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THE SABBATH OF REST

—  
Thomas Bromley

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1. Regeneration
2. Typology, Biblical
3. Revelation

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**THE WAY  
TO THE  
SABBATH OF REST**

**OR,  
The Soul's Progress**

**IN THE WORK OF  
The New-Birth**

**By THOMAS BROMLEY**

**REPRINTED FROM THE EDITION OF 1759**



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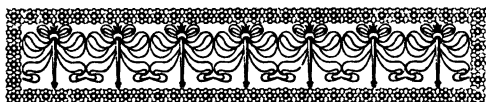
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*The Author to the Reader.*

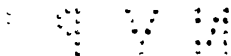
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I HAVE written this experimental discourse on the *new* birth, not for the wise and rich, who think they see and enjoy enough, but for the *poor in spirit*, who, inquiring the way to Zion, are sensible of their defects, and breathe after a supply. Let none then come with prejudice, for that will give a false tincture to the eye of the mind, and prevent the sight of truth, by a prepossession that it is error. If any have attained, and enjoy as much, or more than is here expressed, let them bless God for his goodness, both to themselves and me; if not, let them not be ashamed to learn and practice more than they already have; for: "Teach a wise man, and he will yet

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be wiser" (Prov. ix: 9). It is no diminishing of esteem, to grow in true knowledge, or disparagement of age, to gain wisdom from those that are young; because *true* wisdom is the gift of God, who is no respecter of persons; bestowing his gifts on whom he pleases.

Think not that I have here chalked out a way for every one to walk in; for I have only written my own experience. I know, there may be great variety in God's work upon souls; so that none are to be confined to one exact path, though all are to be informed, that we must turn and become *as little children*, and be wholly *dead* with Christ, before we can be as the angels in the resurrection, delighting ourselves in the light and life of Eternity; therefore *the perfect death* should be aimed at by all, for nothing less, can fit us to enter glory. For, how can any imperfection enter where there is nothing but perfection; or anything



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of darkness dwell with Him, who is *Light*, and in whom there is no darkness at all?

It is true that many from mistaking the principle of God's being the root of all things, have endeavored to reconcile light and darkness, good and evil, flesh and spirit, Christ and Belial; and so to laugh all mortification and self-denial out of the church. But, alas! what have the notions and practices of such ended in, but shame and confusion of face? They have sowed to the wind, and reaped the whirlwind; grasped at an imaginary heaven and perfection, but like Lucifer, have fallen into hell and palpable darkness; having, like the foolish virgins, spent their oil, and received poison into their lamps, and thus made themselves unfit to meet the Bridegroom.

There are others, who come forth in such outward strictness and severity, they are ready to judge all who are not in their peculiar method and form; and

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so, refuse communion with some who have attained much further in the true death and resurrection, and who are better acquainted with the renewal of God's image, and the state of restoration, than themselves.

There are many others, who, though owning the first sort, and much disgusting the last, yet give themselves too much to earthly indulgements, under the notion of Christian liberty, and hence make no real progress in the change of their souls. Some of whom are cheated with false notions of their being in Christ; and others of them, with sublime apprehensions of false, imaginary deaths, and ways of self-denial, which they much feed upon, instead of that death and cross, which should work their spirits and natures out of flesh, into the true spiritual Divine image.

There are others, who, are too much offended at forms, and all usual ways of enjoying and speaking of God; de-

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crying them as cheats and empty things, though they be used never so spiritually and advantageously to those that appear in them ; which is a great mistake, flowing from ignorance and the want of a clear sight, which could not so confine the great and infinite Jehovah within the limits of no forms, and exclude him from appearing and working in and through forms ; inasmuch as it is of his own pleasure to show himself how, and in what he pleaseth.

But lastly, a great part of those who profess religion, are such as rest too much upon the first work of regeneration, too much eying their first change ; afterward, running in a circle of duties and performances, without making that progress and growth toward perfection, which the frequent exhortations and examples of the Holy Scriptures call and incite us to.

The work of Regeneration, renewing both the will and understanding,

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will bring those who persevere in it, to a clear sight of the before mentioned mistake; by which they will be able to discern between light and darkness, chaff and wheat; come to own the good Seed in all; and endeavor, by walking according to the Royal Law of Charity, to cherish it.

This Law of Love, is the rule of perfection, being the scope and end of a Christian's progress; true conformity to which, makes us like God, who is Love, and delights to impress his own eternal character of love upon his children, who are nearer to, or farther from perfection, as they partake more or less of this essential love, which is the spirit and life of Christianity; and without which, all duties and observances are but as sounding brass, and perishing shadows; and in which, all have their worth and use. From the dictates and impulses of this law, I have written this treatise, believing it may be instrumental in undeceiving

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many, who are wandering in the labyrinths of error, yet desirous of finding the true way; and to confirm, direct and strengthen others, who are making their way through the cross, to the crown of life.

