Philadelphian Church*; by clearing away all the remaining infirmities of nature, and burning up all that there is of *hay, stubble or dross*, which they may have added to the work of the LORD.

41. FOR—nothing must remain in this pure Church but what can remain in the FIRE. For as a Refiner will the LORD purify the sons and *daughters* of it, and purge them as gold and silver, that they may offer unto Him an offering in *perfect* righteousness.

42.—Though the operation of the Holy Spirit in these WAITERS may, for a LONG TIME, contend with many infirmities and evils: yet, if it be kept *continually* warm, and watched too, it cannot at the last but work out a *perfect cure*, and bring about a *full and total redemption* from the earth.

43. There may be some, at present living, who may come to be thus *fully and totally redeemed*; having ANOTHER BODY put on them, that is—one after the priestly order.

44. This priestly anointed BODY, will render them *impregnable*, and qualify them for that high degree of spiritual government, which they are called to.

45. WHEREFORE it is required on *our part*, to suffer the *spirit of burning* to do upon us the *refining*

work, fanning us with his fiery breath, and searching every part *within us*, until all be *pure and clear*, and we thereby arrive to this **FIXED BODY**, from whence the **WONDERS** are to flow out.

46. This **BODY** will be the sealing character of the **PHILADELPHIAN Church**.

47. Upon this **BODY** will be the fixation of the **URIM** and **THUMMIM**, that are to be appropriated to the priests of the Melchise-deckian order; whose descent is not to be counted in the genealogy of that creation which is under the **FALL**; but in another genealogy which is from the **RESTORATION**—(vide Prop. 17 & 18).

48. Hence these priests will have a deep inward search, and a divine sight into the *secret things* of the Deity; will be able to prophecy in a clear ground, not darkly and enigmatically, for they *will know* what is couched in the *first originality of all beings*, and in the *eternal archetype of nature*: and so will be capacitated to bring them forth, according to the divine council and ordination.

49. The **LORD**, whose hand is lifted up, sweareth in truth and righteousness, that from **ABRAHAM's line**, according to the *Spirit*, there shall arise an **HOLY PRIESTHOOD**.

50. **ABRAHAM** and **SARAH** were a type of **THAT** which should be *produced and manifested* in the *last age* of the world.

51. The mighty spirit of **CYRUS** is appointed to lay the foundation of the *third temple*, and to support it in its building.

52. **THESE**—are such characteristics or marks whereby this *pure Virgin Church*, so founded, shall be *certainly known* and distinguished from all others, and whereby the unction and *true sound of the Holy Ghost* shall be discerned from *THAT which is FALSE, LOW, and COUNTERFEIT*.

53. There must be a *manifestation of the Spirit*, wherewith to edify and raise up this Church suitable to the **Resurrection of CHRIST**.

54. This manifestation—must be in the *absoluteness of power*, as well as in the beauty of holiness; so—

bringing down *Heaven upon earth*, and representing *HERE*—the *NEW JERUSALEM* state.

55. In order to which, spirits that are thus purely begotten and born of God, *can ascend to the new Jerusalem above*, where their *HEAD*, in great majesty, doth reign, and receive *THERE* such a mission, whereby they shall be empowered to bring down to this world its transcendent glory.

56. None but those that are risen with *CHRIST* in the *regeneration*, *can thus ascend*, and none, but those that have so ascended, and received of his glory, can descend again to communicate the same, being thereby *his representatives* upon the *new earth*, as subordinate Priests and Princes under him.

57. Now, *HE* that is ascended and glorified, has made himself, as it were, *our debtor*; consequently, he will not be wanting in qualifying and furnishing out certain high and principal instruments, *WHO SHALL BE MOST HUMBLE and as little regarded as David was*, whom he will dignify with great honour and priestly sovereignty, for the drawing to them the scattered flocks, and gathering them into one fold, out of all nations, and languages, and kindreds.

58. *THEREFORE, there should be an holy emulation and ambition* stirred up among all the lovers of *JESUS*, that they may be of the *first fruits* unto him that is risen from the dead, and so be made *principal* agents for him and with him; that they may, *if possible*, be of the number of the first born of the *New Jerusalem Mother*.

59. All the *LOVERS OF JESUS*, and *true waiters for his kingdom in spirit*, under whatsoever professions or forms they are dispersed, ought to be numbered among the *Philadelphian* spirits, to whom this *MESSAGE* appertains.

60. The *Society* is not the Church, but preparatory to the Church of *Philadelphia*; it consists of those who have associated to wait in the unity of the spirit for its *glorious appearance and manifestation*.—*WHEREFORE*—there is such a *strict charge* given to *THEM* throughout this *Message*, to be *WATCHFUL* and *quicken up* their pace.

The above extract from J. Lead's "Message" was thus rendered into Sixty Propositions by one of the

Members of the Society, and inserted in the number for April, 1697, of their "Theosophical Transactions."

The leading persons of the Society (under the conduct of Mrs. Lead) were Dr. Edward Hooker, Dr. Francis Lee, and many other persons of note, with some noblemen. Their public meeting was first held at Hungerford House, then at Westmorland House, and lastly at Hoxton, where they finished their divine testimony. They held a correspondence with the waiters and expectants of the Kingdom of CHRIST, in all parts of Europe. It is worthy of remark that there used to assemble with them so great a number of ladies, (many of whom were of the first quality) that it was called, in derision, *The Taffata Society*.—[Vide, Roach's "Great Crisis."]

The Editor wishes here to observe, that he is sorry he omitted to include in page 41, Wm. Law's small Treatise on Regeneration, which is so very excellent, that he earnestly recommends all those who can obtain it, to do so—and likewise the one "On Christian Perfection," by the same divine author, which, (with some other of his exquisite pieces), has lately been reprinted.

Those blessed Christians who have JESUS CHRIST truly manifested within them, so that they can no longer delight in any of the pleasures and amusements of this vain world, may think, and that most justly, that they have no reason for any books but the Bible. Yet the Editor begs to be allowed the liberty of suggesting, that such of their friends and acquaintances as are very distant from that degree of devotedness to God which they have attained to, may stand in need of other helps—and as one of these books is calculated, by the blessing of God, to impart much more instruction and comfort, than a hundred of those sermons which are now almost every where preached, he therefore hopes and trusts that such highly advanced souls as are furnished with the means, will be disposed to get some of these admirable works for the purpose of lending them to their worthy brethren—especially to those who cannot afford to purchase.

AN

ALARM

TO THE

LAMB'S HOLY WARRIORS,

TO

FIGHT HIS BATTLES,

IN THE POWER AND MIGHT OF THAT
SPIRIT, THAT SHALL GO ON CONQUER-
ING AND TO CONQUER, TILL THE
PEACEABLE REIGN OF CHRIST
SHALL TAKE PLACE, AND
BE ESTABLISHED ON
THE EARTH.

*And I saw Heaven opened, and behold a White Horse,
and he that sat upon him was called Faithful and True,
and in Righteousness he doth judge and make war —
And the armies which were in Heaven followed him
upon White Horses, clothed with fine linen, white and
clean. — Rev. xix. ver. 11. 14.*

THE INTRODUCTION.

I HAVE given some account in this tract of the jeopardy that my outward and natural life did appear to be in, which after the manner of *Hezekiah* has received a reprieve as from the sentence of death: which I judged expedient to give some account of, not only for my own particular Memorial, but for the information and benefit of others, that may be brought into a like condition, as to their elementary part, wherein I have had the experience, that where God has any further use and service for the organical man to do or perform, his power is at hand, to strengthen and renew those weak and feeble stakes of the mortal life, according to the purpose of his own will; as knowing further what was to be brought forth, by so meek and and inconsiderable an instrument to be employed herein, as a trumpet to *Sound the Alarm* for the Holy Warriors, to be gathered together from all parts, and out of all Nations and tribes, wherever they lie scattered and hidden. For as it is a spiritual war, so none but those that are lovers and waiters, and zealous for the appearance and coming of the Lord's kingdom, can be engaged in it; here will be no requiring of the persons outwardly to appear, but to meet together in one spirit, holding in their hands the *Bow of Faith*, and from the centre of the heart, sending forth fervent and all-powerful prayers, that may prevail to overcome that great Usurper and monopoliser that has hitherto ingrossed what of right belongs to the LAMB and his adherents. But now there is a heavenly call and summons, in such an extraordinary day and time, as now approaching is, for these valliant and worthy battlers to appear, each one in their own precinct and station; for they must well know that the kingdom must be taken, all by spiritual force, from out of the hands of the King and Prince of *this World*. So go on ye high spirited souls, nothing fearing nor fainting, because you have the great Commanding Champion, that will be your General and Leader; till the mighty towers shall be subdued under you.

For know there is now moving and stirring up the spirit of David; that will not fear to meet the great *Goliath*, that has put on the armour of daring defiance, and disdaining the spirit of *Faith*, because there is nothing of a visible strength that does appear: but out of the *unseen bag* will fly that *sling stone* of power, that shall cause this great Champion to reel and fall. This is the only way to gain the kingdom as David did, through true and undaunted valiantness, as a precedent to encourage such as shall be moved hereunto in this present age; which is not to cease or stop till it has made way for the great *Solomon's* reign, which may renew again, in great splendour and glory, in more abundant Peace and Plenty: when the *Eternal Virgin* shall open her bank and store to give rewards first to these *Holy Warriors*.

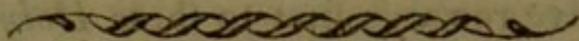
For this, nothing more is required, but to wait and watch at her several *gates*, till the *key of David* shall be given ~~to~~ to the patient holders out, that will not think much or grudge, though there may be at present some delay; in the which proving time many will be in hazard to fall away. But a thousand degrees of blessing will surely come upon those who have received the mark of the true *Philadelphian* fold; that in *love's* golden chain inviolably united are, together to abide and bear up, until the hour of temptation be overpast: that so they may enter into the possession of *Love's* reign, which will first open and begin from the first gathering, which may be so small as to appear contemptible. But know it will be as that *stone* cut out of the mountain without hands, that shall make all other mountains to melt and bow before it, and worship at the feet of him, who is the great Shepherd of this little flock: whose pleasure it will be to make them joint heirs, to possess with him the same kingdom and glory which the Father hath given to him.

This is only what I have to commend, and leave with you as a sure word of prophecy. A sufficient motive let it be, that you may fight the good fight of faith, watching, waiting, and praying in the spirit with her who in that love and unity, that burneth everlasting in the *bush* of Christ's humanity, shall rest ever known to be in the same fellowship with you,

JANE LEAD.

AN
ALARM
TO THE
HOLY WARRIORS.

Some special Observations and Openings, in reference to the distempers I past through in the Elementary Body, from the 10th of October, 1699.



§ 1.

THE first part of this illness seemed to play upon my vital part, as if a sentence were passed for departure out of the body, to which I was resigned, and made free to yield up thereunto. And as I was debating and preparing for it, after some natural rest, as soon as awaked out of it, there appeared a white horse, with a bright clarified body riding upon it; calling me to mount up, and sit behind him; and I found myself immediately raised up accordingly, putting my arms about him, who having a bow in his hand, bid me lay my hand upon it, to draw with his hand; from whence did fly a bright arrow down to the earth, where there lay many black shades or figures, which represented the shadows of death, which this arrow did make to fly away; the horse and the rider treading down all dark powers under him.— Then was it said, *victory, victory to them who can sit the horse of power, and draw the bow of faith, which will make all the dark ghosts of death to fly away!* Then immediately upon this vision shutting up I found myself greatly relieved and my faintings in spirit did pass away.

§. II. But then three days after this, another onset I had, of a very dolorous pain in my head, teeth, and face, which put all out of course and order in the body.—

This gave me much exercise and proving, in reference to what I had so lately seen of a deliverance; reflecting and making reflection, that after so many exultations to bear up in the faith, whereby an overcoming of the malignancy of the stars and elements might be, I should be exposed yet to lie under the dominion and power of them; which caused a great war, and mutiny in the bodily part, being attended with a feverish distemper, that might very easily have released the imprisoned soul out of the decayed body. And truly many expostulations did arise in me hereupon, so that I said with *Elijah*, *Lord what am I better than my progenitors that were elders in the faith, who did prophecy of the glorious Kingdom of Christ to come: but yet died in the faith of it, not seeing or possessing it themselves.* So making it parallel with my own state, (God having taken me up as an organ, through which many weighty and wonderful manifestations of the secret things of God have past, that reserved may be for their fulfilling part beyond what is the limit of my outward life,) I endeavoured to pacify and reconcile myself to whatever I felt in the sensitive part, under the dominion of the jarring elements, which gave me great longing therefrom to be unclothed, and set free from this body, that was such a depression of my superior life and spirit, and which prevented me of the free use of my supersensual faculties.

§ III. Then I said, *Lord! of what service can I be, or what good can my life do me, while such a dry unprofitable tree I am, as one worn out in the body, by reason of my so great age?* And as I was complaining and spreading this in prayer to my LORD, I received this reply, *O where is thy faith? why still so slow to believe what is to be beyond all sensible feeling of old age, with its infirmities? Is there not another age that I have set before thee, which you are to keep your aim and eye upon, from the time and date in which you were born into my spirit? You are now to mind how short you are from coming up to that good old age, and eldership, in the spiritual humanity and full grown body of my strength and power, which is to have its increase: though you may*

have some humblings by the other, in its decay and decrease; which yet must not weaken the force and power of the springing and growing lily of faith, though it stand in the midst of a thorny ground: an overtopping of all which from the deepest fund of me thy God shall still make it spring and live.

§. IV. Now for a further confirmation, there was a representation set before me of a bright crystalline mill; that stood as it were upon a mountain, in a very clear and serene air, where it had sails of a silver brightness, and a door was opened therein, with an invitation to me and some others to ascend, whose spirits made free were, to draw off from the common walks of the inhabitants of the world: and entering thereinto, we did find precious golden grains, said to be from the Paradiscal ground, which were here to be ground down, so to make heavenly manna bread; which was to be provision for those that were separated from the earth's stores to live upon, the increase of this meal that should never fail. For so long as the holy wind from the eternal element should still stir these sails about, then a fresh grinding should be, and so the renewed fruits of *faith* should be for the sustaining and strengthening of the Birth of CHRIST, till it should arrive to its full maturity. And the word was added, *suffer the grains of faith to be under the grinding mill, that they may make up such a pure mould: for thereinto the pure leaven of the Deity shall pass, and so make up most celestial and savory meat; which shall be angelical food for all such as shall hereto yield themselves up, even those just and perfect ones that live upon faith.* Therefore the concluding word was, *you must not think much to have your faith ground down, tried and proved.*

Now follows a call and summons from the Lord God of Hosts, to the Lamb's Holy Warriors to fight his battles in the power and might of that spirit, which shall go on conquering, and to conquer.

§. V. After this I had a summons, as hearing there was a Council of War to be called in the Heavens, in order to the raising of a spiritual army, that were to fight the Lamb's battles, under CHRIST their great Ge-

eeral. For his Kingdom that has been so long expected
 upon the earth to come, could no otherwise be brought
 down in dominion and sovereignty over this lower prin-
 cipal where the Beast and Dragon have had so long
 their reign, but by the force of spiritual warriors. For
 hitherto many ages and times have run out, and nothing
 effected of the recovery of the Lamb's right, of his
 Kingdom in his saints. But now this word came to me,
 as I was lamenting the dismal state that all the faithful
 did lie under; "that there was a decree sealed for the
 raising up such a mighty and invisible army, as shall
 fight valiantly, till they have overcome and regained
 that possession which does of right belong to Him
 who is the King over all regions, or worlds, whether
 in the heights above or here below." This was said
 to me to be a new method, which had not yet been ta-
 ken; which was the cause that it has been so long pro-
 tracted hitherto. Much has been spoken, and many
 calls have been to the exercise of these spiritual wea-
 pons: and many have put on the armour, but put it off
 again before they had gained the victory; being apt to
 faint or grow weary, meeting with so hard and so strong
 contest from that potent Prince of the air, with all his
 numerous legions. But it was said to me, *be of good
 comfort; for his day is expiring: for behold there is a
 Priestly Host that is out of God's Tabernacle to come
 forth, who shall be clothed with the fiery breath of the
 Holy Ghost.* No rumour or noise, as in the outward
 hostile way, shall be heard here, for all these spiritual
 weapons invisibly shall exercised be, so as to do execu-
 tion upon the violators and oppressors of the Lord's
 hermitage; which do set themselves in battle array, for
 the maintaining their own kingdom in vanity and pomp,
 and earthly glory—All which will be scattered by these
 towers, so strongly bending against them, that they
 themselves shall be amazed, and confess there is no deal-
 ing with, or standing out against these mighty Hosts of
 the Lord. With whom is the flaming sword, proceed-
 ing out of their mouths, and the motto that they bear
 upon their breast, is **THE ETERNAL WORD** that
 gains the victory by his own blood. Thus the lifted up

standard shall be mounted up so high, as to cast a dread upon all the armies of the *Aliens*, that will run, and therefrom fly. Then heard I this word, *O blessed and highly honoured shall all those be, that shall offer and list themselves under the great General, in this Royal and Holy Army.*

§. VI. Upon this, some queries I put forth to that dawning called the light that environed my understanding in such a marvellous and mysterious way: asking *how, when, and upon whom* this lot should fall, to be called forth to fight for the Lord's Diadem Crown, here upon the earth to be shewn.

The manner *how* is thus prescribed,—first they are to be brought up and qualified in *wisdom's* school; trained up in the divine skilfulness, in the use of principal instruments, and engins of the spiritual war. For which cause enough there is. For all her children must first commence war against what within themselves so repugnant and opposing is, to the full possession of the love and peaceable kingdom of the Prince and Lord of Life, wherein they must expect to meet with strong encounters; but as they obey and follow the rules of their Captain Leader, the conquest will be obtained.—Further these Holy Warriors are to be qualified with love and amity, as not to push against, or wound each other, all agreeing on this one point, to fight for their Lord and Master's right. Such as are found in this spirit, shall not want an endowment with power, whereby they shall prevail, as they have overcome all within them, so also outwardly and visibly fulfilling that prophecy, that by the *iron rod* the nations should be subdued under them.

§. VII. Now as to the time *when*, it is not to be put as a day afar off, but the time is present, and is already begun in some, that are known and registered in the Heavens, and shall from a little number to a full body increase.

§. VIII. Then as to that part *upon whom the lot shall fall*—they are to be considered, as yet, dispersed and scattered, and cannot come forth and appear, until they are awakened by the mighty trump that from the

Word of Hosts shall sound in their inward ear ; whereby alarmed, they will be to put and gird on their spiritual armour. And they shall know their place of rendezvous, where they shall meet altogether in spirit : so pitching their tents upon that Rock of strength, so impreguably so, that the nations' hearts shall melt before them, and as *Senacherib's* army, be made to fly. So dreadful will the going forth be of this *Angelical army*. So that not by outward might or strength, but by the spirit of the Lord shall all be made to fall under. And through the continual presence of the eternal ark, deliverance shall be wrought out.

§ IX. A further Query may be, *How long this War may be expected to continue?* The determinated end hereof is foreknown to God alone : but ascertained it is, that there is a time prefixed when *David's Wars* shall cease ; and *Solomon's* reign shall begin and increase ; that throughout the whole earth there may be rest and peace. The reins of whose Government shall throughout all generations abide.

§ X. Now some *Motives* were given to me, for the encouragement of this holy soldiery. The first was, that they should enter into a present pay ; which should come out of *Wisdom's* store and bank, who would for them command a peculiar dowry, as they are called forth for this divine militia service ; being taken off from all other employ, conferred upon them, should be supplies of another kind, so great, so weighty, so wonderful, as none can know but those that receive them. For then the mystery of *Faith* will begin to work its wonders and marvelous deeds, when it has had its pass under the grinding mill that has been made mention of. Then the divine magia will open, and work to those high degrees that shall usher in the immense glory of *CHRIST's* kingdom.

§ XI. Another *Motive* was, that every particular warrior here, who faithfully shall abide, and hold out in this holy battle, should conquer and obtain a crown and a kingdom, each one for themselves ; and that not only future, but present upon the earth : as substituted under their great King and General.

§ XII. But an objection here may arise. *Whether all that have engaged as battlers, for the recovery of their Lord's and their own kingdom, shall escape the mortal death—For if not, how can they come to reign as Kings upon the Earth?*

It is thus answered, that many of those that are engaged in this spiritual warfare may die the natural death, and yet before this may have made a fair progress, and enjoyed much of the kingdom, and bid high for the full crown, but dying in the Faith thereof, shall not lose their reward, for they shall enter into the joy of their Lord, and be kept in his hand, in order to their return again with him in his personal glory, to begin the reign anew with him upon the earth.

§. XIII. It was further declared, that in this holy warfare there would be some eminently endowed with the spirit of prophecy, whereby they should know the event of all their engagements, and what success they might expect, as in the battle against *Sisera*; wherein *Barak* and the Princes of the Tribes that went with him to war, were strengthened, directed, and encouraged by the spirit of *Deborah*, after they had offered themselves willingly to the help of the Lord against the mighty.—Which figures out that mighty potentate, the man of reason; which by that holy weapon, the hammer of *Faith*, must be nailed down to that outward and earthly principle, to which it belongs. Then the triumphant song of this victorious overcoming shall by the prophetic spirit be sung. These conquerors shall still go on to maintain their ground, and as new invasions shall be made upon them, and the floods of the Dragon be still cast out then will that GLORIOUS VIRGIN (mentioned *Rev.* 12.) begin to appear, as the sun shining in its strength; that has been long travailing for the bringing forth of this mighty Monarch, which is the product of all the exercises of the spiritual weapons, and all the wrestlings of the holy warriors in Faith and Prayer hitherto; that they might see this King of nations brought forth, to whom the sceptre and rod of dominion shall be given.

§ XIV. In order to this, all the supercelestial planets shall in their course circle about, till the land of *Para-*

These shall be found out, which so many ages under an
 hiding and obscurity has been : which prepared is for
 these holy warriors, who by their mighty Lord and
 General shall find entrance here : which none can do
 but those that have passed through all the degrees of
Faith's mighty race. For though attempts may be made
 by unprepared and undisciplined soldiers, to enter into
 the gates hereof, yet by those angels that do stand as
 keepers of them, they shall locked up be, by that key
 that opens only to the believing, in whom the love doth
 work so high as so cast out all fear.

§ XV. I shall now conclude with this propheticall
 saying, Behold your King cometh, the King of Glory,
 with his Heavenly armies, that shall join their forces and
 powers with the holy warriors here upon earth, to take
 vengeance on all those that have usurped the dominion
 and kingdom from him, whose right it is (in his Saints)
 to reign. And though none of these armies shall to the
 visible eye appear, yet in the mount of the Lord they
 shall be seen, from whence the face of covering shall be
 drawn away. Then, as *Elisha's* servant, they shall see
 this holy place all filled and covered with the chariot
 powers, going forth in the ghostly might, that shall
 smite on this hand and on that hand ; so that the ene-
 mies shall all blinded be, and nothing more of their way
 see, to besiege this holy city and camp of the living God.
 To whom a new song of triumphant victory shall be
 given ; that the field is won, and the kingdom of our
 God is come. And now the everlasting gates are opened,
 where a free pass for the holy overcomers shall be,
 where they shall sit down and rest in the possession of
 the vast glories, and riches and treasures, as the begin-
 ning of the new *Jerusalem* state : all of which is to en-
 courage, to go on to fight the Lord's battles.

§ XVI. To which end, this trumpet from the Hea-
 venly world was sounded, to gather them together out
 of all nations, languages, and people, though never so
 much dispersed, in the unity of the spirit : where they
 shall stand upon unmoveable ground, in their due ranks
 and orders, carried on all in a spiritual and mystical
 way : not fearing to jeopard all that is temporal, cruel,

and earthly, for the love they bear their Lord, and the desire they have to see him exalted in his kingdom, reign and dominion upon the earth; that they with him, and he with them, may possess both the upper and the nether regions, in those joys and pleasures that shall know no end. Even so let it come to pass by him, who is the Yea and *Amen*.

PART II.

NOVEMBER 9, 1699.

§ XVII. This morning, according to the foregoing word of prophesy, there was presented to my view a certain number of figures, riding upon white mules, with golden censors, sending up a smoky perfume; which rose up to a fiery flame; which drew down many bright flaming figures, as descending out of the heavens. When upon enquiry it was shewn to me, that these should be the prevailing army, that by their strong cries and supplications should effect and bring forth deliverance to the groaning and oppressed in *Sion*; therefore this summons was sent forth to the holy warriors, to engage herein without delay, and to come together to hold up their hands unweariedly, staying them upon the two golden stuls of faith and love, and thus the conquest should be obtained; not by outward strength, but by power, spirit, and might; by which spirit as *Joshua* did command the sun not to go down till the enemies were all made to fly before him, so should the everlasting sun give its light in a sevenfold degree, till an overcoming should be: *FIRST in each one in themselves*; and then they should herewith expel and overthrow, what opposite is to the reign and kingdom of our *Immanuel*. This was shewn me should be the present and first pitched battle, after which there might be some rest; but still keeping their ground, expecting new onsets might be. But as they in holy bravery shall continue to hold out, wonderful things shall be effected by this holy army, that yet concealed is.

NOVEMBER 29, 1699.

§ XVIII. Having finished our course of our more sequestered days of waiting, to the number of seven times seven, and three times three; at the end thereof I enquired of my Lord, what further of his mind was to be known by us? whose spirit replied in me, *Think not, that here you are to stop or stand, for the measuring line stretched out upon you still is, to lead you deeper, wherein your true rest you shall find, by the descent of your New Jerusalem Mother, which will open her bright glance distinctly, in each individual spirit; whereby a peaceable habitation shall be known, so that the noise of the warriors shall not here molest. For I heard this acclamation of joy sound, saying, The circle of Peace upon these holy waiters shall descend, and upon them surround, that they may attend with all serenity and calmness, till the tabernacle of God shall come down, and therefrom mightily empower to act and work, in order to the maintaining of the dominion and reign, in the appearance of the Lamb that was slain, he that was dead and is alive again.*

§ XIX. The word opening thus further in me: *It shall put no other burthen upon you, but that you hold fast the word of my counsel, which is to abide, and not start aside, till you be endued with all those ghostly powers, as the present occasion doth require. Then shall you know, you are in that boundless circle, into which neither the Dragon, nor any of his adherents shall be able to break, to annoy, or hurt. Then was added this word, Blessed are those that are found watching and waiting, till the Lord shall appear in the full power of his Godhead, to magnify his own kingdom, and maintain the right thereof above all kingdoms of the world. Even so come Lord Jesus, and make good all of these thy faithful sayings, to the joy and praise both of the Jerusalem above, and of that beneath. For which waiting in all obedience, we acquiesce in thy will herein.*

DECEMBER 10, 1699.

§ XX. As upon the mount-watch I was taken up in my spirit, a soft whispering voice I did hear, as from the higher sphere: to the Lamb's battlers it was directed, that had fought the good fight of faith, whether near or remote; *To you is the salutation of love, with approbation and kind acceptation, in that you have so valiantly held out. Now nothing more required is, but that you rest in the bosom-joy of your true native Mother, there drawing out the all-nourishing spirit of life: so shall you become as Nazarites white, to receive and entertain your glorified King and Bridegroom, with his holy virgin train, that have been touched with those fiery sparks of your love, that have prevailed for their descent; so to concur and operate with you in the united powers of their spirits for help and aid, as seeing great need you have for such extraordinary strength and assistance.*

§ XXI. For it is well seen in the upper world, that it is now as it was in the days of *Esther* and *Mordecai*, which do represent the royal seed and free born of the new *Jerusalem* Mother that are scattered here and there as captives in the Babylonish land; against which many plots and conspiracies have been hatched to break and cut them off that they might be no more a peculiar holy people upon the earth. This being figured out to me, that upon the breaking forth of this more sublime dispensation of the spirit, (as relating to the children of *Wisdom*, who had been taking in the deep sense thereof;) a consultation was to be held in the *Mordecai* and *Esther* spirit, what was to be done to still the enemy and the avenger, that so enraged and embittered is against the children that are taken up into the bright and glorious appearance of *CHRIST's* kingdom. And it was given out by way of advice, that there was a fair way opened for such as in *Wisdom's* temple did wait, because of that affinity and favour through espousal to the great and mighty King which over all worlds and spirits doth rule; that after their time of sequestration and dedication, and fasting from all mortal things, they might adventure to make

their address from the *Jerusalem* court below to the *Jerusalem* court above : presenting their petitions, and shewing the danger that this young planted spring of a spiritual *Lebanon* was in, by subtle foxes, to be rooted out.

§ XXII. This in the *Esther* spirit was presented, and was as graciously accepted by the most high lofty One, with this gracious answer and assurance, that all fury and despite of this kind should be overturned and quelled, so that all, whatever the dark Prince of this world hath decreed, should be controuled and made void, though permitted for a little season the dark mystery of *Babylon* might be, to work till the light and divine mystery shall rise in its might and victory.

§ XVIII. In order to which, this word of promise was given, that *Mount Sion* orb should open, and a heavenly host thereout should come : and in special was noted the number of four and twenty elders, that from the Lamb's throne should come down, to influence and empower the holy waiters, that in the stilness and passiveness of the spirit of faith are found, and all deliverance and redemption, both inwardly and outwardly, should be wrought out, without noise or sound. It was further said to me, *Now wait and expect, all this shall be performed to you in certainty. But you are not to reckon your attendance to be bound up to time's calendar here, for you are entered into the new Jerusalem sphere, where boundless glories and powers shall meet you, as you persevere.*

JANUARY 6, 1700.

§ XXIV. About three o'clock in the morning, I was awakened with a sound as of many voices, harmonizing together as in one voice ; saying, *Arise ; up to your watch tower : for there is a great day that is drawing near, for expectation of what is ensuing upon, and after the opening of the 1700th year, which belongs to, and is to be understood by those only that have passed the first and second watch, and entering upon the third ; as*

the break of a new springing morning, that shall rise brighter and lighter, till the whole earth shall be filled; for many stars out of this orb shall rise in order hereunto, and go forth and appear to lead the way into Wisdom's all-plenteous and blisful land. As I was considering these voices from whence they did sound, I had a sudden glance of light broke forth, and saw numerous figures appearing in shining garments of a silver brightness, with golden shields on their breasts, and vials of golden oil in their hands. And in a silent inquiry of my mind what these were, it was answered, they are holy watchers sent down from the heavens, to pour out the consecrated oil into those vessels that were sanctuary proof, that so they might be enabled to hold out the *third watch*, with those of the higher order: who did further note to me, “That some persons and families that were found under this vow of consecration, and watchful sequestration, their high faith should unite with all, and secretly assist and support their hands to hold out the probation-hour. For it was said to me, *That must of necessity be, before the mighty deeds and works, that are to usher in the great dominion of Christ's kingdom, can be brought forth.*”

§ XXV. Then I was further informed, that the two first watches that I and my fellow watchers had passed through, were preparative for the third, by centres of light, and revelation, and prophecy breaking open. And that this third ward and watch belonged to the Father's appearance; for a special empowering, and opening himself, within the centre of the soul, as a deep gulph and perpetual flowing fountain, of all variety of gifts and powers. For which the mediatorial power in CHRIST the LORD, in answer to the cries and petitions that have been put up, does interpose with the Father: He knowing that there would be but little advance of his kingdom, so long as a mean and contemptible figure was the cloathing of his Saints upon earth, in impotency, poverty, and subjection to the spirit of this world, which is indeed the shame of their nakedness.

§ XXVI. Now these following rules were prescribed, to such persons as had obeyed the summons, to

be the LORD's warriors, and had engaged themselves in the fight of *faith*, till they should overcome all those contrary powers and forces that should put a stop to the reign and dominion of CHRIST's kingdom. These are those that are now called to the third watch, as seeing the morning break from the cloudy and dark night.

Now the *first* rule is to put on a resolution, not to go off from the watch, till some extraordinary appearance of the working and acting powers shall open from the centre of the Deity, as it lies hid in the essence of the soul; whereout eternal nature must be raised and recovered again, to bring forth a new created form, after the similitude of the tri-une God himself. According to its virgin nativity in CHRIST the first born, both of the first and second creation.

Now that this may not be prevented in its rising all powerful body: this counsel and direction was given (as the *second rule*.) That there must be a sinking and dying away out of the creaturly life and being, which consisteth of all the degenerated properties, that have estranged and banished us from that living principle of light and free liberty, in which man was first created. And which no way is to be recovered again, but as the deepest deep of the uncreated word, shall come to spring as a seed of life renewedly sown in *nature's* ground. This is the eternal word and seed of *faith*, that must exclude and bind down all that would put forth from the rational and sensitive nature: which first husband must expire, before there can be a true matrimonial tie with the LORD, that is risen out of that body, wherein subjected he was to all the evil occurrences, that the fall of man brought forth: which he passed through, as bearing the weight and burden of our sins; that by his conquest we might be set free.

§ XXVII. Upon this internal speech of the spirit conferring, it was further expressed: *Who would not be willing to enter upon this third watch-gate; there to wait in a silent deep, till this resurrection-marriage consummated may be?* For by his nuptial union with CHRIST the LORD, nothing less may expected be, but

the fulness of the Godhead to bring forth its own increase, incorporating with the pure virgin-humanity, which is Christ in us; whence all fruitful gifts and powers of the *Holy Ghost* must unavoidably be brought forth, which will shew another day of Pentecost, more durable, lasting, great, and wonderful. And as the Apostles had power to transfer the *Holy Ghost*, by laying on of hands, so it will be renewed from those that are of this first resurrection-union of life with CHRIST; who shall produce births of the *Holy Ghost*, by way of spiritual impregnation, in those who are in a good degree made meet and qualified herefor, through purification by faith. And thus shall the offspring of CHRIST in conjunction with the true Bride, spread on the earth, and multiply into a spiritual generation, that shall stand up this latter day, as distinguished from all others, that only in formal profession have been; by the resurrection-mark they shall be known: wherein they do bear that new and hidden name that gives them right to possess, and to inherit the true virgin-wisdom's dowry. Which is all mighty and defensive power from the Father, and the Son, managed by the *Holy Ghost*, that is the agent instructed to move, in that part which is immortal, and that too which is mortal; that all may be leavened from out of the springing root of the Deity, which will give the wonderful decision and character, who they are that have their dwelling in the heart of CHRIST, out of whose fountain heart does flow an incessant river of oil, that does empty itself into such hearts as do lie near to his heart.

§ XXVIII. From out of this running stream that opens from the Godhead deep, there arise seven lamps, which are the seven spirits, proceeding from the throne of the Majesty, which are appointed to attend, and be a guard upon the holy watchers, that upon faith's tower steadily do stand. These seven spirits are to be as flying eyes, sent forth into all parts of the creation, for to spy and discover what is stirring, moving, and doing; and so accordingly to shut and bind up what may be of evil consequence and hindrance to the promulgation of the weighty matters, relating to CHRIST's appearance

his kingdom. And on the other hand, they open and set loose and at liberty, that which may answer to the heavenly orb and kingdom, that the same that bear record in heaven, may also bear record on earth. The fulness of time for which by these seven spirits is foreseen to be at hand, and therefore calls up to such a faith, as may turn the now moving wheel, in order to bring about that great change, so long expected and hoped for; in reference to a new codification, of what lies now in rubbish and confusion: which deplorable state has been presented, and carried up by the petitioners, for the redress of it; which hath prevailed and moved the heart of God, through the mediation of the great High Priest, to raise up some principal worthies, that shall be as mighty saviours and deliverers; furnished and replenished with the seven-fold powers of the *Holy Ghost*. For the infinite Divine Wisdom sees it is expedient that they should be thus invincibly empowered, and clear sighted, to make infallible judgment of the present state of matters and things, now in this difficult and critical age, in which such various pretensions on the account of religious profession are found.

§ XXIX. All which has opened a way for God to set his own mark and seal: as first, by giving forth the spirit of prophecy and revelation; and thereupon to follow the fulfilling and consummation of whatever has referred to the establishing of the *New Jerusalem* state, as that Bride that has put on such rich adornments of divine gifts and powers, as may well suit and agree with the mighty kingly Heir of all kingdoms and worlds—Who being thus made ready, the Bridegroom in his glory cannot fail suddenly to appear.

§ XXX. For the which end, a fresh summons has been to call up the true discipleship to watch and wait on *Jerusalem*, the holy city of peace, till they receive anew the promise of the Father, as the second shower of the holy power, that may bring up the second crop and full harvest of the spirit. Now the voice of enquiry may be to these watchmen, that have already sat upon the third or break-of-day watch—what hope and

expectation is there for the fulfilling of these prophecies? The reply is, behold there is seen in the heavens, troops and myriads of angels with trumpets in their hands, that are sounding, that there is a joyful jubilee at hand: giving this word of consolation—*Fear not; faint not; but hold out patiently: for the redeeming Power is strongly moving and breaking forth; and the crown of dominion is descending, guarded by the Heavenly Host of Angels, to be put upon the first overcomers.*

§ XXXI All this is sufficient motive and excitement to such, either single persons or families, whether in this nation or more remote, who have put on the shield of faith, and are inclosed with us in the flaming circle of love. To whom the watchword is from the LORD JESUS.—*No other Commandment do I put upon you, but that you hold fast in the band of love and unity, until I come to clothe you with power, strength, and glory: adding further the word of counsel—Draw and wind up your faith to the mount, where I will not fail to meet you, who are one in my spirit.* For now is the season and time for a more bare and naked manifestation of myself, which by immediate speech you shall from your LORD know what has hithertowards been kept secret; as finding so few that could gather up their faith and expectation herefore: but it will be given to the close setters and waiters for it. Because the LORD has taken notice what wrong judgments have past from those that have professed to promote light and knowledge, relating to the mysteries of his kingdom. Therefore he will call some aside as he did *Moses*, to hear his own voice expressly out of the *Burning Bush*; as that was visible and outward; so now it will be invisible and inward, in the flaming heart of CHRIST's humanity, that stands guarded and separated from all whatever is of the imaginary and outward part, which the soul must turn aside from; that nothing of a mixed spirit may here enter in.

§ XXXII. Now further it was intimated to me, that when any great deliverance was to be wrought for the *Sion-Flock*, there would be a calling up such as should stand in the meek and gentle, and yet zealous spirit of *Moses*, to receive counsel and command: to be as

God's agents, to perform all that revealed to them shall be, from the mouth of the true infallible prophet, CHRIST the LORD, in them : this being the needful season wherefor, to be commissioned, for such principal work and office. Therefore is required this watch and ward, to receive not only ordination and commands, but also the Divine magical rod, to confirm the truth given forth. For what has past away in former ages, by way of revelation, and miraculous deeds following thereupon, will not serve the peculiar exigencies of this present age of time, and what is approaching. Wherefore it is required by the LORD himself, that there should be an expectation of something greater yet, that has been hid in the manifold wisdom of God, to be brought forth ; as this latter day does require ; wherein the Omnipotency of his reign and kingdom in his saints, as they stand united to their head, CHRIST, shall be consummated.

§ XXXIII. Now to whom shall this kingdom first appear and come ; but to the holy separated priesthood, that are continually waiting in the inward court and sanctuary, who are offering up the grievances and calamitous state of the oppressed flocks of CHRIST ; whose cries these holy ones do present, in the unwavering and high wound-up faith, that admits of no doubting, but that the LORD will suddenly in these appear, as if he were personally made manifest, for redeeming and releasing the groaning captives, that under the tyranny of the luciferian and the bestial kingdom have been.

O blessed and happy are those, who thus called and chosen are, to stand all in a prepared readiness, to encounter and receive the first openings of what has been so long concealed from the world, but what will happen to this present and the ensuing age of time.

§ XXXIV. A further notation was given, that there was a call to all universally to expect and believe for the LORD's appearance in that kingdom, which shall prevail and overpower all the kingdoms of this world. Which should first be exhibited in such holy watchers, as should hold out and maintain their ground at the watch-gate. There were three orders or degrees of

persons, which had their invitation hereunto; in allusion to three sorts of guests in the parable, that were bidden to the marriage feast.

The *first* of these made their excuses that they had no leisure nor time from the worldly business and occasions: their minds being engaged to pursue and hunt after pleasures and preferments; not looking beyond what the animal and sensitive life pleases and satisfies itself in; cutting themselves off hereby, from what might bring them into the possession of all durable and everlasting treasures; making good that word, *many are called, but few chosen.*

The *second* sort, are HALF BELIEVERS: these have some conviction that there is a blessed and wonderful time approaching; according to the prophecies recorded of the dominion coming to the oppressed daughter of *Sion*. *THESE being quickened up by the alarms of PROPHEITICAL SPIRITS sent forth, as this day grows clearer and brighter, moving them hereunto, they MOST READILY offer themselves to come up to this watch tower; AS HOPING SOME SUDDEN BREAKINGS FORTH, OF THE MIRACULOUS POWERS FROM THE HEAVENS MAY COME DOWN; but waiting awhile, and meeting with some suspicion and frustration as to their present expectation, THEY BEGIN TO FAINT AND GROW WEARY IN THEIR MINDS, saying in themselves, "Why should we " wait for the LORD any longer; for we may spend out " our days, and nothing of Sion's full redemption see; " as many ages have run out their time hitherto, and so " may we. Therefore we may take a lawful liberty to " draw off from such a strict attendance, and take up " and be satisfied with what we have hitherto attained " and reached unto, relating to the kingdom that is yet " in reversion."* And in this demur and doubting they draw off from this watch-gate.

But here comes on in the *third* place, such as do take up a resolution in an heroical spirit of faith, resolving to live and die at the foot of this gate in a watchful posture, and as keeping up in the faith, and ardent vehement love, and importunity of prayer; the time not seeming long and tedious (as the true believers make not haste) being confident that the LORD will not fail

their expectations. Which for a stay to these waiters was presented in a visional way, wherein a voice was heard, as a rushing sound of many waters; saying—*No longer delay, for the watch hour is now passed away. Therefore open wide the gate, and give free passage to enter the Blessed Land, where the everlasting rock does stand, consisting all of sparkling stones.*

§ XXXV. Out of this rock which opened to view, were seen going forth seven fiery streams, which did represent the seven spirits, made mention of, *Rev 1.* Which complete the full number of the ghostly powers, which those faithful holders out were to be baptized withal; and so to go forth back again out of this gate as fire-stones, to shew themselves to their fellow brethren, that they have obtained the prize they waited so perseveringly for; for excitement and provocation to them, to obey this watchful call. And it was further made known, that to these that had made their way through this gate, it should no more be shut upon them; but they should go in and out, and renew their strength and power from this flowing rock, that they might hereby act the mighty wonders of the Deity. Whereby a great change and turn throughout all nations should be effected: that so the mighty LORD and SAVIOUR might come to set his foot here upon the earth, representing himself, in such as worthy overcomers and holders out in the faith, shall in this latter age of time raised up be.

§ XXXVI. O stupendous and immense love, that hath revealed these great *mysteries*, and *motives*, to strengthen the hands of the fearful and feeble, that they may be strong, to preserve and hold out the proving hour. Then no failing will be of the *seven rewards*, promised to the seven overcomings. Therefore this word sounds aloud, *So watch as that you may not lose your crown, but among the conquering worthies in the celestial world be found; to take your place and seat with Christ upon his throne: which is the reward from the yea and Amen.*

THE PROCLAMATION OF THE JUBILEE.

" YE glorious, wondrous FEW arise,—
 " GOD'S HERALD's true; throw off your mortal guise;
 " Now lift your sweet, loud-speaking, trumpets high;
 " Now—let your jocund levets fill the sky;
 " Tell, tell—the drowsy world, their GOD is NIGH.—
 " Now let eternal song, unbounded flow
 " With torrent deep, serene, majestic—slow,
 " Disdaining ART's controul.
 " Now, now—let your inspired seraphic strains
 " In *mighty numbers* roll.—
 " PROCLAIM, PROCLAIM THE GRACIOUS JUBILEE,
 " *And set the sin-bound captives free.*
 " PROCLAIM, PROCLAIM ALOUD—THE MIGHTY JUBILEE,
 " *That sets EACH world of captives free.*
 " And YE fair VIRGIN DAUGHTERS of the morn;
 " SION's first BLOSSOMS; from NEW SALEM born:
 " High Paradisaical Nymphs—APPEAR,
 " The VIRGIN QUEEN's—attendant graces dear,
 " HASTE, haste away,
 " *And join your powers unanimous to proclaim,*
 " THE WONDROUS YEAR;
 " The great, the good, the now revolving day;
 " Full period circle bright, of endless fame—
 " Arise and shine
 " *Illustrious troops of HEROINES divine;*
 " Celestial AMAZONS; untaught to yield,
 " With Heaven-aspiring ardor's sprightly vigour fill'd,
 " In this, THE VIRGIN's DAY, most forward—bent
 " Zealous their very Heroe's to prevent,
 " In terrible—majestic—gay Parade
 " Hell's fierce embattled LEGIONS first t' invade;
 " With orient beams of light,
 " Scattering the misty gloom of night,
 " *And chasing every black Infernal shade.—*
 " *Illustrious HEROINES!*
 " *ARISE, ARISE, AND SHINE."*

THE
GLORY OF SHARON:

IN THE
RENOVATION OF NATURE,

INTRODUCING THE BLESSED

Kingdom of Christ

IN THE SEALED NUMBER OF THE
FIRST FRUITS,

BEING THE HUNDRED AND FORTY
FOUR THOUSAND PRIESTLY
VIRGINS OF THE ISRAEL OF
GOD, STANDING WITH
HIM UPON

MOUNT SION.

The desert shall rejoice, and blossom as the rose: it shall blossom abundantly; and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: They shall see the glory of the Lord, and the excellency of our God. Isa. xxxv. 1, 2.

THE EPISTLE.

As foreseeing in the glass of divine wisdom, what a wonderful time is approaching upon this visible creation; which predicts many great revelations and changes, in order to the bringing in of that kingdom, that shall have such firm establishment as to admit of no change: *an alarm* has gone forth, that was opened to the author thereof, from the beginning of *January*, 1700, and so onwards, to summon and call in the Lamb's spiritual warriors, to fight his battles; that the decision may be given for those great heroes, that shall hold out the *fight of faith*, with that covenant-bow, the arrows of which pierce through the seven-headed and ten-horned beast; of whom it is said, who shall be able to make war with it? Who but those that mounted are upon the *white horse* of immaculate purity and brightness, wherein their strength shall be to tread down all infernal spirits and powers, that in a body may be rallied together; which is either to be understood inwardly and spiritually, or outwardly, as evil spirits may animate persons to pour out fury in a hostile way. It is plainly to be seen, that this time is commenced already; therefore those are here called upon, that have renounced the mark and name of the beast, which with numberless numbers doth come forth from the troublesome *sea* of this world, to cast up and bespatter with the muddy earth. All which resisted and overcome, is to be by those that come forth from out of the calm, serene, and quiet *ocean* of God's love, which the *glassy sea* does represent: as including where the great conquest and overcoming is to be: for this holy army shall bear the name of *God* upon their foreheads; and the sealed name of the eternal *word* upon their hearts; and gird on the flaming *sword* of the spirit, whereby they shall put all to flight, that with the *beast* and with his kingdom do take part; therefore

be wise and understand all you to whom this comes to hand; to which side or party you do belong: and try your more inward state, whether you do engage in war for the *Lamb*, or contrarily give place to this grand enemy. Therefore counselled be, to abhor to be upholders of the horn and strength of the *bestial* kingdom, whether *within* or *without*. For heaped upon you will the immunities and blessings be (as you valiant in the fight for the Lamb's kingdom shall prove;) which are opened here in this following treatise, as the reward of those that shall hold out in strong resolution, till they have the conquest gained.

Now by commission from the sovereign governor of this *sharon*-land, I am to go forward on and further proceed to declare and make known, to such who have passed through their probation-hour, and have in good degree demolished the body of sin, these joyful tidings to them pronounced, that the *jubilee* time is at hand, and the everlasting gate now stands open, for their return into their native paradisaical land. The Great *JEHOVAH JESUS* as the *Joshua*-leader, has for each one cast their lot: according to the renowned deeds they shall have performed, so much larger and greater their possession assigned must be. But no lack or deficiency shall be by any here complained of: such full portions are provided by the free donor, that must not be thought any way inferior to what the first planted flower of *Paradise*, whose glory so soon decayed, was instated in. For this plantation described in this little tract, will be as an unshaken foundation; the Lord *CHRIST* being their durable springing root, for if the first plant had continued stedfast, many degrees he would have been advanced to higher, which must now have its rise and accomplishment by him, that is the great restorer; the measurer of which ascending glories in these new paradisaical plants no line hitherto could reach.

But thus far the Morning Star of *Wisdom* has cast forth her glance of light: whereby it is clearly seen what a pleasant, peaceable and joyful state of life does here for the inhabitants of this new earth remain:

which consisteth NOT of *outward lands, houses, pomps, and sensual pleasures, but is pure, holy, radiant and spiritual.* And which is appropriated to each one, to enjoy and possess in their own particular: where we may set forth *Mansions and Tents*, which indissolvable are; because God himself will the reared-up Tabernacle be, for the soul to inhabit in: to which no creaturely power can either add or diminish. All refreshing and delightful *tastings* in abundance, from this spiritual rock will also flow; no mortal can of this divine food taste or know. Rich and sumptuous *cloathing* also, which well becomes the natives of this heavenly country: whose robes must suit and agree with the Royal Court and Family of the Tri-une Deity. This all belongs to the inward and Spiritual body, which freely corresponds with the powers and immunities of the celestial world: passage being made by CHRIST (their ascending way) to go in and out, and feed upon the *Sharon-pasture*; which is ever new, fresh, and flourishing; because there is a golden *mist* which waters it every moment. And forasmuch as they are cloathed upon with corporeal vehicle, this is not disdainable, because CHRIST hath formed himself therein, opening the rosy tincture of his own deified being. Upon which account also, the outward image has a right to possess such accommodations of all things, as this temporary state can afford, habitations, and vineyards, and the olive fatness, which in all fruitfulness may about them spring, as they abound in such blessings, as the pure life of *faith* is to bring in. For these plants of *Paradise* have no other care nor labour, but to dress, and trim, and watch their ground, as their enclosed garden. Heedful to prevent all mixed matter, that from the rational part may put forth. Then nothing shall hinder or stop the free current of the *Abraham's blessings*, which abounded and came in from the upper fountain store. The commanding appearance, and presence of God, among his holy separated fold, shall so clearly be manifested, that all courtesies and favours shall be thrust in upon them, even by those that are without. For they shall have wherewithal to bless, with such returns as shall far transcend all that this outward world can to them extend.

Thus the author has faithfully given forth out of *Wisdom's* bank and treasury, so much as may be for the inducement and encouragement of all that ambitious and truly aspiring are, to know a transplantation out of the wild, barren, and cursed earth, to become springing plants in this Paradisaical ground; where they may come to inherit all things substantially. Motives manifold are set before your eyes to provoke, and hasten you, that are of this elected number, that must fill up this holy court, upon which the *Sharon-rosy* glory, the bright face of covering shall be. No time delay, but speed and make your flight as doves away. Which is the voice that cries in me to you all, who still remain an interceder for you, as for myself, that we may meet together in this blissful *Sharon-land*, as roses always springing and giving forth their odoriferous savour, even here in time, as in the boundless circle of eternity.

“ THEREFORE arise, arise, ye Lovers true,
 “ Arise, ye glorious, wond’rous FEW;
 “ Who long have lain at ease, ingloriously obscur’d,
 “ Despised, neglected; YET neglecting too,
 “ Nor caring what the impious trifling World
 “ Could either say or do.
 “ O’erlook’d by Man, yet lov’d, and favor’d High
 “ In Heaven’s regard, and GOD’s auspicious Eye,
 “ Whom neither high *Preferment’s* charm can move,
 “ AMBITION fire, or BEAUTY prompt to love,
 “ And YET—to Love most true.
 “ SONS OF THE MORN! already born anew,
 “ Born into Time,
 “ And wing’d at Will—to ascend the Ethereal clime.
 “ Angelic Men—Embodied Seraphim.
 “ Arise ye Lovers true,
 “ Arise, arise, ye wond’rous FEW,
 “ Apparators Divine; ordain’d, foresent,
 “ Heaven’s beauteous VIRGIN QUEEN
 “ To attend—and usher in,—
 “ AMEN, AMEN—HALLELUJAH.”

THE GLORY OF SHARON.

PART I.

1. On the first day of *May*, in the morning, Anno 1700, I was casting up in my mind the many circles of years that had passed over me, and considering with myself the way that God had taken, in bringing forth those manifestations that I have been visited withal, which has been much after the manner of metaphors and similitudes, to unfold and shadow out the heavenly things themselves: and while I was contemplating what this present season might further bring forth, as having been big with expectation these many years, of somewhat great and signal, relating to the new scene of the glory of CHRIST'S Kingdom; and being desirous through great age, and the long delay hereof, to put off this body, that I might enter into that which is indissoluble in the faith of assurance, of a triumphant reign with CHRIST, among the just and perfect Spirits, with whom such present communion my spirit is influenced withal, as hath taken such hold, as hath drawn me in desire to be both with their and my Prince and Saviour. But while I was debating this matter in my mind, the eternal word met me saying, *Think not much, neither grudge at the passing away of so many rounds of time, because thou hast not yet arrived to that flowering age, where no blemish or defect may be found. For another time is yet to pass over thee, in which, as a translated plant, thou must be in the Paràdisaical property, with such others as are singled out with thee in the same unity of faith, for the making up of a glorious Sharon-State,*

THAT SHALL COME AS A MORNING-BREAK UPON THE BENIGHTED EARTH, *terrible as an army with banners, streaming forth in their impregnable defensive powers.*

II. After this imbreathed speech from my LORD, there was presented to the inseeing eye of my mind, the similitude of a rose upon golden stalks. The ground from whence it sprung, was pure, refined, and clarified mould. The leaves of this flower was to the number *twelve*. Each leaf being distinguished by a different colour, according to the oriental colours of the rainbow, seen about the throne of the Lamb, and in the middle of this rose grew a golden coloured seed, which sent forth so strong a perfume and odour, that it attracted down the virtues and powers from that heavenly world; appearing as so many flaming eyes, darting their beams upon it to cherish it.

III. This withdrawing from my sight, left me to ponder on the meaning of it. But I was bid to be still, and not further enquire till it should be given me.— Thus my mind being still in a posture of waiting for what might further be made known, the next morning after some mental ejaculations, it appeared again, as having multiplied itself into a threefold figure, upon the same root, according to the first similitude. Then was it said to me—*Take good observation of this unfadeable tri-une flower, that shall cast forth its seed, to multiply such plants as will replenish what in the first Paradise was put by and prevented by the transgression; but now restored again by him that can never change, because there is no possibility that he should disobey the everlasting Father's command.* Then came there forth a soft, sweet, warm gale, that made the spicy seed to fly and scatter itself abroad upon this inclosed garden, from whence did suddenly spring numerous single flowers of the same variety of colours, and number of leaves; appearing some in the bud, and others more or less blown.

IV. Then was it imparted to me, that there was a counsel taken, and care for the fencing in of this young sprouting plantation, for else the ravenous beasts would break in to devour, and the wild plants that grew every

where about, would cast in their evil savours to hurt and annoy. Whereupon from the upper court and council did come forth a decree, that it should be inclosed round with a threefold circle. The first appeared as a circle of golden light: the second was a circle of a silver light: the third a mild gentle fire, yet of invincible strength for defence.

From this foundation metaphorically represented, God will further open his own meaning herein, what may relate to the approaching time.

V. Hence followeth the opening of this presentation, by which is signified the near approaching of a Paraisaical state. Some plants whereof are now beginning to put forth, though in a kind of chaos, or wilderness state as yet, and suffering very much from the wild and ruinous principle round about; applying this to the case of such, in whom this seed from the *Sharon-rose* has been inwardly sown, being but weak as yet, and the outward degenerated birth full grown, and strong, and so would bear dominion, having all advantage of the starry constellations and this tempting principle, that does set hard to beat and keep down this holy and perfect thing from springing. The sense whereof does so deeply enter into the central part of the soul, that it provokes it to search and enquire whether or no this Divine seed and birth has not right to recover what was lost. This was put forth as a query for myself, as to my own particular, and in behalf of such others, as in love's band of faith do with me stand. And that I might be assured hereof, the records which were in the Heavens were made obvious to my eye. That nothing less was designed by the unreversible council of the Trinity: but that first flower that sprung up in *Paradise*, which was Man made after God's own image, being deflowered, and losing its virgin rose, and so became weak and impotent, and introduced the same effects throughout the whole creation, involving his whole offspring into curse, death, and sorrow, as we are all witnesses of: this decayed plant, by a strong odoriferous wind or breath from the Tri-une Deity, blowing up what was under such quenchings and death,

obtains a new springing life in those that shall make up the glory of the New Sharon. And as the first formed one lost the honour of bringing forth his virgin offspring, for the replenishing of that blessed region in which he was placed: so now the never dying or decaying flower of life does here come to fill up the vacancy with a more noble and high graduated generation, by their passing through the womb of eternal wisdom. *All which spiritual births lie hidden in the visible corporeal figure, which cannot bear the glory of a celestial body, as yet to visible sight; till transplanted into such an Eden-garden together, where we may all one cloathing wear as our immortal robes, as may suit with our glorified head.*

VI. Had not the LORD himself so condescended, as to cloath himself with the self-same dishonourable image, that we through the apostacy of sin do bear, we might have disdained ourselves in such an appearance. And truly I have often myself reflected hereupon, (as well I might do) finding such nakedness and impotence, with maladies and infirmities. But as I have been sometimes complaining to my LORD concerning this vile body, he has answered me in the most kind and friendly manner, saying, *Think not much, nor be dismayed, seeing it is but for a limited time that thou bearest this badge, that so contemptible is; seeing that I myself did not despise it for your sakes, nor suffered it to be any impediment to THE SPRINGING AND GROWING BODY, THAT MOVED IN IT INVISIBLY, for the fulfilling of all righteousness. So in like manner you are not to think it an impossibility, but that you may to the same perfection arrive gradually, as the Deified seed, which is cast into a new created heart, shall come up to a spiritual body, answering to my own. Which when made complete, as occasion may require, this inward body by the rosy tincture may give a radiancy and shining glory upon the visible gross part. But however, all the defects and impotencies are not to be charged upon the outward form, so much as upon the inward root and body of sin, THE DESTRUCTION OF WHICH IS TO BE PRINCIPALLY AIMED AT. For while that life is strong, the*

spiritual remains weak. But as this rose of *Sharon* shall come from its budding to a blossoming, as its root is from the Deity, so it will shew itself as a complete body according to eternal nature, replanted in the *Paradisiacal* land, by which the outward birth of depraved nature shall sink away down into its own root again, and be bound as with a band of iron to prevent its dominion, through the sinful properties, that otherwise would mingle and interrupt the peaceable and serene reign of the spirit. This is the true essential ground, by which the lapsed creation will be set free.

VII. But note further, that it is testified by the Spirit, that this is very rare, and *peculiar only to some few at first in the beginning of this Sharon-plantation; that MIGHTY WORTHIES in the faith shall be; as LILIES that shall appear to be the espoused Bride of the Lamb, that shall answer to the Jerusalem above, co-joined as Denizens of that city, to make up such a temple body, as God with his bright star of wisdom, and with the Lamb shall be the glory of it.*

VIII. This is represented by the twelve leaves of the rose, made mention of, which signifies the *twelve foundations*, with their sparkling colours, which also signify the twelve gates: which renews the calling of the twelve tribes, not only of the *Jews* but out of all nations. This refers also to the apostolical number, that are all to be sealed with the tri-unity of the rose, springing from the golden stalk: and the great and marvellous wonder will be, when this *Jerusalem*, consisting of such pure and bright clarified spirits, shall appear, compacted together to dwell on such a vile, gross, material principle, as this world does appear at present to be.

IX. This shall be the beloved city, which though the vile and perverse generation may make their attempts against it, they can find no way to come through the threefold circle, which is so defensive a glory about it, as it will devour and consume all that makes enterprize against it. Which may well strike a terror to the unbelieving and opposing.

X. And I was commanded to declare, that this glorious *Sharon* plantation is now at this time budding forth. And therefore to blow the horn, to awaken

and raise up the seed that has lain buried for some time in Paradisaical ground; and also among the wild plants in the desolate wilderness, that lies without. For this is the set time, wherein the seventh angel does utter his mighty voice. Which the dead in CHRIST, understood mystically, shall hear, and so as lilies put forth and spring in that faith that shall multiply the blessings of unknown treasures, which shall outvie, and excel all of the outward typical, *Solomon's* grandeur and glory.

XI. Now what does this presage or speak forth, less than the mighty reign and kingdom that is coming upon the earth. In which the *Sharon* plants shall so renowned be, as to carry the sceptre rule and government over all that is mortal and temporary. For CHRIST, who is their Prince of Life, will take to him that *Alpha* and *Omega* name, that shall make the inhabitants of the earth to know that his *Jerusalem*-bride shall sit with him upon his throne and reign, till all those that have refused obedience to this name, shall be constrained to come and worship before his and her feet. Who also has verified by a new express of his mind, that he will give into the hands of such as he shall approve, a rod of strength to dip in that golden circle; by which they shall sprinkle and baptize MANY that shall receive of the same ghostly power, for a witness from, and in whom the Spirit of God and glory does go forth to touch, and inflame with that love that answers to the Deified name.

XII. By way of preparation and order for this to be accomplished, in this very season of time, a royal command from the King of the superiour *Jerusalem* is gone forth, to stir up some heroical spirits, to lay the foundations for the building up this mystical and spiritual defensive wall, which bears an analogy to the building of the *Jewish* temple. As the ancient temple was laid waste, so likewise the spiritual gospel structure, of which the twelve apostles were laid as the foundations, with their Head Corner-stone, has been much demolished and decayed, so that its first pure and primitive model has been as it were obliterated for many generations past. In the sense of which, I was spreading before the Lord,

and mourning for so great a lapse of this ministration, as *Daniel* for some number of weeks; after which I found a strengthening power girding me up, and several bright clouds encompassing me, out of which I saw several persons, as I apprehended to the number TWELVE, representing twelve apostles, that had each one a golden reed in their hands, to measure out the lengths and breadths, upon which this edifice was to stand: who did depute and impower some persons now living in this age of time, for the building and raising up what the *Babylonish* spirit has been pulling down.

XIII. And as I was enquiring whether or no these opposing powers would not still let and hinder, as they did in CHRIST and the apostle's time, It was answered me; it is not always so to be. For this mystery of iniquity after it has had its full unmasking, must have its downfal; *as this holy apostolical fabrick shall have its rise.* And it was further noted to me, that I was not to fear upon the renewing of this great work, by persons so ordained, as to represent the apostolical order, (which may in process of time exceed that number,) that these should be prevented by persecutions, and from the flood-gates of the dark kingdom letting out upon them, to take them off from the full accomplishment of their work. For though this was permitted, that both the Head-stone and his followers were to be cut off by suffering and death, yet as a new progeny from, and in their spirits shall rise, they shall not only be endowed with the *Holy Ghost* for gifts and acts of power going forth transiently, but possess the *Holy Ghost*, as resting upon them *for duration.* For to this end it was necessary that those should suffer, and enter into their kingly power and glory, *and in that spirit DESCEND, (to co-operate, and inlarge that kingdom which they do possess in the heavenly world,)* IN SUCH as are herefor fully qualified, that they may receive not only of their gifts and powers, but also fortitude and strength to uphold them against all violators, so that they shall have no power to hurt, or impede them in this great enterprize that they are engaged in. Which will be made manifest by the several foundation-stones: as mentioned *Rev. 21.*

119.) that were denominated to me in their peculiar signatures and properties.

The first is the *Jasper*, which denotes the creating word of light, multiplying itself to a sevenfold degree of light; that swallows up the seven darknesses or nights, which were divided from the light.

Secondly, out of the womb of everlasting light, is brought forth the love, or the *Jacinct* stone multiplying and manifesting itself, as burning gold sending forth a ruby lustre; which vanquishes, and by its tincture expels the venom of the anger and wrath.

The third foundation stone is the princely wisdom, and may be represented by the *Chrysolithe*-diamond, sparkling forth in all variety of powers and operations, putting to the blush and shame, whatever is of folly and lightness. Thereby extinguishing and getting the victory over it.

The fourth is the *Sapphire*, which signifies truth, springing from its native originality, which never could be tainted or adulterated. Which will dispel all misunderstanding and uncertainty of things.

The fifth stone is the *Emerald*; or the flowering spring of an everlasting righteousness, eating out the curse of the unrighteous properties in degenerated nature; and opening the fountain of all endless treasures.

The sixth, or the *Topaz*, bears the motto of peace, all mild and kind. It will admit of no jars or rendings; or whatever shall make disquietings or warrings; this is that virtual stone that makes up all breaches, and heals all wounds.

The seventh is impartiality of justice and judgment, that cannot be biassed or corrupted, judging all causes, and weighing all matters in the balance of equity: and stands against all oppression, fraud, and cruelty. Represented by the *Amethyst*.

The eighth is the meek and even temperature of a spirit, all mild, and kind, whereby the harshness, fierceness, and frowardness is overcome. Which is signified by the *Beryll*.

The ninth is the high magnetical faith, that attracts the virtue and essence from the first author and original

of it, by which incredulity, fears, and doubtings are expelled. Applied to the *Sardine* stone.

The tenth is invincible fortitude and strength; which so over-rules all contradicting and opposing powers, that nothing remains to let or prevent what Almightiness does intend. Which is referred to the *Chryso-prase*.

The eleventh is triumph, joy, and delight, flowing from that fountain, that is pleasure for evermore. Which swallows up all sighings and sorrows. Which belongs to the *Sardonix*.

The twelfth bears the crown of victory, dominion, and glory, as the top stone or greatest of wonders. Returning all in praise to the founder of all this glory. Assigned to the *Chalcedony*.

XIV. Thus has been described the high composition of the wall, being all of fire-stones, tempered and compacted together, *WHEREIN is couched and hidden the deepest secrets of wisdom*: that shall be brought forth, into manifestation as builders upon these foundations shall be raised. For which a cry is heard from the all-piercing eye of *love's* eternity. *Who among mortals shall be found fitly qualified to obtain this honour?* The answer is, it is assigned for such as do spring as lilies from this new planted earth, that lies all level and low; that shall from pure nature be renewed, put forth and grow; as the rosy tincture shall through them flow: which does express no less than the Anointed CHRIST, to be as the spreading flower of glory, in the midst of these plants that are yet but in their budding infancy, whose over-seeing charge will be, *till each one* to a mature spiritual body, according to the similitude of CHRIST their Lord may reach, *whereby they shall be capacitated, their own wall of defence thus to erect*. The platform whereof being given by the supreme governess of this principle, which is the Eternal and Divine Wisdom, to such angelical persons, as shall measure out the dimensions hereof foursquare, lying open to the four quarters of the earth; on each side of which are three gates, all oriental and transparent. Which signifies an opening of that ministry, which hath been

for some ages shut up, which shall rise again out of the *Sharon-root* in greater magnificence and glory. And as the Lord in his humiliation-state did ordain, and called twelve disciples, that they might be witnesses of his mighty works and deeds, as he was the Son of God and Saviour of Mankind. So herefrom is understood that he will now also elect and assign TWELVE principal persons, as the foundation-builders, who shall stand *each one at his several gate*, intrusted with the key thereof, to lock out and to open as they please, as directed from their principal Head; and so to go on, to multiply the number of disciples till they be numberless, for the publishing and reviving of that more than glorious ministration, that consisteth purely of the fiery baptism of the *Holy Ghost*: which all that shall find admittance through these gates, must be made partakers of, as they shall pass through the three circles before-mentioned, and so hereby they shall be made natives, to dwell and inhabit in this new-planted *Paradise*: for here it is to be understood, that these that are born natives in this Holy Land, they have government and laws quite different from what is after the manner of the worldly principle, for they all here move, according to the compass of the Supreme magical working wheel, that winds them up to *mighty, high, and wonderful acts of faith*, which inspires with wisdom and knowledge, to find out those secret arts and sciences that have been lost, and could never be found, till reimplanted again in *Paradisiacal ground*. Till these *Divine Magusses* come to be brought forth, there can be but little expectation for an establishment of that kingdom, in which the reign and dominion of CHRIST in *us* shall appear.

XV. Therefore this new model of the court and palace within, and the wall without, was described to me, with a word of counsel and information, with assurance that such an orb or principle should open and take place, for joy and praise to the inhabitants of this new earth, whereby the old earth, with all their crafts and merchandizing, and the pomp, and riches, and glory they have gotten thereby, shall all be out of date and

esteem, as drossy metal, when compared with fine gold, or right jewels with counterfeit. And as none can traffick in the *Babylonish* wares, without having the mark of the beast and his name; so none can in this Holy Land, but they must first obtain their freedom from the Supreme Judge and Law-giver, and receive the Seal of the Father, Son, and Holy Ghost upon their forehead, to signify that they are ordained free denizons here, to work and act not by the outward bodily strength, but by the motion, operation, and activity of the Spirit.

XVI. Now it may be asked, whether this is to be understood to be a gathering together of persons to one place, so addicted and qualified? It is answered, there is no necessity requires this, because it is from the Divine principle that opens itself individually, and *so each one may have a Paradise opened WITHIN HIM, and become himself a plantation watered from the golden circled river, being a builder, and laying the foundations FIRST OF HIS OWN WALL*, by him who is the springing flower of that seed, of the Eternal God-head, that does here sow itself, giving forth its increase and multiplication, as matter and ground prepared herefor shall be. *Neither can a local absence hinder the commerce* that may be maintained between those that are of the same sanctuary-function and order. For it is the property of the spiritual part, *to dart into another as swift as a thought, and for one soul to be essentially present and united to another.* THIS IS A GREAT MYSTERY, and has been little understood; of the near affinity and conjunction, that one spirit may have with another, *though even in different kingdoms.* But it may be asked, what is the benefit and use of this passing of one spirit to another, *and into another*; and what ground there is for it; and what is the benefit of it? It is answered, the great Apostle speaks of being absent in body, but present in spirit; and of his spirit being gathered together, and meeting with them to determine matters and things, as one having obtained more eminently the spirit of discerning and judgment, 1 Cor. 5, 6, 7. So also *the spirit of Elisha went along with his servant, and actually saw what he had done.* This is experienced

more or less, according to the degree of the spirit poured forth. So that much help and strengthening mutually of each other may be maintained, by way of this intercourse of the Spirit. Hereby, in a true sympathy, *they have a real feeling of each other's sorrows and temptations, and also of their freedom and joy:* and particularly of the powers of the *Holy Ghost*, moving and acting through one unto another, which is the high and singular benefit through this union, that none can understand or perceive, but those that are in it.

XVII. And thus the temple body of CHRIST will be built, and the spiritual stones will be joined together; and as convenience shall be found, there may be a joining of family to family, for the holding an holy solemnity and convocation together in one accord; to worship God in Spirit, waiting together for a more full inundation of the Spiritual Powers, as sequestering and giving up themselves unanimously for this great and worthy end. That the dove-spirits that yet may lie scattered in several nations and kingdoms, may have a call to the temple-body, rising visibly wherever it may be pitched.

XVIII. For which end it is requirable, *that there be an abandoning and coming out of all immersements, in the common spirit and principle of this world.* Here must be a ceasing to intermeddle with the earthly crafts and sciences; entering themselves into a new way, to be brought up as the children and disciples of the Heavenly Wisdom; who will assuredly make all-sufficient provision, for the outward bodily part. *The seeking after which is not for the Heaven-born Soul that is redeemed out of the world.* For these are the things, that, as our LORD tells us, the Gentiles seek after. But the father stands more peculiarly charged for his own family, as knowing what things are needful for them, and by conferring that princely gift, which is faith in him, as the key that opens that unknown store house, where all treasures shall open stand at the hand of *Faith's* command: *which must be steady and never wavering, looking upward with a fixed eye; not divided between two principles.* Then will it be experienced,

as it was by the great patriarchs and prophets of old, who were encompassed with blessings on the right hand, and on the left; not knowing which way they would be brought in; confiding in that everlasting fountain that unsealed was unto them, in all its fruitful springs.

XIX. This is such a dispensation as cannot gain credit with any, but such as of the high faith of *Abraham* are. That can go naked out, and obedient be to the call of God, who as a Father did much transcend, in giving him a lot and portion, which nothing could parcel withal from this outward world: therefore he said in confidence of his God, he would not be beholding for a shoe-latchet to the Sodomitish Spirit.

XX. It is little known or considered what Faith may extend to, in relation to the increase of all temporal blessings. Instances of adepts herein, and also of the deep arcanum of the philosophers, through their knowledge of the original ground of nature, may be had from a CERTAIN FRATERNITY (however counted fabulous, yet) known to be in existency and being: having hitherto towards obscured and hidden themselves, because the universal are not accounted worthy to have it communicated to them. These are planted as in an outward PARADISE among themselves, in some part of this visible world. Where they do act, and bring forth great and marvellous wonders, being masters of the treasures of the mineral kingdom. THESE are reserved for a GREAT WORK in their time and season. Which WILL BE when such a generation shall rise up, as are born into the more refined and spiritual part of Divine philosophy, growing up and taught in the School of Pentecost, in the Ghostly Faith, which is the kernel and seed, from whence may grow that Spiritual Body, that answers to the express similitude of CHRIST, after his resurrection appearance: who ascended into *Paradise*, preparing mansions for all such as quickened into the same Resurrection-life with him should be, and as he was parted from the visible world. So mystically and spiritually will he gather up into himself, that they may live after the *Paradisiacal* manner and way, as the first *Adam* did before his lapse, so CHRIST the second being

made manifest in our humane form, paying the full price of our redemption, has opened that gate, whereby we may return to our native country again. For all such as have put him on as their essential Paradisiacal body, though in this world, in their outward figure, they may yet inhabitants be; yet in the true liberty of the Spirit they may maintain their intercourse and conversation: *CHRIST in the Divine Mystery opening and dilating himself IN THE SOUL, in all its virtual powers and properties, in such a Divine sensation and enjoyment,* so as that blessed principle is recovered and possessed again. The evidences are by the immunities and privileges that belong to the Paradisiacal life, which is such a pure climate and heavenly air, which the soul maintains breath of life from, that nothing of death is to be tasted there. Because here to them the Tree of Life doth open stand, without any guard upon it: for none are incapable of feeding on this tree, but such as are *DIFFIDENT AND FAITHLESS*; to every believing plant, here it offers itself all free.

XXI. Thus they shall as princely spirits have their tents pitched near unto their Kingly Shepherd, as encompassing his throne-glory. Here shall need to be no enquiring for, here they are no longer turning aside from the flocks of his companions, neither need they say, *Tell us, O our Beloved, where thou feedest, and where thou makest thy flocks to rest at noon day?* Because thou hast sent thy dove messengers, not only to give us intelligence, but to lead and bring us up to our *ancient primary rest IN THEE*, as making us partakers of *the same glory*, which thou hadst prepared for us *IN THYSELF before the foundation of the world WAS*.

XXII. Now it may be queried further, *Upon whom this Paridisiacal principle may be made manifest?*

In answer hereunto, they are such as have a peculiar and high degree of *FAITH*, to set themselves apart for it; keeping steady in a watchful posture, which has been known already by some, both in ages past and also present, that it has not been without effect, but *THEY HAVE WITNESSED THE OPENING OF THIS SPIRITUAL TEMPERATURE AND CLIMATE, where all peaceable, fruitfulness,*

and pleasurable conversation with their Princely Lord and King is enjoyed, who is returned IN SPIRIT to keep his walks in the INWARD new planted earth. And as the visible *Paradise* was separated from the grosser part of the world, so it is to be understood in the GARDEN OF GOD INCLOSED. And as *Adam* went out of *Paradise* into this world, so now in the restoration or returning back again, through union with the Spirit of CHRIST, there is an abiding in this place, in a most free and glorious liberty.

XXIII. But caution is given, that after once being situated here, there be no turning the eye out or off from this Tree of Life. For out of all danger of being tempted *we are not exempted*, nor got beyond all probation, *till we come to be established*, rooted, and grounded so firmly into the Tree of Life, as nothing may shake or dissettle these living plants. Thus when we have past our probation-state in both these principles, the outward and the inward, THEN will be the season to any that are thus far advanced, to expect the mighty ghostly powers will be poured down as a rushing wind and warm penetrating showers, which will bring up the fruitful pledges or tokens of CHRIST's presence, returning and resting for the distinguishing marks of another apostolical resurrection of those various powers and gifts that the apostles were endued and replenished withal:—as, the spirit of prophecy; which will shew things both present and to come; as also the renewing of the healing medicine or balsam that shall be sent forth from the internal word, incorporating itself into nature's property and form. But it is not commandable at the will of the creature, but when the moving is in the oily pool by the angel of the covenant, then virtue may be sent forth for the cure of mortal infirmities, as the faith of the patient upon whom the cure may be performed does concur herewithal. So the corruptible is healed by the incorruptible tincture penetrating through; which is attributed to the Deified blood of CHRIST the Lord's humanity. As also may be mentioned those other gifts that were exhibited in the apostolical day, as the word of wisdom, and fresh centres and springs of reve-

lation, that shall open what has been shut up, and sealed from the knowledge of any, without it be such as are set apart upon the ministration of the Spirit to wait; to whom it shall be given in speciality to know the deep mysteries that are needful in this latter age for help and direction, to the builders upon this foundation; that have a call at this time, more immediately to set upon this work from the flaming ardency of love, to carry on and not stop till the top stone be laid, as a covering that shall appear in the Tri-une God, in all splendour of majesty and glory.

XXIV. Who then would not now think it worth their time to come out from the *Babylonish* land, and cease to be traffickers in that only which is vulgar, gross, and carnal, and enter themselves as divine Magusses in that inward and holy court, where only the anointed priests are to exercise their function and calling, differing from others, who yet remain only in the first rudiments of a Christ-like profession in the outward and exterior part of knowledge, having not pressed yet forward into the internal and essential formation of a CHRIST in them: who prepares his own *Paradise* for habitation, as the land of all spiritual fruitfulness and blessed stores, which gives ease and rest from the burdens, and cares, and cumbrings from the worldly principle, which is the peculiar privilege appropriated to the inhabitants, who are the traffickers here, and do exercise themselves quite in another way, that is, from a stock of an all-springing powerful faith, which is that golden coin that bears the inscription, *the Lord God omnipotent here does reign over all worlds, centres, and principles, the blessings from the heights above, and the depths beneath to command.* And as Joshua had the commission and power given him, after he had brought the tribes of *Israel* over *Jordan*, to divide to each their lot of inheritance; so the great Joshua-JESUS, by conquest, has brought a selected and chosen number into this love-paved land, where each one has their portion divided from them after a spiritual manner, according to the free donation decreed from the council of the Trinity, as persons are found higher or lower in their growth and capacities, to possess some

one portion, others a twofold or threefold, or others proceeding till they arrive to a sevenfold portion, which full portion belongs principally to the holy anointed priesthood, as the celestial revenues, from the power of which what is terrestrial for the outward form which yet we bear, will be subject to serve, till mortality shall put on its immortal robe. Which may happen to such, who to the highest pitch of faith shall arrive; so, as to transmute according to the divine chemistry, course and gross matter into refined and pure gold.

PART II.

XXV. After this opening, as I was recollecting and calling it over, and considering how near such a wonderful time might be; it was replied, that there was prepared a tri-une cup, which out of Wisdom's principle and land, compounded of rich deified matter, was, as by a chain let down, to be drank down by such as were denoted principally to go forth in the spirit of prophetic divination. This cup had three bowls upon one handle, and three distinct sorts of liquor springing in them; and it was told me by the spirit of Wisdom, from whose hand it was ministered, that one of these was the rich oily composition. Another was as a flaming breath of fire. The other was the deep ruby tincture of the royal blood. Upon which it was said in me, behold and see what the sacred Trinity hath let down for an inspiring dowry, that shall give the distinguishing seal to such who are born in Wisdom's kingdom. And who so shall first able and fitly qualified be, to taste of the first of these, they shall know a healing spring will immediately open and rise: to disperse and dispel the contagious venom of the body of sin; and from thence will go forth to relieve, what in outward nature diseased or disordered may be. The property of the second cup, is termed to be the ghostly draught; the effect of which will be a baptizing power, that will pass through all and every part, producing a mighty shine and ray of light and glory. The nature of the third cup, is the blood of full and perfect redemption, setting free,

and giving a true spiritual release and jubilee, from out of the sore travails, and sorrows, and burdens, which the outward birth of degenerated nature, so universally has involved all in, as well those that are enlightened, as those that are in darkness and ignorance.

XXVI. This metaphorical representation has a most deep and intrinsical signification, containing in it that secret which hath not in any age of time been revealed: but though in CHRIST the fulness of the Godhead it was couched, yet this mystery lay in him concealed, until the time of the more full effusion of the Spirit, and opening of the centre, where the tri-une power has lain hid, but an *alarm* has sounded from the heavenly world, first and peculiarly to the new sprung-up plants, that in the *Sharon* pasture are inclosed; to whom it is given to take and draw in, of this sacred and sovereign elixir, that may inspire according to each one's measure, growth, and degree, as *faith* can extend and reach hereunto; so accordingly will the CHRIST-like form come to be great, mighty, and strong, to work transcendently such mighty acts and deeds, that shall justify who are the vessels that filled are with this rich dowry, that does only appertain to the children of *Wisdom's* kingdom: whose birth-line does run from the genealogy of *Judah*, to whom the sceptre of government and rule shall after a paradisiacal manner be renewed, all being recovered again by him, who is the first born from the dead; who now in this new creation-state transfers upon these, who are first redeemed out of the old corrupt earth, various and innumerable powers for the upholding and maintaining that glorious reign here upon earth, which shall be acted by such principal, great, and worthy saints as shall represent CHRIST; who will entrust the sceptre of his dominion in their hands, till the time of restitution of all things, making ready for his appearance in his glorified person. Which though it may seem strange and too wonderful for this mean and temporal state, as at present it stands in, yet by the holy unction it is to me verified, that there is such an overturning coming on as will bring forth a new time, such as hath not yet been, which will by little and little out of the heavens spread

and break forth, till the whole shall be brightened by this day-break of rising light, through those saints that dwell in the body of light. For the confirmation of this marvellous reign of CHRIST in his saints, that it is to set its footing upon the earth, take that ancient prophecy, *Rev. v. 10. And (thou) hast made us unto our God, kings and priests: and we shall reign on the earth.* Which agrees with these latter prophecies that have been brought forth as the renewed witness and testimony of JESUS.

XXVII. The three sorts of liquor in the golden cups answer to the threefold office and function of these love-elders, that are to be enthroned with CHRIST the Lord. First *Faith* is begotten, carrying a vehement thirst to drink in of this living blood as a quickning spirit, which answers to CHRIST's own words, *Except ye drink my blood, ye have no life in you.* The virtue of which must cleanse and take away that putrefaction that sin hath contracted, producing a healing spring that renews spiritual life continually. This is the blood of the covenant, and relates to the high order of the *Melchizedek* priesthood.

XXVIII. The flaming breath is appropriated to the spirit of prophecy, that searcheth into the deep fund of the all-foreknowing wisdom, wherein those hidden treasures of knowledge do lie, making known the mind and counsel of God, as to things past, present, and to come. And though there has been a great relapse, sinking down, and quenching the spirit, even unto death; now a resurrection hereof is witnessed, and is upon its further growth and increase, that God may be justified in this abounding dispensation of express revelation of his mind.

XXIX. The third draught is of the holy composition oil, which gives the sacred dignification of the kingly dominion, which the saints of the Most High have never yet reached unto, so as to reign over the earth. Now it may be known, what it is that has retarded and kept back the possession of this kingdom; because there has not been a drinking in of these two foregoing high rarified and spiced liquors in that measure, as to have it

their daily portion. Though it cannot be denied but some there are that have drank deep hereof, but not being able to maintain it as a constant flowing spring, a stop unto the kingdom fully coming forth hath been : But behold, a cry is come forth from the Mighty Head Prince and King, to them who in the believing thirst are found, to let them know that now is the great day of the feast of tabernacles ; wherein the gushing powers of the Holy Ghost are offered freely to be given forth, and emptied into the sanctuary-vessels, according to this fore mentioned preparation. Who now upon such a free and generous call would slack their pace ? But throw off every heavy weight, and whatever of this earthly mold does cleave to them, and shackle their feet ; for it is a time that does require all haste. For the mild summer from the Heavens is now breaking forth ; in which their flight may be easy and pleasant. For the gales and wind of the spirit does warmly blow, to wind and draw up from all that is of the earthly ponderosity. Skip and leap ye lambs, who are anointed to this kingly fold ; and be not any longer supplanted of your right, who to the Christ-like crown do belong ; that as princely powers here over the earth in him you may come to reign.

XXX. Behold in the spirit, and you will see the everlasting gates of *Lebanon* stand open and free ; where, in the paved walks of *Love*, you will be greeted and kindly received by the Kingly Shepherd and his Princely Bride the *Jerusalem* Mother : who hath provided here to entertain you the seven overflowing pools which water this garden ; which makes it always flowering and springing ; and the continual descending showers from the superior heavens, give marvellous feeding and refreshing to the growing plants of this new and blessed earth, in which Righteousness does only reign. And albeit this mystical *Paradise*, which may every where be dispersed and opened, so as each individual person may carry their new heavens and earth within them, and CHRIST there maintaining his throne-dominion ; though this be in the midst of this wilderness, where the wild plants do grow, and would tempt

by their seeming fair and deceivable fruits, yet no force or power will they have to corrupt, or draw the mind from what is relished and enjoyed in this Paridisiacal land: for the inhabitants hereof, as the lily-purity in CHRIST their life, shall to its perfection come; they shall be all temptation-proof, as CHRIST himself while he conversed upon earth, never gave place to any thing that might derogate from his high descent. Such a Christ-like generation now upon their coming forth is, to whom he will commit the reins of his government; and who shall be princes, each one in this *Lebanon*-kingdom; which shall have all free commerce and correspondence with CHRIST, and the highest of those saints, that have put on the robes of glorification. And as sin and all the evil properties have hitherto reigned with innumerable evil effects, after the similitude of the first *Adam's* transgression: so by the second shall the righteous nature come to bear the sovereignty and dominion, in the microcosm within them, and in the great world without them: for the covenant of Faith will be firmly established; whereby the princes of this *Lebanon*-court shall live above all fear. For the lion-spirits shall be made to couch to the Lamb's mild nature in them: and such gifts shall be conferred upon them, and such Divine wisdom manifested in them, as the *Nebuchadnezzars* of the earth shall intreat their friendship; as they are evidenced to be the great favourites of the Most High God: who may be assistant to them, where all the power or wisdom of their kingdom shall be too impotent to help and relieve them. Then shall the proud *Haman* spirits also know that they must become servant leaders of that *horse*, upon which CHRIST has mounted his saints, all cloathed upon as with the Heavenly King's glorious apparel, and the golden chain of divine honour about their necks; those going before and proclaiming, *Thus shall it be done to those, whom the Head Prince of the new Sharon-Paradise shall delight to honour.*

XXXI. These are those that shall be the first springing fruits of the *Sharon-glory*, separated and redeemed out of the earth, to bear dominion over it. For the

ghostly powers from this sevenfold pool, into which they are baptized, shall expressly shew forth what they are designed for; not only to go forth to make report of the kingdom approaching: but to be active instruments in the establishment of it, by overpowering that which is Babylonish and earthly, and making discovery of all false appearances of such as do pretend to own that spiritual kingdom, but are found as hollow and empty trunks, that bear a name to live when they are dead; not having the sap of the spirit springing in them. Upon the plains of *Sharon*, where the spicy plants do grow, it will be given to them to discern, what under this face of covering does itself show. So that by the rising of this apostolical spirit, all the false Magusses will be tried, that they may no more go forth to deceive the simple and ignorant-minded. Which will prove a terrible shaking to their old heaven and earth, which must have an overturning. And may it rather be by the most sympathizing sense and love-compassion that this holy priestly order have for them, than by the severe vindictive justice going out against them; that if by any means they may be in time deterred from being supporters of the kingdom of the beast, and the spirit of fallacy.

XXXII. Now, while the love-trumpet does sound, let all that have drank only of the bitter waters, and have satisfied themselves only with the outward husk of the grape, but have not tasted the sweet royal blood of it, that it might become a fountain of life within them: let these make their pursuit to be transplanted from their wild and barren soil, into this fruitful land of all blessed store, to partake of those immunities, which the here first planted worthies do really possess and enjoy; and it may be told you, that there is no care or turmoil, no vexing thorn nor prickling briar, but the lily-time, which springs up naturally of its own kind, in which shall be no taking thought for the morrow, because God here undertakes to feed and cloath those that belong to his own family and household. For the eternal rock of the spirit shall still follow for their nourishment and refreshing, both internal and external.

XXXIII. But now, methinks, there is an echo crying in my ears, saying, *Here is made mention of a strange and wonderful time and state to be made manifest in this visible world. But when shall it be?* The answer hereunto from the spirit of truth and prophecy is; the time heretofore is present, as well as to come. The fire-sparkles from the *Holy Ghost* have been sown, and are still sowing in the new refined earth, heretofore fitly prepared, in persons scattered and dispersed here and there: in some of them lying still under ground, in others putting forth, but yet young and tender; in others grown up to a good degree, as being under a more fruitful and thriving climate. In such as have weathered out all storms and shakings, and have stood their ground. These are those that have come near, and shall be the first lilies that shall put on the rosy crown in the nuptial tie, from whence will be produced births of a God-like spirit and nature, that shall go forth in that *Nazarite*-purity, as shall be accompanied with an all-commanding power, that shall not fail to spring from the god-head root within: and shall stand in these latter days to judge the earth, and to bind down the oppressors of it. For that prophecy must be fulfilled—*I will make thine officers peace, and thine exactors righteousness.* Such shall be the eminency of wisdom for government, in these first ripened and grown up plants.

XXXIV. These are they that are born out of the womb of eternal Love, as *Wisdom's* royal offspring, to whom the name of the *Philadelphian* Church doth of right belong, so they can admit of no jar or disharmony, for their consistency of being is all made up of that perfect love, that casteth out all enmity and envy: each one manifesting and putting forth their gifts according to their various measures and growth: the infancy of one plant doth not grudge at the higher grown stature of another; and the highest advanced do not disesteem that which is more weak and low in its minority; but all appears in that lovely valley of meekness and humility, as from one eternal root, growing up together to make up that pleasant and sweet-scented

rose, from whence the spicy savours of the Deified nature are blown up; so that the variety of the gifts and powers that so manifest themselves among these *Sharon* inhabitants, do not impair and lessen, but greatly illustrate the beauty and glory of the Unity. Thus avoiding all contest or strife with any, of what kind of profession soever they be, offended at nothing, but where the evil properties of sin do bear rule and dominion; and detesting all reconciliation with that, the seed of which breeds and nourishes all bitter enmity, each one against another; let us go on to draw out of the rock the honey and milk, that will make us mild and sweet, and of a peaceable spirit. According to that which the royal prophet has declared, *Behold how good and pleasant a thing it is for brethren to dwell in unity.* O blessed are those that shall herein excel.

XXXV. Thus has been truly figured out, and set before you, the true resemblance of that *Sharon*-state, for to invite and provoke such as yet in the *Babylonish* land (as sapless and dead plants) do grow; as feeding and being satisfied with the dust of corrupt earthly things, which is no better than serpent's meat: haste, haste, therefore, and come away, and understand the Spirit's call this day. For who would not of the number be of these renowned plants, that shall bear and carry the glory of the *New Havilah* land, where rivers of pleasure and endless joys shall your portion be; walking among the fire-stones that shall burn and devour the briars and thorns that stand in the way to oppose them.

XXXVI. Now as to those that have this precious grain sown in them, but yet being under the earth, and liable to the stiflings of the contrary principle, which may protract and delay its coming forth, this is the word of counsel; that they take care to dig and pare away what has imprisoned this precious grain, that it may put forth its head for increase and growth.

XXXVII. And for such as have cut their way through, and are sprung up in a good degree, advertisement to them is, that they awaken such a thirst that may draw down the heavenly mists and dews, till

they abound as a mighty shower, that they may spring up as anointed flowers. And thus being beautified and replenished, what less shall be their entertainment, but the glorious LORD overspreading them with his presence of endless love, pleasure, and joy: that they may spend away time in a parallel state to what the saints in eternity do enjoy.

THE PRIZE.

After the tedious years of sweat and toil
In this vexatious cursed fruitless soil,
How pleasant do the gracious tidings sound
Of *Sharon's glory*, and lost *Eden* found?
Where the Cherubick flaming sword must prove
Resistless, yielding to victorious love.
Come, holy warriors, and behold your *Prize*,
All-glorious, dazzling e'vn the enlighten'd eyes,
Come on to blest triumphant victories.

Hark! how the heavenly-sweet, yet loud alarms,
Call to the holy warriors successful arms.
The ethereal arch-angelick trumpets sound;
And spread the ringing heavens and earth around.
Sounds that magnanimous souls inspire,
Breathing Divine heroic martial fire.
On, then, and fearless hell's last utmost rage,
And the world's enchanting sorceries, engage.
The Spirit's bright burnished sword of flaming love,
And Faith's unknown Divine *Magia* prove.
On prosperous, trampling down the insulting foes
That would the kingdom of the Lamb oppose.
Seize the fair *lily's* virgin-crown, and crop the *Sha-*
ron-rose.

As once the Christian hosts, while near they drew
Th' engagement, saw the holy plain in view;
With fresh redoubled vigour on they fell,
And bore down strait the routed Infidel:
So while we here, as on Mount *Pisgah*, stand,
And prospect take of the *New Canaan-land*;

What life, what zeal, what valorous flame inspires;
What pow'rs can e'er resist such ten-fold vig'rous fires!
We fight like famed heroic lovers true
That draw their conquering swords with their fair Prize
in view.

Say, dear *Sophia*, wilt thou lead us on?
For never can we lay our weapons down
Till we're possess'd of thy bright sun, and wear thy
 starry crown,
Enthron'd with our IMMANUEL dear,
All-conquerant! born in us, thy Spouse and Son,
In blissful love's seraphic union,
The lily thou; the rose of *Sharon* he.
Hosanna: Hallelujah: praise to thee!
Already Faith presages, and assures the victory.

All hail, all hail, then, from the God of Love,
(Cries the all-charming Virgin from above :
Your claim great champion-victors we approve,
Possess the happy plains where nature grows
Eternal pure ; where milk and honey flows ;
Rivers of oil, and the new kingdom's wine
In fair *meanders* run ; and fruits divine
On silver-branching trees of life depend :
All-plenteous bliss luxuriates without end.
Seven mighty mountains here transcend in height,
Flowering with roses and with lilies bright ;
To fill our darling heroes with delight,
Roses and lilies twine, in one combin'd,
And shall *in* you unite.

Your Mother dear, the new *Jerusalem*,
Now calls, the *glassy* ocean's tide to stem,
She comes to meet your high ascension race,
Glancing her jasper light, 'tis e's precious grace ;
And flies with open arms to your embrace.
She unlocks her pearly portals ; streaming down
Celestial virtues from each precious stone,
Flaming in her bright-garnish'd rich foundation.
Her streets are pav'd with love ; her heavenly mold
Of living, crystalline, transparent gold.

No sun she needs, nor moon's inferior ray;
 God's presence makes her everlasting day.
 Nothing profane, no curse can enter here;
 This clime not one polluted thought can bear,
 No cares, no sad discordant accent found;
 All dancing to the sphere's melodious sound,
 While sovereign over all love's joys abound;
 They spring in sportful triumphs; swell and float
 The heavenly orbs around.

When she's enfranchiz'd and install'd her friends,
 The glorious *Salem* back with them descends;
 Circled with saints and angels, beauteous train!
 And opens here her Lord's triumphant reign.
 Then shall the morning stars together sing,
 And echoing loud the new creation ring;
 The victors both in heaven and earth are crown'd,
 And *peace* and *love* to man, and *glory* to the Highest,
 From every part resound.

While these Sheets were in the Press, that which follows, coming to the hands of the Author from a foreign part, and being the relation of a most memorable transaction, about the very same time as the Author had her's, and an essential and living testimony from the Spirit, to the truths herein declared, for the encouragement of the Warriors of Faith; it seemed as if the Divine Providence had herefor sent it, that it might be published together, for an attestation to the wonderful operation of the Divine Spirit at this time, moving after such a manner, so harmoniously in the most distant places, and in persons altogether unknown to each other. This came to pass in April last, upon the 26th day, that is, after the Alarm was given, and just before the manifestation of the Glory of Sharon.

After that I yesterday evening, with devout prayer and praise to God, in joyfulness and with a well-conditioned mind was gone to bed, and had slept very well all the night; I awakened this morning about two

o'clock, and then my spirit of Faith raised up itself immediately, in a joyful alacrity to the Lord, giving thanks and praises unto him. And when in a continual prayer, I begged of the Lord instantly, and especially for an increasing of the Resurrection power, that so thereby that which is sinful and unholy, might be destroyed more and more, and the sanctifying work might be accomplished; the power of *Faith* increased still in me, even so, that I became thereby exalted, or lifted up quite above, and without myself, finding myself as a pure spirit (or as all spirit) wholly in the spirit, in an exceeding great liberty, and in a true Almighty Divine power: so that I shouted therein for joy unto God, saying, *That in such a Divine strength of spirit I would overcome Sin, Death, Devil, Hell, and every opposition.* Upon which (when I was awake indeed, but had shut my eyes,) the devil appeared to me, in the terrible shape of a dragon, having a long neck, and dragon's head, four feet, and a long dreadful thick serpent's tail. But with a great incredible courage, and strength of faith, I laid hold on him, apprehending with my right hand his neck, casting him to the ground, trampling upon him with my feet, and stamping him into a great opened hole or dungeon. And though there many other horrible devils presented themselves round about him, in the shape of dreadful dragons and serpents, which opposed themselves, with a terrible moving and winding themselves in each other; yet, with an inexpressible heroical courage and strength, I trampled them all down with my feet into that opened hole; out of which a great astonishing multitude of fire-sparks fled up into the air. But at length this hole was shut of itself, and I stamped upon it with my foot, in an incredible power, saying, *Hereby they are now sealed upon.* When now after this I raised up, and displayed myself again in the Spirit, and remembered immediately the Omnipresence of the eternal, infinite, invisible, and incomprehensible God; I turned unto him with the deepest, and yet with a very joyful approaching or introversion, and gave him thanks, for his great inef-

fable mercy, and victorious overcoming, which now by his Omnipotent power he had made me to experience.

And besides this, I called with great power all the holy angels that stand before God, that they altogether with the spirits of just men made perfect, should assist me in adoring, honouring, praising, magnifying, and giving thanks to the great, infinite, most holy and majestic Being, as the *Creator of us all*; (which word was so sensible and living in me, that it is unutterable) because of his great grace, deliverance, victory, and liberty of spirit, wherein I now find myself. But now, thereby this work, and this grace of my deliverance became so living in my inmost memory, that I said to the holy angels with a great commotion: *O ye holy spirits, ye can indeed with me praise and glorify the great, most holy God, as the Creator of us all; for so far ye are obliged unto him, in the same duty, love and thankfulness, in which men are. But, because ye always kept constantly to your holy station, ye cannot therefore know, or be sensible so well as we of what the Divine mercifulness is; which hath delivered us from our poisoned, corrupted, and darkened state of sin and condemnation; and hath restored unto the child-like state, of the liberty of spirit, wherein I now do find myself with you again. And therefore, we are infinitely more than you obliged to this most holy, loving, and merciful God; and are bound to a far greater thankfulness and love. And I wish and desire therefore, to be holy and most intimately united with, and obliged to this most holy divine Being, in such a resignation and obedience, as is vastly greater than yours can be.*

In this inexpressible free motion of the spirit, I pressed inwards more and more unto God, and especially to CHRIST the Son of God, praying that I might be wholly his own, as my Saviour and Redeemer; who had purchased me with his blood, for to be his own property, and of whom I had received all this living beatitude and heavenly joy. And thereby I lost myself; nay even the very shape of my own spirit, so much that I retained no other object, but a pure, infinite, incomprehensible, divine, spiritual being, which

was absolutely nothing, and yet also all; all still and quiet, and yet also all power and life. In this most acceptable state I prayed to the LORD very earnestly, that this now so sensible and essentially experimented Resurrection and redemption-power, might not only be a transient and visiting, but a constant, and in me abiding power. And when I successively remembered again my body, which hitherto I had neither seen or thought on, opening a little my eyes, and taking notice thereof, that all this notwithstanding, my body was not glorified, I prayed the LORD might not only, as I had prayed before, keep this power of his resurrection, which I now was sensible of, constant in me, but might also strengthen it more and more, that it might work powerfully further, until the gross mortal body through and through might be thereby glorified and spiritualized.

Upon which prayer I felt myself immediately let down again from my former exaltation in the spirit, and observed that my eyes, because of the feeling of this great joy, had shed abundance of devotions and love-tears. But my intellectual part was immediately drawn up, into a still attention, wherein the LORD gave me to understand, that this blessed state wherein I now had been, was not yet that resurrection state, which could bring in along with it a glorification of the body; but that it was the *Internal Resurrection* state of the soul, answering to the measure of the *full Age of Christ*, wherein he stood when he was baptized. And when I, or others had attained to this, that then (like as it was so also done with CHRIST in his baptism,) the sealing of the Holy Ghost, or a greater, much higher, and more powerful unction, than this is which we have now, should follow thereupon. And thereby this Internal Resurrection-state should be sealed and confirmed in us, so that we should sin no more, like as CHRIST himself, because his seed should then perpetually abide with us; and through him we should be enabled to overcome the sin, the devil, and the world, and to discern exactly all the temptations, both within and without.

And because the LORD gave me to understand that the reason that I was introduced into this actual and essential sensibility, and feeling of this Spiritual Resurrection-state, (made mention of *Phil. iii. 11.*) is this; that I should as a living and experienced witness, and spy of the blessed land, not only for myself be the more fully certified and convinced of what I had hitherto, from the testimony of the scripture and of the spirit, believed and hoped concerning it; namely, that it is such a state of sanctification, as can be truly attained unto, even in a mortal and unglorified body; like as the example of CHRIST doth testify, unto whom, as to our type and pattern, we are directed: but also, that I should by my own experience and feeling, the better know and understand the peculiar condition and property of that spiritual power and glory, which is to be hoped for and expected therein. And that of all this before my brethren, and all them that run with me, and press forward to this glorious mark of the perfect age of CHRIST, I should lay down a *certain and credible testimony*, for a powerful encouragement and confirmation of their hope and confidence; that they may not be discouraged, but may firmly believe the *Prize* set before us is attainable in this mortal body, and shall certainly be attained by them that abide faithful, and go on constantly and diligently in their sanctification.

But concerning the desired glorification of the body, I was in memory directed to the eleventh chapter in the *Revelation*, and from that I was clearly instructed, that before this cometh to pass, we must follow the LORD JESUS, and be conformable unto him in that whole process, which there is described. Namely, when we first have attained unto this internal and spiritual perfect Resurrection-state, or measure of the full age of CHRIST, felt and known by me this day; and when we are (like as he,) sealed and anointed with the *Holy Ghost*, in a greater and special measure, we must also hereafter, like as he hath done in the world, and before the GOD of the earth, witness and proclaim the truth of the kingdom of GOD. And this, as he hath done, for a

time of a thousand two hundred and sixty days, or three years and a half. After this we must be slain with him, and must abide in such a condition for three days and a half. And then there shall at length follow thereupon such a Resurrection, as will bring along with it a glorification of the body, and an ascension in the clouds, like as it was done also with him. All this was extremely clear to me, and all irresistible, except only that I fain would have known, whether this death of the two witnesses be a corporeal death, and whether the three days and a half are natural days, or whether both this and that might have another mystical sense? But when I for this sake turned to the LORD, to have a clearer opening thereof, the divine light retired and drew back, and so this matter was left with me in doubt, and without opening.

A DIALOGUE

BETWEEN CHRIST AND SATAN.

Abstracted from Jane Lead's "Fountain of Gardens,"

AUGUST 7, 1677.

As I was (this day) casting up in my mind the necessitous state that all mankind was plunged into, and why it should be that there was no difference made as to the just and unjust, but it fell alike to both, as to all external things: nay, that the unregenerate did much more abound with all this world's goods than those who were of the Spirit's birth: I found a great dissatisfaction in myself why Infinite Wisdom should so permit it, seeing that those who are of a sober, mortified and watchful carriage, life and conversation, should not have the sovereignty and lordship over what in this principle might serve their more superior life. Hereupon I sunk down INTO THE QUIETNESS, [*that is, into the*

inmost fund or centre of the soul; where nought but the Spirit of the Deity resides; where no thought but what is infused by him is in motion; a silence and stillness ineffable;] expecting some resolve might hereunto be given, which by a certain Dialogue betwixt two, I was given somewhat of the mystery hereof to understand.—
ONE OF THESE TWO appeared in a bright ethereal cloud and in person: the other, in a human shape but all like putrefied flesh unsound, of an Egyptian hue or colour.—
 Oh see, cried the **BRIGHT ONE**, into what a strange degenerate life Being art thou become? what makes thee come so near to face me, who am in a clear body, that can have no fellowship with such dark bodies?

THEN spake that deformed **ONE**, which was the Prince of this world, (*saying*) I have assumed this body of deformity, of which *it was promised*, thou great Prince of might, glory and majesty should set free out from the impairing element, which hath brought all this uncomeliness.

THEN spake the **HIGH ONE**, what further hast thou to charge me with? Go forward on; for I know thou art come to upbraid the **SON OF GOD**.

Then—roused up the Accuser, like a lion bold, and thus wise did speak; Oh thou great **MELCHIZEDECK**, *where is the effect of thy redeeming blood*, as to release from this vile body, that is obnoxious to all maladies, as to complaints of penury and distresses? Even whereof, those that are given to thee, no more be exempted, than the children of my kingdom; nay they are necessitated to come oftentimes for succour and supplies to relieve their exterior part: or else their very animal life might fail and die.

Entitled *thou art indeed*, to be that Shepherd, *which careth for thy sheep*; **BUT** *they are found straggling and shifting up and down, even for their temporary* sustenance They are apt to crave among those of my fold, who do make *no pretence* to any thing which is brought in by the Spirit of Faith. Such who are of my lineage go upon a more sure way, prospering by their industry day by day; they as the palm tree, do flourish, and spring through all toil, and do wait and so become ho-

nourable, and great in the world, while thine, as poor objects, are the scorn and derision of all my kingdoms. Preferments debared from them; they have looked long for the day of JUBILEE, when they should *return to their great lordships* and dominions: but nothing hereof is yet seen. Even they, who obtain the greatest friendship with the Almighty, nothing hereof do yet come to know. WHERE is now then, if thou a mighty God and Saviour art, any thing signal for the complainants that are in distress in bodies yet so grossly corporeal, so that no distinction is made from mankind in common in any visible power or dignity? As to this, my offspring do much exceed thine. Therefore I need not fear, but my Kingdom will yet increase, while thy little flock are kept so low, poor and needy in this region.

There ended the Serpent's expostulation with the LORD JESUS.

AUGUST 8, 1677.

The Reply of that BRIGHT SPIRIT against whom the charge was.

OH SATAN, thy nature is to vilify, and to strike with thy scorpion tail against my Head Sovereignty, pouring out floods of contempts, which do rebound back to thyself. Now to answer thee, in all particulars of thy charge.

First, As to thy assuming the figure of that vile body, which is compacted all of putrefaction: for this thou doth upbraid me, that I do it not transform. Now though I stand not liable to give an account to thee of my will and pleasure herein, yet for the sake of them who have been hereinto enquiring, IN FEAR AND HUMILITY, and have heard this thy severe charge, I shall answer. It is then objected, as to that ignominious form of corporeity, which the FELLOW HEIRS with me do bear: upon which a transmutation hath been expected, that yet no such thing doth appear, but they do still expire in all things like others.

ANSWER, There is a good cause, why it hath been so;

because the fire-spark of the Deity hath not burnt through in any for the consumption of the drossy part: meeting still with cold damps that have often choaked the life-flame, which is cast in from thy ingendering property, who since EVE's day art upon the revenge to slay and destroy that which remains of the heavenly matter. Thou hast had thy inroad, as a subtle spirit, for to prove and tempt all of her race; propounding THIS as an impossibility, ever to see corruptibility made sublime. Thou hast by thy craft thus rased out that GRAIN OF FAITH that should produce this WHITE LILY BODY. For MY WAY of redeeming proceeds FROM WITHIN THE HEART'S CENTER, thereout my birth of life springs, and will ever display itself through soul and body in fiery streams. It is a DECEIT to believe that I am come to redeem ANY OTHER WAY. I shed my blood to purify and cleanse THE INWARD GROUND, that so the godly plant of Righteousness MIGHT GROW THEREOUT, whose cloathing is of unchangeable glory. For my own life thus wrought itself THROUGH, for while I was found in the earthly mould, the INVISIBLE PERFECT THING could put transparency upon the ELEMENTARY body. So NO OTHER WAY can I bring any to my own transfiguration BUT by the same enkindling, and by the Spirit springing up GRADUALLY. All of this kind will be understood, when the wheel of the will stands free, and unclogged of all the Serpent's suggested incredulity tending hereunto, who would have the HEART PURIFYING WORK evaded, and us to look for redemption to come as a violent shower, to wash away the vile body at once, WHICH IS CONTRARY TO MY WORKING METHOD, whose internal operation is to set free that which is under great labour and strife, to get up to a flower of rich scented glory, against which, O SATAN, great hath been thy despite—

But now as to the second charge, that my sheep are put to their shifts, and how that I suffer them to be exposed to great necessities, so as to have their maintenance out of the storehouse of thy kingdom, or else their corporeal bodies could not be sustained.

I ANSWER, *It is true, O spirit of Subtlety, that mine are exposed to great sufferings and trials, or else HOW COULD THEY BE CONFORMABLE TO ME, THEIR HEAD?*

There are also many considerable reasons, why for the present time it should be so. But this weapon of thy charge will turn against thyself. As,

First, If they were not to be included with the universality in the effects of that curse that came upon all of ADAMS' kind, thou Lucifer wouldst have had something to have alledged, as to GOD the righteous Judge, that he would be partial to a certain number, in securing them from all of this world's calamity; THEREFORE the Father hath in wisdom permitted it, that thou mayest have nothing to accuse the Just One. As in Job's case, thy envy was great, because he was perfect and upright, and being but in a flourishing state as to honour and riches, and all fulness from this creation, what advantage didst thou take thereby? Remember that word, doth JOB serve GOD for naught, is there not an hedge made up of all plenty and good things about him? *So, then if mine elect were not IN COMMON WITH THINE to take their lot, thou wouldst it have whereof to glory in; BUT NOW thy mouth must be stopped, in that those who belong to me ARE MORE DEEPLY EXERCISED in all suffering necessities AS DARING TO HUNT AFTER NOTHING OF THIS WORLDLY POMP; whose eyes see through all these contemptible things: and as they live in me, they are in seeing into another manner of sphere, wherein is their portion; yet know, they shall lose nothing by their being humbled through manifold distresses and penury, while they are in childlike submission and have HEREBY ACCEPTED the CHASTISEMENT THAT IS DUE TO THEIR LAPPED STATE.* All of which kind shall so operate as to work out their freedom, WHEN I have proved them by all the evil consequences of the curse, so as that I MAY SAY, they have been tried through all fires, for so it doth become mine ALL for to be as weighty stones of gold.

Thus was this discourse maintained in my hearing; my Lord still taking occasion to resolve my doubts and satisfy my queries. Then this word was uttered——
But what thinkest thou, O proud Prince of this exterior world, (who so many ages hast by thy Agents loded it over my heritage,) *if that thy time is near upon expiring?* In that I SHALL CALL thee to an account, who hast hitherto

abused thy sovereignty. For all who have been entrusted by thee have been cruel in their arbitrary government, so that injustice, oppression, self love, and vain glory have borne the sway to this day. Therefore it is no marvel, that THOSE who are as the PEARL IN MY EYE, have been in such distresses, *and oft times forced to gather up the scraps, which thy voluptuous brood do let fall from their rich furnished tables.* This hath been long permitted, BUT NOW, I AM COME to tell thee, that thy lease of years is near worn out, when thou must give up to me the kingdoms of this world; who will search out such, as shall be after my own heart; THAT SHALL REIGN OVER THEE AND THY HIERARCHY ON THIS VERY EARTH. Know; such I have this very day in my eye, WHO ARE MEEK, PATIENT, AND LOWLY, and who have been proved? JOB like, suffering the loss of ALL THAT PLEASURABLE HAS BEEN as to this world's esteem. THESE stood against all thy malice and envy, which hath been poured out by Instruments so assumed by thee.

These are THOSE, to whom the dominion shall first come, and so by degrees run through, till this world shall be NO MORE THY REGION, for the Kingdoms of this world shall be given to the SAINTS OF THE MOST HIGH. Then THOU and all thy sins loyal subjecte shall be ashamed and confounded, gnashing their teeth WHEN they shall see thee put out of all power and authority. And THOSE who have followed the LAmb faithfully through the Kingdom of patience and tribulation, shall be thus rewarded, with crowns EACH ONE, as from the anointing power, consisting in the Holy Ghost, whose day of Almightyness shall be to the chosen known.

AN EXTRACT FROM J. LEAD'S BOOK OF EIGHT WORLDS; *relative to the VIRGIN WISDOM OF GOD which is so exquisitely described by SOLOMON, in his Book of Wisdom, chap. vi. to ix.*

29. What is meant by this Virgin Wisdom (or Sophia?)
 Ans. In the first place, we shall describe her eternal originality, which is from GOD the triune Deity, being a VIR-

GIN *hid in him* from all eternity ; but as to her nativity, brought forth in TIME. Now I shall not speak in a proverb but plainly, as thus—God created MAN AT FIRST, to bear *his own image and figure*, who was to REPRESENT GOD HIMSELF, the High and Divine masculine MALE AND FEMALE ; so that MAN HAD HIS VIRGIN IN HIMSELF *in imitation of his creator* which in *time*, was brought forth *in a distinct figure*.—And this was a TYPE of the Eternal Virgin Mother that *lay hid* in God, the centre and heart of flaming Love ; from whence the production of a glorious *female figure* was brought forth, that was so commixed and mingled with Deity as she became God's Spouse and Bride, being spirit of his spirit."

A PART OF A POEM,
INTRODUCTORY TO THE PHILADELPHIAN AGE,

ENTITLED
"Solomon's Porch, or the Beautiful Gate to Wisdom's Temple."

(From the first volume of the Fountain of Gardens.)

HASTE now my soul, and lay thy humble ode
Low at the feet of thy returning God.
Make haste to welcome heaven's eternal Queen ;
 She is by some already seen ;
 Come here to live,
 And ere 'tis long to appear,
Transfused in her great REPRESENTATIVE.
Sure when she leaves the blissful seats above
And comes to teach, and give us, too, celestial love,
 None can the rebel play
 To that dear sceptre's sway,
She thinks none here can disaffected prove.

Great Heroes, ye must now give way,
 And learn a *female General* to obey;
 Led on to mighty deeds, and vast renown,
 To eternal Glory's crown,
 By the divine illustrious *Deborah*;
 The high-born beauteous *Amazonian Queen*,
 Immortal heroine;
 Of all the virgin train most dazzling fair,
 Mother of all, and all compris'd in her,
 Who, ere she dies,
 Up to Mount Sion's blissful state arrives,
 And—in her age,
 On the celestial rosy bed
 Of fragrant spices lies.
 True Phœnix, who in heavenly flames reviv'd

TO HER

Heav'n's lofty VIRGIN condescends *familiar*;
 Unlocks her secret cabinet, and shows
 Where her inestimable pearl is hid;
 Where run the golden mines, so long forbid
 To purblind mortals; where the unction flows
 Divine; and where lost Paradise, on earth
 Restor'd, immortal springs, and *fairer* grows.
 SHE teaches her how to project alone
 The divine magic, wonder-working stone;
 But—that to purer souls as free she may
 Her secrets, wisdom's stone convey
 To fix the true *ascension ladder* high,
 That leads directly to the sky,
 The rising *Cherub's* soul e'en *here* to glorify,
 And to proclaim the gospel pure;
 WONDERS, unknown, of God's surprising love,
 Which firm and sure,
 Spite of fierce dæmon's hate, or sin's controul,
 For ever shall endure.
 To HER, she gives all free,
 The privy garden key,
 That leads us to the *still eternity*,
 Which only is
 The true transcendent virgin Paradise,

Whence she such flowers, of various kind and hue,
 Imbalm'd in odorous heavenly dew
 Into her *own* spicy garden brings;
 In which each flower,
 Endued with multiplying power,
 Pregnant becomes of thousands more;
 Hence the inexhausted *Fountain of fresh Gardens spring*,
 Here living trees their glittering arms extend;
 Apples of gold the silver branches bend,
 Plenty, luxuriant, without end.
 Here, round the oak of strength entwined,
 The softer amorous eglantine,
 Which hitherto, tho' wild and barren waste,
 Here bring their proper fruits too high for mortal taste.
 The stately Elm still weds the creeping vine,
 Whose branches wide embraced profusely pour
 Their large escolian cluster'd dower.
 The princely Cedars, heaven-aspiring, climb:
 And fit to build the Presence-Ark—divine,
 Th' incorruptible trees of *Skittem*
 Nor wants improv'd that *Indian* wonder tree
 All spices—in Epi-to-me.
 Whence we—the true perfumes and incense bring
 To ingratiate and atone the offended King:
 Ev'n till the savour of our ointments move
 The Bridegroom dear—to grant his Love,
 Amidst the trees of Faith and Life aspire;
 Most virtuous rich, and goodly to behold:
 O see 'em blooming fair
 With orient pearl, and pure ambrosial gold;
 Hail—blest Elysian, flowery fruitful vale:
 EDEN transplanted NEW.
 Here—blushing roses, lilies, love-sick pale;
 High purpled mourning Violets humbling low,
 With pinkt carnations of collected graces grow.
 Here is the sun flower true,
 Of steady fix'd Love, contemplation high,
 That from th' eternal sun ne'er turns its eyes;
 Here the dove gales in gentle zephyrs blow,
 Here SION's golden rivers boundless flow;

Pure Nectaro-ambrosial streams that spring
 With quintessential *element* divine,
 And the *New Kingdom's* flaming wine
 From the clear GLASSY SEA, Love's ocean bring :
 These are the gardens of Mount LEBANON
 Where WISDOM's TEMPLE can be raised alone,
 By the *true—second—*SOLOMON.
 Whose glorious REPRESENTATIVE shall HERE
 Become its mighty founder ;
 Himself—most radiant and head corner stone
 Next to the Eternal ONE.

Hail—great and powerful CYRUS, thou art HE
 Fore-nam'd and chosen from eternity.
 True HYACINTH, who to thy JASPER bright
 Love's charming Queen—shalt evermore unite,
 Mingling thy streams of power with rays of light.
 Hail, glorious King, DAVID and MARY one ;
 Hail Types of greater glories yet to come,
 Hail pledges of the blest MILLENIUM !
 Blest PAIR ! 'tis now, now you begin your days,
 When the divine SOPHIA—sings your praise.—
 The Rose and Lily of the Imperial Crown,
 The flower and beauty of the heavenly throne }
 The VIRGIN—and MOTHER of the creation. }
 Blest PAIR—thrice happy now begin your days,
 When the divine SOPHIA sings your praise.—
 Hail glorious King DAVID and MARY one ;
 Hail types of greater glories *yet to come* ;
 Hail pledges of the blest MILLENIUM.—
 Hail powerful, beauteous, kind, harmonious
 VIRGIN MOTHER.—

Arise, arise, ye glittering temple stones,
 Arise—ye precious TWELVE foundations:
 Haste, and your ravished souls in ONE combine,
 All in one heart, one life, one glory shine :
 To raise of spirits all compact and pure,
 WISDOM's magnificent immortal structure.
 Each princely pillar, generating more,
 Story on story raised, with golden spires—
 Waving their streamers of celestial fires.
 While the true doves from every distant shore

To the LOVE windows fly and add their store,
 Till to the HEAVENS they build her lofty tower.
 Then—down in LOVE the very Heavens shall bend:
 Then shall the STILL ETERNITY descend—
 And shouts of VICTORY the skies shall rend:
 With full-ton'd acclamation anthems clear

And Love congratulations dear.

THUS down in LOVE the HEAVENS themselves shall bend,
 Thus, shall the NEW JERUSALEM descend
 And GOD shall TABERNACLE HERE with men
 World without end.

And HERE at rest, Heav'ns glorious, VIRGIN QUEEN,
 In all her darling beauties, charms divine,
 Majestic port, and glories unconfin'd,
 SITS on her royal throne, in her high fane enshrin'd:
 AND in the mirror of her Heavens so clear
Presents her 'Lustrious SON. In whom express
 Outshines the GLORY of his FATHER dear.—

IN—and through ALL; the eternal peaceful dove
 Outpours the burning SEA of everlasting LOVE.
 While loud each Arch-Angelic trumpet sings
Glory to the Eternal KING of KINGS,

While EV'RY breath and sound

The echoing spheres and world around

In universal HALLELUJAH rings—

Glory to the returning KING of KINGS.

For THIS we shout aloud, we sing, we pray—

AMEN: HOSANNA: HALLELUJAH.

MEANWHILE, we turn our eyes and ears attent
 To Heaven's AMBASSADRESS to mortals sent
 To show her Virgin Mother's LOVE intent.
 Through her a sweet enchanting ray she flings;
 And purer souls inviting, thus divinely sings.

“ THE VIRGIN'S SONG.”

NOW open wide ye everlasting doors,
 And swiftly fly the winged hours,
 Till your great LEBANON Prince, the mighty King,
 In solemn triumph enter in.
 All your fresh springs with Heavenly dew to fill,
 Flowing from ev'ry spicy quill.
 That you may drink those nectarine draughts so pure,
 To effect the universal cure.
 Quintessence, streaming from the GODHEAD source.
 So ravishing sweet, and of such high force,
 As to transmute man's *earth*, and drossy mould,
 To pearly beauty, LIVING GOLD :
 Crown'd with the sun and star bright glory high ;
 Clear SUBSTANCE of a DEITY.—
 THUS meetly qualified and ALL DIVINE :
Companions to the glorious Trine.—
 SUCH Heavenly virgin souls shall free command
 The treasures of their NATIVE land :
 Those hidden mines, whose springs of golden ore
 Shall decay'd Nature full restore.
 FOUNTAINS of LEBANON'S generated FOUNTAINS
 SHALL from this golden ocean be.
 The rapturous joys whereof, no tongue can tell,
 But GODHEAD PLANTS that in it dwell :
 Who under the shady rock's high banner grow,
 Whence *Love's* spiced liquors *ever* flow.
 O COME and taste what pleasures here abound,
 Where would ye move, in endless round ?
 YOU MUST from dross refine, and mount away ;
 Mingling *no more* with earth and clay ;
 But as *new* risen souls, make your ascents,
 To dwell in LEBANON's golden tents.

EXTRACTS FROM

“THE FOUNTAIN OF GARDENS.”

June 24, 1677.

Now after this manner the Spirit did parly or commune with me. “Know that ye have had a call to pass out from among the throng of the worldly spirits; whereof ABRAHAM was a type, whom God called to sojourn as a *stranger*, removing from place to place, till he did come to *live alone* by himself, and to be planted as a root for a Mighty Offspring. Wherefore the Most High had designed him, and so ABRAHAM and his SARAH went through the *Philistines’* country, and was in danger to have had SARAH violently taken from him, who was to bring forth the blessed SEED.” Even so, it was opened after a high and mystical manner, that this ABRAHAM did represent the Spirit of FAITH! whom God would bless and make fruitful through marriage union with the VIRGIN WISDOM. And it was further shewn to me, THAT *there should be a MALE AND A FEMALE, that would be made choice of, to bring forth an eternal Spiritual Offspring for a True Church, which should be known from all others by terrible things wrought in Righteousness through the GHOSTLY POWER breaking forth—THEREFORE—*note and observe, (said the Word of Life,) whether or no, God in the Spirit’s Voice hath not spoken to you [as to Abraham] to come out of the *Chaldean’s* country, considered both as to the vain, evil conversation of persons without, and to INTERNAL SPIRITS within the region of the mind: from both which, there is to be a real departure out—AND As there are TWO PERSONS that are to be deputed VISIBLY, who are to withdraw and plant themselves, as out of all other gathered fellowships of the world!—so are they to be extraordinarily endowed in giving proof of Love, Faith

and Obedience to Him, that hath power thus to dignify and make blessed. GOD KNOWS ABRAHAM was such a one as would approve himself in all perfect walking before him; and answer whatever trust was committed to him by the Most Holy and Just one; to keep every charge and command given, as did appear, when he came out of his own land, to go where he knew not."—Now it was hence revealed, that—"those who shall be counted worthy to bring forth a pure spiritual generation, must come out internally, (as well as externally) from that native country, where numerous Spirits, that have no visible Bodies do dwell, and have their concourse in the mind, after a magical manner. NOW HERE WILL BE THE TRIAL: for to go through their earthly regions, AND NOT TO BE HURT; for no sooner did ABRAHAM faulter in his faith, THRO' FEAR, but his spouse was taken away—which, if he had kept up in the authority of Faith, and had owned her, then the dread of that Power and Spirit of Faith and the Virgin's beauty and innocency, would have been upon ABIMELECH, so as there would not have been any attempt of that kind."

June 30th, 1677.

THE BIRTH OF CYRUS.

The Voice of the DAUGHTER OF SION cried in me—"What ailest thou, who art travailing for the birth of Power? FAIL NOT—for it is a GOD ALMIGHTINESS that will be the issue of all those internal Pangs of HER who is travailing in the greatness of His Strength.—Every Arm of created Power is too short to bring it forth—GOD MUST BRING FORTH GOD." Then queried my Spirit, where, and how, and after what manner will be so marvellous a thing? Sure nothing of mortality can compass such an immensity, as a GOD's excellency in this world to be manifested. "No," (said the Spirit of Counsel,) "THE TERRESTRIAL MAN cannot have any share herein, either to conceive or bring it forth: BUT YET, such may be the high act of Love in the most

Holy, as to open his mighty name **JEHOVAH** through—*that mean form of mortality*—and send forth somewhat of a deified express of his existency IN **TERRESTRIAL CREATURES** ; so as to make them signify unto the world, what power it is that moves through them—Who have been in strong and unwearied travail—for this *all saving Birth of Almighty Power*. For—indeed such a Birth is needed in the world, that may deliver from all the evils of it. There is nothing but an omnipotent force will conquer the sinful authorities, that have been so long in government over all the creation. **THEREFORE** what are ye to look and wait for—but the Birth of this Mighty **PRINCE CYRUS**, to arise **IN**, and go before you ; for it is by mere strength, that he must prevail to subdue **ALL NATIONS**, whether they be within or without, [visible or invisible]. Many have been the fore-runners of this by inferior Births, which ye have passed through, as those of *regeneration and divine inspirations, and productive revelations*, all in order hereunto : But all these have been too weak and too short, to deliver out of the Servile Spirit. The Babylonish power doth yet keep and serve itself upon you, and will not let you go free ; 'till this **MIGHTY PRINCE** doth arise, to remand you back unto your **OWN LAND** and native freedom again.

January 14, 1676.

In the fore part of the night, being nearly fallen asleep, I saw the Heavens, as it were, part and rend, and mighty commotions in it. *The earthly inhabitants, in great trouble, running up and down, as fearing some unexpected change was coming upon them.* Which awakened me, and there was immediately presented to my view, as breaking through a bright element—**TWO GLORIFIED BODIES**—of a bright Beryl colour, in such a wonderful portraiture, as did excell all I had formerly of this nature in vision seen ; upon which my eye kept fixed without any surprise or fear ; and still it was brought nearer. *The one seemed in a manly visage, and the other as a woman very lovely in her*

countenance ; then soon after, *TWO* or *THREE* more broke forth, and joined themselves unto them, as in like glorified figures. This sight was so pleasing, that I could not but pray——Oh ! that we might be added unto them.——For it was said——*BEHOLD*——This is the *LAMB* and his *BRIDE*.” Oh ! this great vision had so mighty an influence upon my Spirit, as grievous as it was still, for to be confined in the corporeal body, only hourly waiting for to see its *redemption*. But it was said——“ Abide patiently, till your Salvation shall be fully wrought out ; then you shall be swiftly cloathed with the self-same body—all spiritual bright and airy as my *BRIDE*, for to unite in *one body* with me.” Then I replied, Ah, my Lord, why must this Translation be so earnestly sought, and still prolonged ? It was again answered——“ *It was so CONSIDERABLE A CHANGE, as could not be without passing through many further degrees.*” For sin and mortality would not be so easily vanquished, while we did abide in this tempting region.

January 20, 1676.

—— “ Because,” [said the Spirit,] “ you have applied your Hearts to me, having sought Death as a treasury, trying all ways and means for to expire out, now then *KNOW*, I will cast you with the *free act* of your own wills into a slumbering trance, that so you shall *gradually die away*, as all sensitive operations shall be wonderfully suspended, which must be done actually through the disposing and yielding up the life [mystically] of the corruptible body. *THAT LIFE* must die, because of the habitual course of sin. *After that way of dying, of which it is written, I am dead and crucified, yet I live through that Life which swallows up mortality.* Even so, likewise, the time shall come, when ye shall reckon yourselves dead, and freed from the body of sin ; when you shall lie passive and still in the sweet and pleasant trance, as fled away from out of this principle, *no more to be known and seen, but as in a heavenly form of a Powerful Body, to work the*

mighty works of GOD your Father in. COME YE WHO ARE THE BLESSED OF THE LORD, that have united with one accord; fall on hard and close this work. Continually give up yourselves, and Lo! I WILL break for you, ALL the bands of Sin and Death, that so the Pure Spirit, which even was at work in you, may assume its own Body of spiritual ability, to pass and enter where nothing of corporiety can be admitted. Your Priestly portion is for such a time reserved, when as you shall come into the most Holy of all, for THEN you will have boldness to make all your own demands.

—NOW THEN, slack not, but drive forward, for this verily is the mark, I your Death Conqueror do set before you. For it would be my crown of rejoicing, to meet you as translated out of this gross and elementary state, which while ye are ranging and puddling in, I cannot be so clearly seen, nor afford to give you out those more eminent and choice things, because you are not yet separated from the vile body, that so ye may be redeemed from all that is of a hurtful conversation. FOR INDEED, I would wholly appropriate you for myself, who being in a glorified state, must of necessity glorify you, before I can shew myself in such a familiarity as is so desirable.

— I have this 1600 years expected still comers-up to me, into my personal glory; but few have made their way all clear unto me, not having skill, or known the art of dying to the earthly part, fully and totally—half dead and half alive many have so far tryed—and therefore could no entrance find here, because a petrified part still was found—which hath made me so unknown, and to such necessitated ones to carry it strange; they not considering the disproportionableness of my present state, and how that I am instated in the highest degree of the Father's Glory of Purity—that so if even my affections and heart were touched, to descend upon any that ardently seek personal union and manifestation with me, yet it would not be permitted, till the Mount Sion Birth is brought forth.—January 23, and April 25, 1676.

DEAR READER, whose soul has been refreshed by this most endearing conversation of thy loving gracious LORD—do now permit the EDITOR to recommend to thy

most serious perusal, GUION's small "*Treatise on Sanctification*," wherein the same LORD will teach you by his Spirit the *gradual process of that MYSTIC DEATH*, which he has here, so lovingly communed upon with JANE LEAD—This book by Guion, is to be had of Lackington and Co. bound up with three other excellent Tracts, entitled—"The Christian Library," price 3s. 6d. who have also lately published "*The Lives of Alchemystical Philosophers, containing a Selection of the most celebrated Treatises on the Hermetic Art.*"—Such Gentlemen as the Editor is acquainted with, who understand the Theory of that profound science, assure him, that this is one of the best of those works that have ever appeared—and conceiving that some few of his Readers may (with himself) not be averse to perusing such books, has occasioned him to give intimation of this; and for Mrs. Lead's opinion of these Philosophers or adepts—Advert to page 96.

Now—those Christians who have counted the cost of leading a life altogether conformable to that of their pattern, JESUS CHRIST, and have therefore determined in his strength, to surmount every obstacle that shall arise—not even sparing to cut off a right hand or pluck out an eye, should they become impediments—Such heroic divine souls are most respectfully requested by the Editor to obtain "*THE LIFE OF LADY GUION*," which of all books (next the Bible) that have ever been published, is *one of the most useful*; and is to be had of Darton and Co. 55, Grace-church Street—who likewise have "*A Guide to Internal Peace*;" Bromley's "*Way to the sabbath of Rest*;"—and Guion's "*Easy Method of Prayer*," each, price 1s.—also "*The Life of Armelle Nicolas*,"—6d.—this is exquisite.

There is now one more inspired Female writer whom the Editor has hitherto kept back in order to afford him an opportunity (towards the conclusion) of making some remarks, which he trusts will not be displeasing to any of his readers.—This Writer was a French Lady, and named ANTHOINETTE BOURIGNON, she possessed a wonderful divine spirit and was blessed with surprising manifestations from God. Her works were in the

highest esteem with many of the most learned in France Germany, and the Continent in general, and by not a few in England, particularly by that pious well known profound Philosopher, the Honourable ROBERT BOYLE, who was himself, at the expence of many of her pieces being translated and published here.—INDEED such as have been published, are really so extremely excellent and suited to the capacity of every class of readers, (being written in the most simple style,) that the Editor would consider it a dereliction of his duty if he did not thus notice them—that his readers might be excited *to seek and find them out*, that so vast a treasure and blessing from God may no longer be confined to the knowledge of only a FEW.—

This Author existed at the same period as LADY GUION (whose peculiar DIVINE SENTIMENTS were espoused by the great and most amiable FENELON Archbishop and Duke of Cambray) and MRS. JANE LEAD. Those persons who have been so divinely blessed as to be in TRUTH, spiritually acquainted with the writings of these three *heaven-born* Women will, no doubt, in concurrence with the Editor, see some propriety in denominating them—THE TRIUNE WONDER OF THE WORLD. For Bourignon's Works are quite an introduction to Lady Guion's, and Her's—a complete manuduction to Mrs. Lead's, whose sublime Tracts tend to lead the mind, in the most delightful manner, *immediately to their source*—THE SUPREME TRIUNE SPIRIT—from whom, the labours of all THREE were derived, and who graciously hath in them, in a most *distinguishable* manner, displayed his adorable *trinity*—of JUSTICE, MERCY and LOVE.

All candid readers are now particularly requested to excuse the Editor adding, for their most special consideration, what appears to him truly admirable, extremely consistent and most worthy of God, reflecting at the same time no small degree of honour and glory upon Him—whose vast beneficence is ever constantly exerted to convert every kind of evil into the highest good—that poor infatuated creatures are capable of.

To proceed then, the Editor's conceptions are—THAT

as WOMAN became the Instrument of Satan, to lead MAN out of Paradise (disuniting him from his only good and source of happiness.) That CHRIST in reversion, should INSPIRE HER to claim her RIGHT, and IN THE END to accept her, as His Instrument to lead MAN back again, so that GOD'S WORD in its ultimate might be verified—of WOMAN being an HELP-MEET TO MAN. For let any person as *willingly and as strictly* adhere to the divine arguments and persuasions of these three Women and the spirit of God in their own heart—as Adam and Eve did to the animal serpent and the spirit of Satan WITHIN, and they will as *certainly* experience EFFECTS (resulting therefrom,) no less astonishing and miraculous.—BUT, to their everlasting happiness and supernal Glory, becoming thereby invested with a *Body* more resplendant than the Sun, and far exceeding the transparency, lustre and brightness of the finest diamond, crystal or ruby—Whereas—THE OTHER WAS, to their horrid misery and ignominious shame, whereby they became disrobed of their glorious vesture the paradisaic earthly body—assuming ONE from necessity, of the same GROSS palpable nature as the BEASTS, who were THEN, as inferior to MAN as an Ox is NOW to an Angel--- in reference to body.

The Editor having taken the liberty throughout this work to give the Titles of such Books as have occasionally occurred to his memory, which are invaluable as to intrinsic merit, he therefore hopes his kind readers will not consider him impertinent for producing in this place, an additional list with some few reflections—First then—at Phillips's, George yard; Lombard street, is to be met with—The Works of the deeply exercised (*David and Job like*) and divinely inspired Isaac Pennington—Penn's "No Cross no Crown."—Barclay's "Apology."—Turford's "Grounds of an Holy Life." 1s. 3d.—Shewen's "Counsel to the Christian Traveller."—4d.—His "True Christian's Faith." 1s. 9d.—at Blanchard's, 14, City Road.—De Renty's (most instructive) Life, 6d.—Mrs. Levesque's Letters 1s.—*Byron's* Miscellaneous Poems—and the Works of John Arndt, The Reviver of "True" Primitive "Christianity"—Of Ogle & Co. 295 Holborn and

Baynes, 54, Paternoster Row—is to be had the best translation of the works of the inspired Thomas à Kempis—which are in two small volumes—also the life of Mary Mallet 1s. 6d.—Scougal's "Life of God in the Soul of Man" 1s. 6d.—and Rowe's Devout Exercises," 1s. 6d.—THESE TREATISES—with Wm. Law's Works—R. Clarke's, Dr. Portage's, R. Roach's, Thomas Bromley's, Chavalier Ramsay's, Cornelius Cayley's, Dr. Thaulerus's, and Marsay's Discourses, with Molino's spiritual Guide, may, with the utmost propriety, be termed, a Garden of Paradisaical fruits and flowers. Happy, therefore, and blessed is the Man or Woman who delights to walk in such a Paradise, eating the fruits and inhaling the odouriferous quintessence of the flowers, thereby becoming mystical, divine Bees, who by a vigorous industry, yet most passive (without the efforts of the rational faculties) PRODUCE (for the glory and delight of their King, Master, and Leader, *that* which exceedingly surpasses the purest virgin Honey—even) the ELIXIR OF LIFE.

Such persons are in truth, divinely capacitated to understand the book of books (i. e. THEMSELVES, CHRIST and the BIBLE,) and will be favoured *from on high* with a clear comprehension of the deep, *most profound* works of JACOB BEHMEN; (whose only pride was, in being nothing more than a *simple, poor and illiterate* COBBLER.) These *true, and only* dignified minds, will also have the art given them of *seperating, to a nicety, the pure gold, from—the pernicious and most infectious dross in the writings of the noble, truly excellent, and very learned* EMANUEL SWEDENBORG. Whilst the works of *Alchemystical Philosophers*, (the true divine Magi) and those of CORNELIUS AGRIPPA (the reputed *magican, but one after the mind of Moses*) *will not be a stumbling block*, but prove like JACOB'S LADDER; promoting ascension to Heaven, as also descension to earth's inmost centre, with a reascending to its circumference; penetrating and exploring the amazing wonders of *nature*, and decyphering the mighty finger of the OMNIPOTENT in his glorious works throughout the *External*,

Internal, and Eternal worlds, to his vast honor, and glory; and as to JANE LEAD, (the truly Seraphical) whose writings these Divine Maguses will consider a dainty of dainties, being adapted to afford them a repast, most exquisite, thereby exciting in their loving hearts the highest gratitude and praises to GOD, for so transcendant a blessing.

THEREFORE you, who are PHILADEPHIANS indeed; and you who are desirous of becoming so, pray allow the Editor, with a degree of ardor divine—to arouse you to a serious contemplation of the purity, sublimity and exceeding usefulness of the works of Mrs. Jane Lead, (at this peculiar and most critical period); THEN with a proper alacrity and good will—step forward, valiantly concurring according to your ability (with the Editor) in bringing forth to the GLORY of GOD and this AGE, a new edition of those Books in the same successive order, in which they were originally published, by Divine Command; and then assuredly, the greatest blessings and acclamations of the present (*dark*) and those of the future generations (*of Light*) will redound to you, for so laudable and glorious an achievement.

Those worthy persons, therefore, who may feel it a DUTY, to contribute, (*if but a mite,*) towards the republication of JANE LEAD'S WORKS, are requested to communicate their intentions, by letter, (*post paid,*) addressed to the Editor, (J. P.) to the care of Mr. Wood, the printer of this.

JOHN PRATT, a very aged person and a worthy member of the Society of Friends, (who resides at Limehouse) published in the year 1804, a new edition of J. Lead's very mystical profound Treatise entitled—"The Revelation of Revelations," of which he has now but a very few copies remaining.

KIND READER, pray excuse this long digression—as you will now be presented, with what is indeed—truly extraordinary—which consequently will require from you something more than thought—may you, therefore, receive it worthily—if so, you will judge NOT, condemn NOT, despise NOT, BUT PRAY TO GOD.

“ FLY NO OPINION, FRIEND, BECAUSE 'TIS NEW,
 “ BUT STRICTLY SEARCH, AND AFTER CAREFUL VIEW,
 “ REJECT IF FALSE; EMBRACE IT, IF 'TIS TRUE.” }

March 11, 1676.

In my first sleep in the night-time, many magical workings and ideas, were presented to me. As first, a figure of a woman, with a crown upon her head, who seemed to me to be but of a small stature, but her visage was bright as the sun, and clear as the moon, with a white loose garment girt about her, and a seeming white silken girdle—who came near to me, saying—“ *Bekold and see, what ye may arrive to be in me.*” And so passed away. Then after a while, there was a CHILD, all lovely and fair, put into my arms; it was all naked, of a smooth shining skin. I could not see who it was, that disposed it to me, but *it was unexpectedly let down into my arms.* I thought it to be very weighty, though but little; so passing to go away with it, *it suddenly slipped through my arms* unto the ground, at which I gave a great shriek, and with great fear and concern, *took it up again,* without much damage.

March 12, 1676.

THE INTERPRETATION OF THE VISION OF THE WOMAN.

Concerning this vision, the thoughts of my head were for the space of time much troubled, till the Revealer of Secrets did expound to me the meaning thereof. As to the first, which was the woman with the crown upon her head. This was declared to be the Virgin Bride of the Lamb, who came to shew herself, made fully ready, all bright and fair, as the Queen and Princess of Heaven, who hath her place at the right hand of IMMANUEL, for as much as this woman is the glory of the GOD MAN, *who out of this masculine nature is taken,* according to the figure of the first paradisaical man, who brought forth that EVE, who was the mother of all that lived in the mixed property of Good and Evil. All of which offspring the

present visible world doth consist of, which to this day is under the denomination of the fallen creation, which hath been upon restoring ever since the relapse, *but not yet restored*. What then has made it stick so long? *Where is THAT WOMAN, whose SEED must bruise the Serpent's head?* Is she not yet made manifest? Yes, sure; she hath been known *as to the first FIGURE hereof*, to whom it was said, that this Eve, or first woman, should bring forth her seed in sorrow. It hath also been generally concluded, that out of this earthly Eve, that royal seed should come, by which the serpent in nature should be destroyed, which so suddenly was introduced, both into Adam and Eve. True it is, that the genealogy did so run from them to the birth of CHRIST *after the flesh*, but yet not to be reckoned for Eve's seed: Though God said to the Serpent, that he would put enmity betwixt his seed and the woman's. But how is that to be understood? *Not in the line of natural generation*. Neither was it said, that from such a woman, who lies under the curse of sin and sorrow, that this blessed birth should spring therefrom. *Though in truth and substance a mighty and wonderful Birth was made manifest—Wherein a deeper mystery hath been couched than to past time and past generations hath been revealed. But now the hand of Love begins to move, and the covering is turning away off from such who are turned in to know—the treasures of Eternal Wisdom.* The Spirit of Truth is verily at hand to drive and guide the pure mind jointly with itself into the ocean Mystery—which is God Himself—in his abstracted Deity, whereinto separated spirits, may very deeply dive, when they are departed from their earthly senses.—This deep thing, which is upon revealing, I found like a boiling pot of ointment, so sweetly flowing into my intellectual part. Upon which my mind, as all in a flaming light was enlightened to see, what under the mantle did lie. Who, according to eternal counsel, was hereunto foreordained, typically—to be brought forth in the line of natural virginity even a Man of Sorrow, and acquainted with griefs, and subjected to sufferings, *hiding and covering by a terrestrial form, that sparkling star of the Deity!* Which, also,

would have been obscured, if he had not again risen from the dead. Which gave the Church a mighty remove in that day, from shadows into that which was more spiritual and substantial, *through* the giving of the unction. Which hath from that age striven mightily, but the MAN OF SIN *still hath been too strong!* Witness those complaints, to the very breaking hour of mortality, in them, that are highest, in the birth ministration of JESUS, as working through human properties. But then AN OBJECTION must rise herefrom. *IF ALL THIS be too short,* what may we from the MIGHTY GOD, and everlasting Father---*MORE YET EXPECT?* That so the Temple Body of Jesus may not still lie unperfected. Well---*WHAT MORE FORCIBLE CAN THERE BE,* than CHRIST in the flesh, and CHRIST in the spirit? ANSWER---To this there is an Answer, by the ALL-SEARCHING SPIRIT prepared. “*There is yet---A VIRGIN WOMAN TO BE REVEALED OUT FROM THE HEAVENS, whereof MARY that brought forth CHRIST in the flesh, was but a TYPE.* For it was neither Eve, nor she to whom the PROMISE was made, concerning that Birth, which should BRUISE the SERPENT’S seven headed Power. There must be another genealogy found out, FROM WHENCE, THE SERPENT TREADER, must also come. Look and see and you shall find hereof recorded, Revelations the 12th. (To which place, I was by that Holy Ghostly seer referred, as to a foundation for this *more excelling* ministration.) “JOHN seeing this in Vision so long since, and nothing hereof yet produced, let not that seem, so marvellous in your eyes, for times decreed, as known to GOD, *in what age of the world this BLESSING, will be most seasonably brought forth,* conclude ye may by wisdom’s star, that hath appeared in your heavens, that out thence, if kept pure and clean, this GREAT WONDER, may follow, according as ye did see in the late idea.”—But, ah, my Lord, how is this to be understood? sure THIS WOMAN is not to be manifested in any one particular who is subsisting in a corporeal substance; for she will come arrayed in a body sapphire like, and not in the garb of the mortal creature with the globe of this world under her feet? THEREFORE, this

query meets with this, *who living in THIS PRINCIPLE*, may expect such a ray of glory for to become a covering? And this was ANSWERED—"Wherefore, dost thou think, that it was cried up [by John] for a WONDER if it was not, upon some EXTRAORDINARY CHANGE, who though thus TRANSFORMED into such brightness of excellency—*yet she is* (called) *a Woman*: but the pure heavenly glory, altogether, COVERETH the CREATURELY BEING. The sparking Deity that was HID WITHIN, becomes the great and high amazement, a flaming garment. This also [as was Christ's] *will be obvious to the RIGHT DISCERNING EYE—IN THIS—PRESENT SPHERE—from whence will arise THE ADMIRATION! and great questioning there will be, from whence THIS WOMAN did proceed?* IF ANY hereof shall make a doubt—how it can ever be ON EARTH—for VIRGIN WISDOM—to draw over HER veil of purity—IN SOME ONE, or other, so as expressly to PERSONATE HER—*Tell them—from the ALPHA and OMEGA, such a spotless LILY will sprout out—of the Immaculate Body, and shall be watered FROM THE HEAVENS—so fair and lovely—that SHE—will be elected for the LAMB'S BRIDE AND MATE, who raised is to the high Eagle state, who may have power to mount into the heavenly place—AND AGAIN—BE SENT THREEFROM, for such purposes and intents as are here premised—SHE being BIG with SUCH a travailing SEED—as may BREAK THE SERPENT'S HEAD in dethroning him, who hath got into the heavenly place; where now expect—he will be cast out, as strong travailing powers do take hold of THIS WOMAN. These pangs and sorrows will differ much, from those that were in EVE'S DAY; whose sorrows greatly multiplied hereby, through a natural, VILE, sinful BODY; no hope whereof there is, that ever it shall be destroyed, till this BIRTH OF BIRTHS doth grow to ripeness in any such ONE, who in WISDOM'S virgin likeness shall be BRED UP—TO THE WONDER—IN HEAVENLY PLACES; from whence ALL WONDERS—all shall go forth: For who—But this—MAN CHILD—shall be the RULER OF NATIONS, in all sovereignty; no more under the power of any PONTIUS PILATE, to be arraigned*

unto death? FOR [when born] HE IS IMMEDIATELY CAUGHT UP UNTO GOD AND HIS THRONE—AND FROM THENCE IS TO DESCEND—AGAIN—TO BRING UP—the remnant of the *Virgin seed*, against whom the Dragon still makes war. But to EACH ONE, who belong to this his kingdom of Priests, they shall be mightily born up, upon his strong Eagle Body, so that all the dragon's floods, shall be too short to reach this High Eagle Nest, which is prepared in the heavenly place. Upon this ROCK OF STRENGTH—I, (saith) THE AMEN, will build my VIRGIN CHURCH, who shall know no more any thing of the number of the beast, but shall be acquitted—from men of the earthly quality, THEREFORE I give this word to you in particular, that ye may know, there is somewhat of grace to you peculiarly by this PROPHECY—which is upon renewing. Therefore, consider hereof—and PONDER IT DEEPLY; FOR to the pure chaste *Virgin mind* much of this may happen suddenly,—You daily from the UNCTION have received much in order hereunto; which golden talent—I do expect should be improved, that so ye may further be entrusted with more considerable dignities and powers. tending to WISDOM'S STAR SPARKLING CROWN, which—to none is given—till they be QUITE DRIVEN OUT—OF THE WORLDLY PRINCIPLE. If now then—ye can ascend with all your might to this Tree of Life, you may find quick removes to him; who is that Ghostly—overshadowing Power—who can impregnate with this LAST—all saving birth. OH, saith the spirit, that hereunto ye could give yourselves without further debate, to the GLORIFIED PERSON OF YOUR JESUS—that the issue might be to wit—a glorified Son of Might, brought forth to all wonderment.

September 29, 1676.

This night, approaching to morning, great SPIRITUAL TRAVAIL came upon me, and I was in soul heaviness, through the sharp pangs, which I was overtaken with. For I felt the birth strong to make away for its delive-

rance: mighty throws of the spirit did work, and I therewith co-working was, that if by any means I might embrace the FIRST BORN OF MIGHT, to whom the throne, power and government was to be established. While I thought on these things, my spirit thus burst out—Ah, my Lord—I have often been in these *strong travailing cries*, but yet too feeble am to bring forth *THAT* which is to be the Ruler of Nations, even *HE* who is to be clothed with royal Glory, Strength and Majesty, *to attend the throne of the Deity*; who will admit only such dignified spirits there to resort and dwell, who are born again of equal quality within; so as it may be no robbery *to derive from THEE, O GOD, this fire breath*, which makes the pure NAZARITE, whose proceeding, as also working forth, must be, from that everlasting womb of eternity, which does miraculously introduce itself into a poor despicable corporiety, *which is not perceived, till it cometh to a full grown body, impregnated with life in every part, and so growing till it comes to its full birth hour—which I did believe was after the MANNER OF A SPIRIT to be effected.*

For this word was expressly spoken to me, “*FEAR NOT, thou shalt have this same also, which shall be caught up and nourished for a certain time, and then shall come again to thee. For while he is a Babe and in minority, dangers and perils will beset him from this envious world. Therefore his birth must be hidden and concealed, and there needs to be no proclamation of it, because none but spiritual powers and invisible hosts will be called forth to be privy to this secret birth.*”

THEN I beheld and saw The VIRGIN who travailed to ascend—after the child—being overshadowed by a white cloud, therein wrapped up out of sight, freed from all malice and despite—being kept for awhile—reserved within the eternal circle of Light. Then the voice in me cried and said—“Behold! *THAT* which thou hast seen to ascend out of the forms of nature, SHALL AGAIN DESCEND in a full grown GOD—MANHOOD, to accomplish that which hath been predicted and declared by the spirit who hath searched out the depths of the birth of wisdom.” Then upon this was revealed and presented to

me the figure of a Lamb all white, having seven heads, upon which were seven crowns like garlands, with fresh roses and lilies. And one riding in the similitude of a *Woman*, clothed with a flaming Garment, like the Sun for Glory and brightness, with a cup of pearl royal in her hand, filled full of flaming liquor of gold. Then the Spirit said—"This is the *Lamb and the Bride*, which shall the dragon and the beast, with all his horned power, ride down, with all his mark and name, which the whole world hath worshipped and admired. He hath had long his time, to impose strange laws and injunctions, and hath been universally obeyed. Whose sorceries, witchcrafts and deceits, have worn out many generations, who were *ignorant of the depths of this subtle serpent*, and who hereby have died short of their kingly crown; the seducing prophet persuading them, that they were under a necessity of owning this false usurped power and authority, which so well agreed and answered to the apostatized life of sensuality—*But oh*, to you, whom I have seen revolters from this strange king and his government—I, the spirit of JESUS, am sent to declare to you the *Father's love and intent*. Whose heart is set—to *redeem you, from all sins oppressing, Tyranny—from the World's spirit—and all that is rudimental*. I have sought out for such, as for my purpose might be—who are resolved to deny, and throw off all weights, and thronging spirits that would traffick within my Holy Place. For assuredly—I do of such take special notice, who do forsake all of this low orb for me, to follow my new revealed tracts."—

"Now to any such, in whom the VIRGIN BRIDE is come down, to travail in the greatness of strength, to bring forth this mighty Birth of the Godlike nature, they may expect and look for great things to be produced, as the effects of this wonderful Birth—which is caught up to the Throne of God—and will not return back, till he comes with all full command, to give the 7th number Crown, and fix it ON THEM—TO WHOM HE IS FIRST TO APPEAR.

November 22, 1676.

I saw, as a prelude of this rising BIRTH OF THE HOLY GHOST, a bright firmament open, and all dignified with splendorous stars, some much more blazing than others. And *one star* increased so great, as it became like the body of the Sun. Which vision was thus opened unto me, after some days being called over in me by a fresh vivification of spirit, that shewed me that the *One Star*, which I saw so suddenly encreased to that largeness as the very body of the Sun—was the VIRGIN WOMAN, that was to be all encompassed with the birth light of the Holy Ghost, which would arise out of that orb, at which the rest of the Stars, that did encompass it, should shout for joy, and be witnesses thereof, at the opening of this greater day star which should enlighten THE WHOLE EARTH. Oh! this left great amazement in me, provoking to some travailing sorrows, for to see this mighty wonder brought forth, as in vision, so existently in that Star, who is hereunto (by the Omnipotentcy) elected.

December 7, 1676.

In the night season, after some rising ejaculations had ascended, and I falling into a sleep, I was suddenly awaked, as if some person had been in the bed with me. Which in some kind of fear I rose up to see; but saw nothing, so—being still in the consideration a little while—I felt sensibly a hand *all over spread upon me, with an influence of great heat*, at which I marvelled what it should signify. Then this word spake, saying---“*fear not, this hand is stretched for to encompass the birth, and by the heat to fix the life's impregnancy, that it might be past the dragon's power any more for to slay. Who cannot cease to watch it with an evil eye, for which cause I have overshadowed thee with my airy body, which may bring forth accordingly as faith shall operate in its own mystery, which is the great thing whereby the Paradisaical world shall spring again---without toil*

and care. *For this cannot be till such a birth be brought forth, that hath all faith to go forth with all power--- as without guilt of sin; for that quencheth the seal of love, and birdlimes the wings of faith, which is also a twisting cord to bind down its eagle body: but it is able to free itself from all that brought it under the bondage of evil—*Now this renewing birth set your minds fully upon, for it will be to you, the Noah—that will comfort you—by restoring a new world, from which the curse will fly. I, YOUR JESUS—must abide in my heavenly reservatory, till this birth (in you) grow ripe, for it is the Elias, that will come in another and more perfect ministration than ever yet hath been that must prepare for the coming of me, your Lord, from heaven. Who left this work to be accomplished by the birth of the Holy Ghost, which was to bring forth the most perfect Restoration, that so you might come to know ELIAS's track, through the burning chariot for translation. It will certainly fall upon the lot of some ONE or other, that are hereunto predestinated to bring forth this mighty Elias IN SPIRIT, as the first born in Wisdom's day—to go before and overturn, and make ready for my absolute Reign, yet to be in the earth, in order to—the new Jerusalem descending Glory.

Therefore—take heed—be circumspect—believing this birth for to see—wing up your faith—and pray—and travail mightily, that ye may be those worthy ones, to bear a living testimony for me, for a great and weighty government will be entrusted with you, when Wisdom's birth shall be fully ripened: for a much more glorious state than that of Solomon, shall be established upon the Ghostly nativity. Instead of a terrestrial—there shall be a celestial greatness of dominion, from the birth lily springing, that hath like the two Witnesses been long slain in the seed, and buried over with earth so as forgotten in the world. But now expect the raising of them up in each of you, who shall stand as Olive trees before me—still naturally flowing out with your golden oil; it shall not be as formerly, by way of gifts now and then, but this fatness and olive sweetness, shall spring out of your own root—being hereinto fully chang-

ed. *Then will you know the constant and fixed state, and no more want your eternal bride and mate.*

December 12, 1676.

———This word came to me—"Where *two* are agreed to prosecute, what hath been predicted with the particular love design---*It shall certainly be fulfilled* in its day—and in God's most glorious season. Therefore *UNITE*, and strengthen each other, from the oily might which shall upon you still encrease, *till that great BLESSING you seek; OUT OF EACH ONE successively hath its proceeding*, volatile, according to the nature of a spirit, who out will fly—no curb or restraint upon this birth power shall lie, *when found all of one sacred matter and mould, for the Holy breath spirit to move and raise up to its own airy sphere—all in a body of light and spirit—pure and clear*, this only may be called—*THE TRUE REDEEMED STATE—that delivers out of all fears and sins obnoxious cares, into the highest liberty, where all free access into Mansions of Glory—may by the taking wing from this Everlasting birth—spring and enter into—The Holiest of Holies. This only is possible to such who the anointed shield of faith do bear, that will not be daunted, nor disquieted—but ride on upon the mounting horse of this Spirit of faith—till you can cry over all VICTORY. For of all that hath been said of this birth—verily—This FAITH is the sum, and outgoing power that will make the passage—and reach God's Omnipotency.*"

December 13, 1676

In the night I had a bright shine all about my bed, which was signified to me, that as without, so it should be all light from the seven oily lamps, that should be as a covering flame to the VIRGIN WOMAN, who should be impregnated with the birth of the most Holy seed of GOD. Then queried I, who this Woman should be? ~~It was said, the name was known.~~

It was said, "The NAME was known, and written in ONE that was to be of a perfect heart, meet for high and heavenly converse, and so thereby contract a sun-shine BODY OF LIGHT, crystalline and clear—To WING UNTO THE HEAVENLY SPHERE, which is the habitation for spirits of light. THIS WOMAN that is certified of by JOHN in the Revelations hath not had its fulfilling prophecy to this day, therefore yet to come, (as it was in spirit said to me),—and that the pure and perfect in heart might come this Woman to be, as the WONDER OF ALL WONDERS which hath been since time's creation."

"The birth of JESUS was great and marvellous, BUT THIS SHALL FAR EXCEL IT—because it will be of such high extracted quality, as no terrestrial can or shall see its GODLIKE FORM, but as its going forth may be felt and understood by effects—to be indeed—the BIRTH OF THE HOLY GHOST."—Then I further started this question to my Lord and spiritual informer, Whether this birth should be distinctly manifested from this sun-like Creature that is said to travail with it—to bring it forth? For this objection arose in me, that the Virgin who brought forth JESUS in a fleshly figure—SHE REMAINED—still the same—no transmutation came upon her, no more than upon others, only living a holy Virgin Life—(But no matter of wonder after CHRIST's birth wrought, as by or through her have shone forth, but all still by the birth that proceeded from her. Who in that day gave proof by miracles of the pure Deity working through humanity.) This GREAT Question was thus resolved me, through the word of life opening, which testified as followeth—"True it is—that in the human birth of thy JESUS there was no visible shew of distinction, because of the corporiety which then was needful to be borne: but in this case—it will be otherwise—For this is a birth—OF MERE SPIRIT, without ANY commixture of humanity—only it will pass and act, SOME-TIME, through this Virgin humanity—which it hath chosen to be its birth-womb, or TEMPLE BODY—whereby it may act its DEEDS OF WONDER answerable to its birth deity. So that here—the Mother of the Virgin birth will be

more dignified and honoured, than the foregoing ministration in the birth of JESUS was. Therefore, an oriental bright flaming garment is allotted her, with a Crown beset with stars, plainly declaring that to HER is given the command and power, to bear sway WITHIN THE CELESTIAL REGION, and by and through that near relation and conjunction with this mighty birth, when born, to go forth to SEAL and save the Nations, that shall bow to its sovereignty. For this birth consisteth of MARVELLOUS POWER—none can its MYSTICAL BEING sound or find out—for it operates in every creature and thing after a magical manner. And IN THIS ONE PURE VIRGIN, she [Wisdom] will FIRST unseal that everlasting source of TREASURE, AND THEREFROM distribute, according to the degrees and measures of the Holy Ghost, who shall give HIS quickening Powers—FIRST IN THEM who, for this successive birth, have their MINDS purified and refined. For THIS—a touch flaming stone there is—that will enkindle life in EACH ONE, as its pleasure shall be to introduce itself most free; FOR by way of birth it will grow IN ALL that hereof shall participate, and after like manner generate. BUT OH! Here will be the GREAT THING—Who shall be counted Worthy to be the FIRST of this Ghostly Generation—for him to begin withal!

December 20, 1676.

Being driven in spirit to withdraw, as into the desert mount, there apart from myself to be, as to the sensitive part, and to all things in the earthly consideration. KNOWING that herefrom I must absent, if at any time I would be present with the Lord. Who for the joy and pleasure that doth flow therefrom, might well invite us to wait in this blessed wilderness. Where as dead and unknown to the world, we are attending to receive the HIGH THRONE VISITANTS, who will never appear but at such times and seasons, when we are able to clear ourselves of this lower sphere. Such pulls in from the Sodomites, by Lot's good Angel, we often do meet withal, who would have us dwell in the house and tent

with our IMMANUEL; who will make ready, the *Tabernacle of God HIMSELF* to dwell in us, as we can walk in his narrow track, and avoid the broad way of the Sodomites.—As these teachings were ministered by the Spirit unto me, falling into some drowsiness, (which I was willing to do, for the composing of my head, that was disturbed with pains, by reason of a flux of rheum;) While I thus reposed, I heard a voice say, “*AWAKE, for I have a great secret for to reveal;*” which roused me out of my sleep, and immediately I saw in the Spirit, this to pass before me, to wit—Distinct bodies, *nothing of fleshy matter*, only like corporeals in figure, but the substance was, *as if it had been transparent glass*, formed into the idea of a creature—*so clear*, as if nothing but crystalline water had filled up every part of these bodies.—Then this word did proceed as out of them—“Behold and see, these be generated—each from *ONE*—and have their several regions to walk in their appointed time.”

December 21, 1676.

This morning I was greatly solicitous to understand the meaning of this presentation, which very readily and emphatically opened its mystery, as thus,—“There were *three distinct* changes, which we were to pass into, *before the highest degree could be attained*”—(as from faith to faith, still higher, and from glory to glory, as the speaking word said in me). “Here see, what the several states are which you must strive hard to get thro’—here are *three Births of the Spirit—one still greater than the other*. As this observe by him, who herein was your pattern, who broke thro’ all these birth gates—making way to give an assured hope, that ye may enter in, by the same threefold degree with your *JESUS* into *every* several region—till lodged for eternity, in the one fixed element *with the blessed Trinity*—No more removes therefrom to make, for *THERE*—is your everlasting rest; but till this—the *PROCESS* of your *JESUS* you *MUST*—keep in your eye, and *EXACTLY*

follow.—You must know, there is a debt due from EVERY ONE—which must be paid, tho' it was answered by that *public representative* in his own person; being therefore offered up once for all, as a *visible sacrifice*, and propitiation for sin; as THAT which was only to SHEW—*what was still successively to run from this line of the new birth of CHRIST in the Spirit*—[of the soul of every man]. Now then there is no way to free yourselves from the tyranny of what sin hath brought you under, but by yielding—*unto the Death mystical*. Thereby—the debt will be discharged, and you set free out of all THAT which since the fall hath exercised authority over you, and thereby you shall know *the FIRST formation*—into the clear and pure airy body; which will carry you—*though obscurely*—as CHRIST your Lord was—and shall hereout appear—in another form, as He did when risen from the dead. Who did only to A FEW appear DESCENDING from his *paradisiacal sphere*. Even so, by the same quickening spirit, pass over with your JESUS—*till you arrive BEYOND PARADISE*, and come to assume that *third birth degree*, which alone is appropriated to the *all Ghostly Trinity*; which, as in ONE, will swallow up every lower degree, that must now go forward in you, in order to this superior birth. Which only can be born out of those who ascend to MOUNT SION—as the proper region for the PURE VIRGIN to travail with this birth in. Oh! it is so high, great, and principal, that out of this holy climate—it cannot be manifested; Therefore, consider, what holy, seperated and sequestered spirits, the hopes of this third degree of the spirit's Birth do call you for to give up yourselves unto! FAINT NOT, but stick close unto that which, as a munition of rocks will be to you, for strength, light and counsel, till to this last degree of glory you shall be brought, and therein your JESUS will appear; THEREFORE—do you set forward; be as those that are dead—and yet alive.—THEN may ye expect the breaking forth of this High and Great manifestation of—GOD THE HOLY GHOST. Who will reign indeed Omnipotently over all—that hath lain under the fall. No song of full Redemption can be sung, till this king-

dom of the Lamb and Bride mutually do meet. The counsel of the Spirit is to you, who have this pure unction matter in you, *that you give it all scope and liberty for its further driving forth in you.* For ye may be—as MANY who have gone forth in this generating birth, but have stopped the Life vein, before it could come to breathe in a risen body all of pure air. THEREFORE double your watch, and be heedful, for it is no light or trivial work that you must herein set upon—FOR—were you to begin your whole life again—days few enough there would be—to clear and acquit all, to make room for this rising birth forth to go. But to such as shall hereunto set themselves with a perfect heart—Hezekiah like—I will, saith the Spirit, add unto their days some degrees of the sun of their outward life, which shall not go down, till you have finished that faith, which will give the power to open the First Seal, under which doth lie the Sapphire Stone; OBEY and flee to your appointed wilderness, that this forerunning Life of Faith may have all supremacy over your sensitive part; to work down and bury in the death grave, all that would—this Birth Lily and its Rose-mate oppose.

These things in charge—the Spirit of JESUS doth mutually leave with you—the terms and conditions are faithfully revealed to you—[therefore] you may either—win or lose this great prize, as to the manifestation hereof—in this Principle.—BUT BE YE WISE. [O God! make us so for thine own honour and glory.]

December 23, 1676.

It was this morning FURTHER manifested to me, that those THREE, who so [transparently] appeared unto me, were the SAME which appeared to ABRAHAM: bringing the good NEWS that the ISAAC BIRTH WAS NEAR. Only—they were in human [material] shapes; these were all in a pure mist, and formed into airy bodies, for spirits—ONLY—to behold. THIS was the SECRET that was opened to me from hence, according as was cried in me, which was this, as the word opened, saying, “UNDERSTAND NOW—and know, O ye intellec-

tual spirits—for what **END** did these appear to thee! What less—but to advertise, that the **GREAT** and **LAST** Birth-day of the Spirit is drawing near?—The barren **SARAH** shall again bear from the youthful nature of the **VIRGIN**, *which hath its time to flower in nature's ground, for the TRINITY to consummate all, by this ONE passing act, of SPIRITUAL GENERATION.*

This is THAT which must do the cure upon the mortal sore—as this whole Birth-Trinity is born in each one. BIRTHS there have been from the FATHER and SON's property—as that of ISAAC, and of JESUS in the flesh—BEING FIGURATIVES,—which have had—their MYSTERY fulfilled. And here hath been the STOP, being baptized into the FATHER and the SON, but not knowing that LAST and celestial Baptism of the HOLY GHOST—who beareth no other similitude, but what answereth and is consonant to that eternal element from whence—this ghostly body is contracted;—Which is—all breath of power—a flame of purity——clarified earth, through which——golden streams do run within every vein—to make up a transparent body, which may well become the Holy Trinity to dwell in, [as their most glorious Temple, and supreme residence.] Here is the Birth that is not yet come into the world: there hath wanted the WOMAN VIRGIN, cloathed with the Sun, to bring it forth—who must be drawn aside from ALL, and kept up only for this travailling work, who hath an appointed DAILY PORTION from the HIGH FATHER of this birth sent in, for the NOURISHING OF THIS, which is so highly compacted of the Threefold Seed of the Deity, that so nothing of defect, or shortness of power and disability may be—which have been complained of hitherto.—When this Trine do agree as ONE, to pass through the Virgin Mind, THEN shall such walk, as full victors, over the SEA OF GLASS, having bodies suitably framed unto those Spirits, which ye receive in the second Birth Ministration. Which for want of such a Ghostly Body thro' a CHRIST-like Spirit, yet remaineth weak, till the whole mystery of FATHER, SON, and SPIRIT comes, and shall appear, to move, and open in the eternal Birth-centre EVERMORE.

July 16, 1677.

Through grace and love imprinted, it is given me to believe in *another rising day of the Spirit*, according to old and new prophecies. *Some breakings forth hereof ARE ALREADY WITNESSED.* And that we might have further grounds of hope, who do fly hereunto for fresh teachings, I did see a vision of a *bright oriental Star*, which did spring as *out of the low centre* of the earth, at which I marvelled, and I called one to rejoice with me to see the effects of this rising star: as also another person to the view hereof, I did with joy call in. And we beheld it till it did enlighten *the whole earth with its beams*, which it did cast forth, as if it had been the *body of the SUN.*

This sweet manifestation, and divine opening, or vision, was granted me to view, that so the end why it did appear might be known. First it was shewed me that as the wise men did see in order to the birth of *CHRIST in the flesh*, his star rise and go before them, till they came to Jerusalem, *even so this STAR did in its rising SIGNIFY THE MIGHTY BIRTH OF THE SPIRIT WHICH WOULD OPEN THROUGH THE WOMB OF THE EARTHLY PROPERTY*—Where the spirit hath been long buried, and its glory clouded, as in the dark gross body of sensual corporiety; but it will verily work itself through. *And the more wise and excellent shall FIRST see it, and feel its rising effects upon themselves, as their birth star.* Which shall multiply into the sevenfold number: which only qualifies to stand within the circle throne of the Most Holy. The Seven Stars which are mentioned to be held in the hand of *JESUS*, your mighty Prince, are to be distributed as the badge or inscription of such as shall be so perfected, for a free pass into the Jerusalem glory? *THERE to be in on ness with him*, without robbery to their kingly Priest in all his thronely principality: and to be added to the enrolled numbers of the ancients which are come to be victorious over the world through great tribulation; so ye will be followers of him, through his rising star.

July 19, 1677.

This word was with me early in the morning—"Pass on, ye Worthies of the Lord, through all measures of my spirit, till you come to *all seven degrees*. Rest not in the shallow parts or streams, before you come to *that* in the place of the broad waters, *where the spirit will be to you UNMEASURABLE*. For though it is an *undiscernable* strength, yet in it lieth the whole omnipotent force *both of saving and destroying, creating and nullifying*. This power WILL BE INHERENT IN THEM upon whom the seven united powers shall rest and dwell. Which indeed *will make you EXCEL THE VERY ANGELS, as to dignifying powers*, which never was their natural dowry, *as it was yours in the beginning*; but that you have lost through sin and earthliness entering in, which hath made you thus feeble, impotent and weak, *that you can do nothing till these my seven spirits do come*, each one gradually in their course, to renew your strength, *through the mutual concurrence of your wills*—[for,] ADAM by dividing from the heart of GOD, had lost his spiritual force and might, for communication of goodness to his offspring. So that there must of necessity be found another way of conveyance, to feed and supply the awakened hunger, which is very mystically introduced in. None can any thing thereof discern, but such as are centered in the very life vein of the holy Trinity, from whence the true feeling is known."

The Talent that CHRIST makes mention of, is thus to be understood.—A spark of celestial life is to be found in the embers of naturality in us, which being sought out, and found *and separated from what would have extinguished it*, then becomes desirous of an enkindling. For if it abides alone, it will die: therefore it would attract a help for to maintain its life, which is only to be had from the pure altar coal, which must alone feed and encrease this spirit of fire life, which mutually co-works in order to the great design of a CHRIST-LIKE PERFECTION, *which fallen man is to be*

raised again to the enjoyment of. Now this word with great power was spoke unto me—"Be ye, whose sparks of fire are added to your persons by the inspiring breath of Almightyness, still so industrious *as to recruit and gather in, what hath been,* **EVEN BEFORE YOU WERE VISIBLY EXISTING,** *unadvisedly run out and lost of this weighty substance,* which I the Spirit of JESUS, am come to tell you is yet recoverable, as you do stick and cleave to me in that all furnished heart of most purified properties.

[A few days prior, JANE LEAD saw, in vision, a HEART within a case, which the Spirit termed a caul to it.] —Then I your golden case, as a defence will be, to secure your springing treasure within that heart excellency, *which will advance you to a MUCH HIGHER STATE THAN THAT of the first ADAM's degree.* Oh, how will it make for the praise of the head power and Prince of this new creation, to rake out of the dark embers of terrestriality such sparkling diadems of glory? Therefore, ye Holy Ones, this is well worthy of your pursuit. For what a dignity will it be for you, not only to recover in what your first Father ADAM lost, *but to come into an augmentation* in a spiritual state? And as you are now sunk down so many degrees below the paradisiacal life, to your shame and great debasement; so, by virtue of this renewed heart, annexed to the golden caul as its habitation, **YE SHALL RISE SEVEN STEPS BEYOND WHAT YOUR PREDECESSORS KNEW IN PARADISE.** For had they stood but in this heart's unity, they should have known greater tranquility—in a God all-sufficiency, and would have been more satisfied in an open vision of glory."—O my Lord, thou bringest *wonderful things* to light, and hast added hereby a new life to our hopes; therefore we will be encouraged onward to proceed, this perfect heart for to attain, which is to be separated from all hearts that are centered in the gross sensuality.

July 18, 1677.

This day much refreshment from the bright beaming countenance of my beloved Lord, through free converse with him, came thereby to my spirit. My spirit being moved, to plead propriety in what the Father had given unto him. Whom after the way of spiritual sight—I did behold a smiling face looking through a ray, like to the Sun; and a voice spake,—*I will see you face to face, that you may hear my voice, then will your joy be daily full.*” Then this word I did hear; “It is well you now do believe, that all spirit and mighty power is in me, to provide for those whom my Father hath given me in charge. I am no engrosser to myself of this Jerusalem Treasury, *but do will, that ye should be joint heirs with me, in the same body of glory.* But it is the vehement, strong, thirsty ones, who can draw out that life which I now live in, and that in the highest degree of perfection. Which makes me stand up in the head fountain capacity to impower gifts of great consequence, according as you are able to partake of them. Oh, that you would lie close in your spirits, to that breast which is in pain, by reason of its fulness till it hath emptied itself, with the sweet lusciousness of the Gospel milk. When tasted, it will make you be always lingering, and strongly desirous hereof. The office of my Spirit is like a true and faithful nurse, to lay and to give the mouth of your eternal born spirit hereunto; but then of itself it must draw, and ye must not be discouraged, though at first it doth not come so flush. But some pains must be taken by you in this Spiritual exercise, before the breast of life will open fluently: But when herein you have once got the victory, the bottles of heaven will run free, emptying forth the very marrow and strength of the Deity. What else, think ye, can make great, strong, and powerful in the Divine Nature, but this very life substance, which by the mouth of the Spirit, highly magical, is constantly attracting? Then will ye be answered, in what you have been so long in soul travailing for.

July 26, 1677.

I saw, in the night vision, a measuring line, and it was in the hand of a *CHILD*, who hereby was to fathom a deep ocean, over which some were designed for to pass, and were commanded to follow this *CHILD* cloathed in white linen, in a swimming posture, without fear. For there would be no danger, so long as *THE CHILD*, with the measuring line, went before us as our guide. Then answered my spirit, I am not skilful to swim over such deep waters as these are, and how may we trust ourselves with one, that seemeth to be of so little stature as that of a *CHILD*? Then when I came to consider of the vision, I was made to understand the meaning of it: Why a *CHILD MUST* be the *GUIDE* and *LEADER* of such as were to swim from one measuring deep to another, till they had reached to stand upon the Rock where the everlasting hidden power was. Then said the word—"Know thou herefrom, that it pleaseth the Ancient of Days to take up the form of a *CHILD*, to shew there must be all innocency and passiveness—no resistancy—no repugnancy of will for contradiction. God will fill such with a *SPIRIT UNMEASURABLE*, and make them skilful guides to launch the ocean deep, to *fathom the secrets of the immense treasury*: None can be swimmers here, but such as little are, *who are come back to a child state*. All that are within this compass of the measuring line, are ruled to search out what its length shall give forth day by day. For that ancient Spirit which was said did move upon the face of the waters, to bring forth the first creation, doth now move through a figurative body of a child-like spirit, to fathom that wisdom, knowledge, and power, as may bring forth the New Creation. Which is to be more splendorous than all foregoing monarchies, which have been known in all worlds. From this, then, learn who they are, that shall be greatest in trust, power, and dominion; and who are to have the golden line of the Spirit committed to them: even *THE CHILD* that is clothed in white innocency—of which *CHILD-LIKE* Spirit you are taught hereby to be.

November 21, 1677.

This was the word of the Lord that was with me—
“ Let not the various sounds and specious gatherings of them among whom is an uncertain sound, move you from holy ground; where still do you wait in the spirit's harbour; for I have yet secrets, in an immediate way, to impart. Therefore, scatter not from your known, though unknown walks to others.

September 14, 1677.

It was testified, that “ Noah's spirit would yet return again to condemn this present world; and that it would be demonstrated in some *ONE* or other. In whom a spirit of faith would stir; as from the light and knowledge of what the Spirit of Wisdom dictates to them: and so it will be given to *ONE* to proceed from.—But oh, my Lord, (said I,) Who shall be this second NOAH, —who may assume such a transfigured body; whereof an answerable offspring may be all of clarified spirits and bodies, to replenish the new creation, in which GOD may be well pleased? It was answered, “ That ELIAS would come and take up his mantle again, and do the mighty deeds which shall *make good all prophecies.* But it would only be known in its day, who should personate this faithful Noah: Only this know—Where you see Faith begin to work in any one, so high as to overrun all sensibility, such a one shall surely lay God's foundation for a New World. Now then give way to that transmuting Tree which doth yield altogether the Fruits of Faith. The root thereof is to be found within yourselves. This is its springing day, therefore let not its season pass away from you, as it hath done from others. It is not enough to know it springing in your inward ground, but the constant feeding, is that which by degrees will bring Redemption. For—by keeping to this fixedly, you will famish the life of sensibility, which hath done all the injury, in confining you still within the

shell of sinful mortality. From which there is no other way to be freed, but as you can move in the very body of Almighty acting Faith. This kind of faith hath had a long sleep: but the great Arch-Angel is now come to awake it with his spirit, in them who are laid in the Lord's death-tomb, that will first hear this trump; and be raised in meet bodies, and clear for the BRIDE. Who may ASCEND into the NEW JERUSALEM with a blessed offspring of new-born spirits FROM THIS PRINCIPLE: and so bring down HIM, who is King of the New Creation." This was also given unto me, that "*THOSE who could hold out in a steady, strong faith, might know in verity such a transformation, so as to pass out of corporeality into an ethereal glory; putting on that which can pass into the everlasting burning day; which no shadow or mortality of Death can approach," BUT it was further said—The putting off of what would be in order hereunto, would be VERY HARD; yet sufficiency will be given to some, who are concurring in mighty Faith.—Therefore, go ye on, BELIEVING SUCH A CHANGE yet possibly to see.*" September 12, 1677.

THE EDITOR'S CONCLUDING ADDRESS TO ALL PHILADELPHIAN SPIRITS.

YE Worthies of the Lord, who have been so highly blessed, as to derive real comfort, strength and divine nourishment from *THESE—more than sublime Extracts*. May *HIM*, unworthy him, who has here produced them for your good—beseech EACH OF YOU—with *al the strength of your hearts, (as for yourselves,) to PRAY and wrestle mightily in the spirit, for him—who, perhaps, (through your present assistance, and his own hunger, thirst, and divine passivity and true resignation) may be enabled afterwards—to recompense you, TENFOLD, as he will thereby (doubtless) become mighty strong; (yea, impregnable) in the Lord JEHOVAH, the strength of all Israel.—Now, Brethren—*

FAREWELL—and forget NOT this humble and earnest request of him, who, through divine grace, hath not forgotten you.

TWO DAYS after the preceding ADDRESS was sent to the Printer—it pleased Almighty God to bless the EDITOR with a marvellous, divine BOOK, which was written by one of those ADEPTS alluded to by JANE LEAD in page 96—and who was existing at the same period as herself, though perhaps unknown to her.

This book elucidates most comprehensively (*from REVELATION*) those wonderful things, which JANE LEAD briefly touches upon in that page; it being a sort of counterpart to this, as if it were intended to form a supplement to it, and expressing withal, *in the most explicit, unequivocal manner, respecting that glorious VIRGIN AND CHILD which are to be manifested in these latter days*, hath made the Editor feel very desirous that all those who may be counted worthy to read this, *with understanding*, might be in possession of that also. Therefore, should a sufficient number be disposed to have it printed, he begs they will signify the same, and he will then instantly consign it to the press. To have it uniform with this, it could be published at a shilling per copy.

The Editor being unexpectedly led thus to mention another book—and fully anticipating, that it will be shortly reprinted; he is induced, as preparatory to it, to add another Extract from “The Fountain of Gardens,” *which is indeed most curious*; but he is aware, that many true and very sincere Christians, will feel a repugnancy at its being here introduced: however, he begs leave to remind them, that the Divine goodness hath provided food for babes, children, young men, and FATHERS: he therefore informs them, that this is a portion of that, which the Deity hath designed for the latter—and it is entitled, by Jane Lead,

A MAGICAL JOURNEY.

November 7, 1674.

In my spiritual journey on to the land of all blessed stores, a figure hereof was acted magically before me, I being carried to a gate, which was so narrow and strait, that there was no getting through, but by creeping on the knees, and that with great difficulty too.

And so led on was I, till at length I came to another gate, which was somewhat more easy to get through than the first, but strait enough. So passing on yet further, there was a two-leaved gate, but the one leaf opening, was fitted exactly to my stature in height and breadth, which gave entrance into a place, *where neither beginning nor end was to be found*. And I said, What makes me here alone? and the invisible guide that led me through these three gates, [*i. e.* three heavens,] answered, "*That there would be some others that would come after me, when they did know where such a vast plantation was, which was to be replenished with all sorts and kinds of good things; and yet no toil, labour or care required is. But know, that it is appointed only for Wisdom's High Magicians to act here their powers, that had passed through all her strait gates.*"

This presentation, and the advice attending it, was very powerful; which still I called over, and searching deeper to have the exposition of the gates given unto me by and from the dropping unction; for though my spirit saw nothing but an *infinite* space, yet such a perfuming gale I felt, as if all manner of flowers were growing. But this word came also to me, saying; "*Here is the place for Love's kingdom to grow, with its natural inhabitants, that have left behind the gross selfish love—that must not come here; for that it is that makes the passage so strait.*"

"For as much as none can come in, till they be unstripped and unclothed of the low sensual nature; for in this place all that counted worthy shall be to come in here with thee, must put on transfiguration, and act in the *supercelestial* philosophy, as holy Maguses, that skilful are to work in the furnace that maintained is from the *ONE* burning element; which giveth the high *superelementary* matter, the composition whereof maketh up the store of all acting wonders."

Here then, on a sudden, did I in my spirit, view several persons, so divinely modified in their *BODIES*, that in this mystery highly learned were, that would sound forth such a spirit from themselves, that might give *AN EXISTENCY and BEING* to whatever they pleased to

WILL; sometimes raising up GOLDEN TENTS—to go in and out; and at other times making some places which seemed all empty and barren, to spring up with WONDERFUL PLANTS, that perfectly did yield their fruit, appearing in a golden lustre of brightness; THAT was said to be magical food, for the inhabitants hereof to live upon [such as Adam partook of before the fall]. In other places they, without digging or moiling, did bring up mines of all precious stones and golden ore; which was at the command and service of these princely spirits that did walk up and down here. And whereas I thought, at my first entrance here, that I saw nothing—but, after a few moments of time had passed, thus replenished did I see this place, with spirits of such an high degree, that did attract me immediately to them. Then did they put several PHILOSOPHICAL QUESTIONS to me, which I did not comprehend: upon which ONE among the rest most courteously did offer himself to instruct and teach me; moreover, saying to me, he would open to me the mystery of their art. For he said, he found there was that signature in me, that would take impression from the SUPERCELESTIAL PLANETS. So he placed me in a goodly tent, bidding me WAIT TO GO FORTH, in the pure acts of FAITH; for therein I might come an ADEPTIST to be—in this HIGH PHILOSOPHY.

There being here, a considerable defect in the original MS. the Author waited in her spirit to recall the same, and upon the 22nd of March, in the year 1696, (when the Fountain of Gardens was published,) she received this further opening, as also in the following days was confirmed.

WISDOM, [the divine Virgin] appearing to me, I enquired of her who these were; and she told me, “they were the antient and late Worthies taught by her in her divine magical stone, both in the inward and in the outward: and that the time was now approaching wherein she was to make new artists in this theosophical

Wisdom, that should put a new face upon what hath been disfigured and under a cloud of contempt, ignorance and ignominy. For no other way than this could be found—but as this deep mine, wherein this treasure hath so long lain hidden, should be broken up.” Then the apostle JOHN, to whom this mystery was well known, and who was the person that had *before spoken to me*, spake again thus,—“As there is a natural STONE, so there is a spiritual stone, *which is the ROOT and GROUND of what is brought forth VISIBLY* by the SONS of ART. And as the outward is bodily, and consists in a manual operation, and takes up a considerable time for its perfecting; so is the inward *gradually* wrought out, and may require as many years as the other doth months, before it reach its consummation.” Then I enquired of the angel JOHN, how I should go about working it? He answered me, there MUST be—a cessation of all working, *as to the powers of nature*: and I will describe to thee the method that is to be taken, by the *similitude* of the *Outward*, [*i. e.*—Philosopher’s stone.] As there is a furnace to be built in that, *so the corporeal* [material] *man answers, to that*; wherein the fire seed of the pure Deity doth enkindle itself from the essence of the soul, finding a sanctified vessel meetly prepared herfor. Now—as to the MATTER which is to be wrought upon, it is the divine salt—put into a pure—clear—crystalline glass—that is—PURE SPIRIT.” [SEE—that inimitable, profound, and most useful tract—entitled, “The Salt of Nature Regenerated,” by ALIPILI.] “FURTHERMORE, know thou, that this SALT—is hidden in ALL men—(but, it hath lost its savour) and is the light principle, that contains ALL principles.—M-A-N being an epitome of ALL worlds,—though UNKNOWN TO HIMSELF. Whence he may find IN HIMSELF whatever he searcheth for: BUT this cannot be done, UNTILL—the salt stone, which hath been as dead, cometh to be quickened by CHRIST—the fire stone, that calcines the blackness into a jasper light and brightness, [See—“The Water Stone of the Wisemen,” and FREHER’s “Analogy” in “Lives of Alchemystical P.”—] THIS—is the true THEOSOPHICAL MEDICINE—that doth gradually work

from itself—of itself—and to itself; *As a grain of wheat is sown, and by the concurrence of the sun and outward planets, forms itself into a body—It is only to be watched that no ravenous birds do come to pick it up BEFORE IT ARRIVE to its maturity.* For thus it is, with the golden stone which lies hid in the ground of nature [the corporeal man,] which is nourished by the warm fiery influences of the *divine SUN*, and watered by the moist sperm of the *spiritual LUNA*, which causeth it to vegetate, by the coagulation of the *planetary powers of the higher order*, drinking and swallowing up the weaker and lower; by which dominion is obtained over all—*what is—ASTRAL and ELEMENTARY.*” Thus the beloved *JOHN* did open the nature of this royal *STONE*, as it opened in him in the *Isle of Patmos*—when he was said to be in the spirit. He told me further; that where—the *UNIVERSAL LOVE* was born in *ANY ONE*, it was the *true signature*, that this seraphick stone *WOULD HAVE* its formation.

[SEE *Crollius's “Philosophy reformed,”* and *Fludd's “Mosaical Philosophy.”*]

With great freedom I was made to enquire, well knowing this *celestial* stone had already its birth and vegetation in me, whether my outward furnace [the corporeal body] might not break before it was finished. Then replied this dear saint, “Be not solicitous, or concerned about that; *but be patient in hope*, for the true Philosopher's Tree is sprung, *and is in a fair way* ripe fruit to produce; thou hast no other burthen put upon thee, but to sit under it—and to *WATCH*—untill the golden apples of themselves drop. *THEN* mayest thou know—the multiplying virtue, and *AS EVE did give of the FORBIDDEN TREE TO ADAM—SO POSSIBLY MAYEST THOU, by a new created virginity of spirit give forth to WISDOM'S OFFSPRING plenteously hereof, by which multiplication from this virtual tree—shall IN THEE both SPIRIT, SOUL and BODY renew.* It will be a dispensable gift—so that such as have arrived to an high progress in it, *may AWAKEN and multiply the same in another.*”—
[Adver to page 133 & 134.]

“Then was it further directed as to the *MATTER* of

this STONE, that the composition thereof was the four elementary matter, which is to be sublimed and calcined by the *superior element*, in the TENTH number of perfection; and separated and sealed up in the *glass* of the sanctified MIND; that so, the *supernatural motions*, according to *eternal nature*, may work out purity, and leaven that which is gross; so that there is no need of any thing more to be done, *but to WATCH the fire, that it may never go out, until it be finished; and be kept in a gentle nourishing heat, till it come to its perfection.*"

After this was described, it was said to me by WISDOM and the apostle JOHN, "Thou shalt now be brought to the Ancient Worthies who have made PROJECTION upon this STONE, as well understanding it, both as to the *spiritual AND natural* part of it." When I was brought there, *I saw the Patriarchs and all the great Philosophers (divinely taught) both of former and latter ages. Then was I led into a darkness—which by a magical power, THESE changed into a bright silver light—Afterwards, I was brought into a barren dry ground, and these by the speaking forth ONLY OF A WORD, as, "Let this soil be changed into a fruitful LEBANON,"—brought up a variety of pleasant flowers and plants, that sent out a mighty hot perfume.* Then I was led on to a mineral ground, where were all the baser metals. And the Apostle JOHN, who was the CHIEF MAGICIAN, said, "Come and see, what is here to be done also." And he had in his hand a little vial, containing a liquor like to gold; and he dropped some drops of this upon each metal; and they were all immediately TRANS-MUTED INTO LUSTROUS GOLD. Then I was led to another place, where there was nothing but a REDDISH MOULD cast up; and then by the word of the power, which He spake forth, THIS EARTH WAS CHANGED INTO FORMS after our human shape, but clarified and bright, standing up as a great army; and he said—"These are the FIRE STONES, that are to walk in this new paradisiacal region as glorified Figures, like unto such as were here before them." [The Reader is here presented with a similitude of Man before the fall, who derived the name of Adam from Red-earth]. Then I queried how it could possibly

be, that such effects could be produced by any that in the mortal image did now upon the earth appear. Upon which the Beloved JOHN answered me—**ALL THIS that thou hast seen, is possible again to be done, by Wisdom's white tincturing Stone formed within, by which the great wonders in the last concluding age of the world shall the grand revolution make; changing what is gross and vile, first within, and then going further on to TRANSFIGURE even THAT which is WITHOUT;** that so according to that saying, "*The vile body shall be changed, and reduced, and brought into the glorious liberty,*" whereby it may possess the kingdom and dominion **WITH CHRIST**, the glorified head. Then was it said—"This is the true and faithful mystery, that understood and unveiled hath been to thee, for a foundation of Faith, and Hope to Wisdom's children to look unto, and to wait for the formation in themselves of this white Virgin Stone. Then may they most freely and easily, eat and work, and nothing shall them controul, as to those worthy enterprizes and exploits that are to be wrought, which shall distinguish them to be **THE SEALED OF THE LIVING GOD**, signed with power from on high.

[For a farther opening of these wonderful things, the Reader is referred to "*The Revelation of Revelations,*" by this Author.]

May 19, 1701.

While I am waiting at this time, I feel a fresh gust of the Holy Power: and the **ETERNAL VIRGIN** opens her principle and blessing in the sacred nuptial union. The holy influences rise and increase in the joys of the Holy Spirit. And now the **LORD JESUS**, and with Him the **ETERNAL FATHER** in mighty Power give forth their influence and blessing; and now there is a **DESCENT** of many of the Holy Angels and Saints, whose spirits I distinctly feel, viz. The Royal David, Moses, Elijah, Samson, Paul, Mary Magdalen—seeming more free and

forward than the other. The Angels *Michael* and *Gabriel*, and *my own Angel*, with the *spirits* of many others **YET IN THE BODY**, *but called into participation and communion with each other, in the INWARD Kingdom.*

SPIRITUAL READER! What thinkest thou of this experience?—When thou hast sufficiently reflected—be pleased particularly to notice, these her remonstrances twenty-seven years before ;—that thou thereby mayest be encouraged, undauntedly to *wrestle, pray, and fight*, yet—with the utmost resignation .

November, 1674.

While I was in deep agony, a *SPIRIT* of prayer *CAME DOWN*, which sent up mighty cries and unutterable groanings. Which, as I did most sensibly feel, pierced and broke through the gate of the Eternal Deep. [This alludes to the last of those Three Gates, in the “Magical Journey.”] So that my spirit had admittance, into the secret of the pure Deity, where I had audience and free liberty to pour out my grievances, shew my wounds, and who they were that had pierced me. Every one’s hand was against me, shooting their bitter arrows, adding weight and pressure to *HER*, that was bleeding upon the Cross already, crying—“*crucify, crucify! in dying, let her die.*” Now I, seeing that I was to tread the wine press alone, and to encounter the potent spirits, the *THRONE Princes* of darkness, I cried, and was in strong travail. And every pang and throw did open the birth of life, and gave me entrance into the *HOLY PLACE*, where I heard—*FIRST*—the eternal sounds ; and then after that, *OBTAINING* the power to be in a *STILLNESS where neither motion or thought did stir*, I was in a smooth calm water, wherein no dirt or mire did cast up, neither was there the lifting up of any tool, or making any noise to drown the voice—that spake to me in this wise.—

(THE VOICE OF THE BRIDEGROOM.)

O thou afflicted, tossed and forsaken one! I WILL MARRY THEE UNTO MYSELF. Thou art mine; be not dismayed. Fear none of those things THOU ART TO SUFFER, for the power and presence of my Omnipotency shall be with thee. THOU MUST BE MY TRIED STONE, *at which many shall fall and stumble; thou hast been refused and set at naught*, but I will magnify my name in thee, and yet make it honourable. Only this I require, that thou separate thyself, and touch no more unclean spirits of this world! for I can endure no polluted thing to come before me. Therefore holy, harmless and separated from sin and sinners thou must be: then in the holy priesthood thou shall wait on me.

THE VOICE OF WISDOM.

Oh! SHULAMITE do not thou judge thy furnace to be too hot: it well becomes thee *the same with thy Lord in all things to be*, who IN THEE beareth, and endureth and suffereth. Were it not *that thou hadst high conjunction with the Deity*, thou wouldst not stand in that enmity universally, to what from the root of iniquity doth spring. How much better is it to be numbered with thy JESUS amongst the transgressors, *and to bear the sins of others*, rather than thy own, that the evil one may challenge no part in thee. How will the BRIDEGROOM rejoice to see his BRIDE as a spotless LILY, growing under the sturdy tree of life, who therefrom will pluck and present herewith the most lovely fruits that this new revived EDEN garden does afford; here are private walks, sweet pleasant groves, where the LAMB with his VIRGIN BRIDE may fully solace, and none do them espy; spirit with spirit can walk and talk very hiddenly, linked and wrapped up in the mystery of the trinity in unity, from out of whose arms none shall ever more pluck out."

FINDING that the whole scope and tenor of my

mother's laws and counsels are, to put me—*upon clothing myself with the HIGHEST PURITY, that in nothing I might be inferior to the glorified and angelical spirits*, who have not such a gross animal nature to deal withal as I have; and yet required to be *as immaculate as the LAMB OF GOD*—I cannot but thus break out.

Ah! my mother, I do not say **HOW CAN**, but how and **WHEN** must the accomplishment of this be, for which I am now in such dying agonies, that this new glorified life might only appear.—

My mother, in this my agony, did present before my anointed eye, an earthen pot, set upon a **SOFT FIRE**, in which was a liquor of melted gold, boiling with a scum on it, which was an idea of my present state; and she said—“Shew now thyself, see how expedient it is to abide still on this **GENTLE FIRE**, that will not crack the vessel but refine the golden matter in it, which is to be cast into several moulds to furnish my house withal; no vessel can be fixed there, but what hath been tried in this furnace, therefore **KNOW**, it is out of no unkindness to thee that thou art still proved hereby; every several fruit that puts forth from the vital spirit tree of love, must be dipt in this pot of gold—then will the offering of these fruits be pleasant, because weighty and solid. Think not much, that **GIFTS** and **POWERS** do not yet come to their birth; *there is somewhat more to be done in preparation thereto*; it is no pleasure to either father or mother to see their children go naked, (and be poor and impotent, obnoxious to the spirit of reason's scorn and derision) who provide for their children deliciously; **AT WHICH** some times, thou art ready to stagger, and tempted thereby to turn back again, *fearing to pass this fiery baptism—WITHOUT WHICH, no new name will be given*; upon which is entailed **THAT DOMINION THOU SO MUCH DESIRETH**, therefore go forward, slack not thy pace; the greater part is run of thy race, though a craggy and rough way hitherto—**WARDS** it hath been; **YET KNOW**, *before the END*—it shall be strewed with fragrant flowers; love tokens sent down from Him, who will thee sign with a spirit so divine, as shall outdo all the children of time. Now

watchful be, call over all my charge, observe my word :
start not therefrom, and lo!—I will abide, still thy
friend and bride."

SILENCE.—A SOLILOQUY.

HAIL, HOLY SILENCE! Source of rest divine!

Thy sacred awful charms the enamour'd muse
With heart-felt joy shall sing. In thee repos'd,

A happy few, who walk in white, obtain
The solid feeling of substantial peace.

Remote from sin, and wrath, and poignant care,
In thy cool vale serene, and fragrant shade,

The Sons of Wisdom, screen'd from hell's alarms
The unerring voice of truth attend.—Oh, TRUTH!

Thou balm of every wound! Thou perfect GOOD!
Thou first and last! Thou all of heavenly bliss!

In SILENCE thou art known.—Of life's fair tree
Thou art the choicest fruit.—What mental peace!

What spotless joys! what unimagined rest,
Are found in thy exhaustless charming stores,

To satiate myriads of immortal minds
Beyond their utmost wish!

————— Ah think, my soul,
How far from Wisdom's golden precepts err

The noisy crowd, who slight, with proud disdain,
The solemn joys which INWARD silence yields.

'Tis here the mind—the noble soul,
Familiar grows, with pure celestial things;—

Thrice welcome then, thou pure celestial calm,
Wherein th' Eternal speaks! —————

————— GOD'S
Eternal word—His own essential word,

In SILENCE heard, all mental pain removes :
And deeply thro' the ravish'd mind proclaims,

That his Great name, and nature, ALL IS LOVE.

Vide "Cayley's Life."

READER—Pray compare the above with page 45—
and ascribe

TO GOD ALONE—GLORY.



157. 7. of house of David & Uriah



TIGHT

GUTTERS.

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