Truly, this subject is of great concernment to all, because all are capable of the *new* birth; and none without it, can ever be truly happy. To mistake this work, is very dangerous; because it is the passage to *eternal* rest. The highest Heaven, is situate in the large plains of Eternity, yet the way to it, is very narrow. At the entrance, the sharp sword of circumcision is placed; on the right hand, a deep water; and at the end, there stands a cherubim with a flaming sword, whose office it is to cut off the relics of all corruption from the soul; so that the least grain of selfishness or flesh cannot enter into the kingdom of heaven. The spirit of man is to be totally inhabited by Christ. There is not one



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weed to be left there. We are to be stripped of all the riches of corrupt nature, before we can pass through the last gate into the City. A naked soul quickly enters. Hence, the words of Christ: "Blessed are the poor in spirit, for *theirs* is the kingdom of God." An empty spirit, God will fill; for God is Love, and delights through his Son, to communicate his own fulness, to all who can receive it.

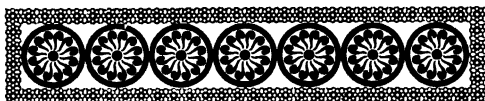
The soul cannot be emptied, but through Regeneration; nor filled, if not *first* emptied. If we part with darkness, vanity and lust, we receive light, substance and love. A complete exchange, brings complete happiness.

How few, are willing to sell *all* for Christ! How many distinctions are created by reason, to avoid the cross and death of Christ! But, it is very dangerous to take up any principles, which may indulge any part of that which must be destroyed. It may cause us to fall short of Heaven, when

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we expect to enter it. It is far more safe to be too strict, than too remiss; but the mean is best; which I believe, is here somewhat clearly discovered.





CHAPTER I.  
*Regeneration.*

REGENERATION is absolutely necessary to salvation (Jno. iii: 3). Hence, it greatly concerns us to know its nature and operation; how it is to be considered, both in its initiation, progress, and consummation. As it is taken for the *beginning* of the work, it implies the first change of the soul, when in general the frame of the will is swayed toward God and Heaven. In its *progress*, it is the growth and motion of the soul, from the image of the earthly, toward the image of the Heavenly. In its *end*, it is the bringing forth of the perfect and complete image of God in our humanity (1 Cor. xv: 46). When we attain this, we are complete in Christ,

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wholly new-born (2 Cor. v: 17); and made fit to see and enjoy that eternal kingdom, which has been prepared for us from the beginning of the world.

Regeneration, then, in its full latitude, comprehends all three states, and may be thus defined: It is that transforming, quickening work of God's Spirit, which begins, carries on, and completes God's image in us. And so it is taken by Christ, where he promises twelve thrones to his twelve disciples, as rewards for their faithfulness in following him in the regeneration; where it is expressed by an emphatical note, insinuating the fulness and completeness of it, as there meant.

But in the ordinary acceptation amongst professing Christians, it is used in the most restrained sense, for the first change of the soul, when the bent of the heart begins to be habitually carried toward God in Christ. And by what I have seen and heard from most I have conversed with, I

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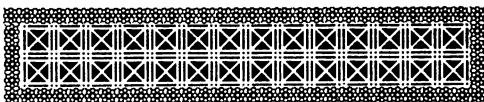
find too much weight laid upon this first work, as though it were the complete new-birth; and that which might give sufficient ground of comfort, even to those who feel not the comfortable growth of the inward man in its motions toward perfection.

Hence, many rest upon their first supposed conversion, and have a continual eye to it, as a great prop to their souls, though they feel their chariot wheels stand still; yea, go backward; and are in much more deadness and drowsiness of spirit habitually, than when they first entered into the work of the new-birth. But certainly, this is dangerous (Eze. xviii: 24), and may much deceive the spirits of many, by making them more eye what they were, than what they are, or may be, by pressing toward the mark of perfect union; for it stops their motion, and hinders their ascent toward Heaven, and their constant practicing conformity to the death of Christ; by which

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death only, we pass out of the fall, are  
fitted for glory, and at length attain  
the crown of Life.

OH! then take heed of resting there,  
Where living flesh brings deadly fear,  
And casts the soul on that sharp reed,  
Which for a cure will make it bleed.  
Then stand not still, nor turn thine eye  
Backward unto mortality;  
But winged with *faith*, move apace  
Forward, in thy heavenly race.



## CHAPTER II.

### *First Work in Regeneration.*

HAVING, briefly shown, what I mean by *regeneration*, I shall now proceed to its actual work, as it gradually discovers itself in the soul.

The first appearance of it in the heart, is by *conviction* (Acts ii 37), through which, the soul comes to see its corruption in the darkness of the understanding, the vanity of the imagination, the delusions of the will (in embracing defiled carnal objects), and the irregular motions of the affections, running earthward, like swift torrents down a precipice. In a word, the *light of God*, shining into the soul, gives it a view of its sad apostacy from its primitive state (Eccles. vii: 20), when it was created in the image of



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God ; whereas now, it sees itself in the image of the serpent, bespattered with the dust of the earth, clothed with polluted rags, wrapped up in darkness and hellish confusion, stained with the poison of sin, centered in the fire of God's wrath (Eph. ii: 3), dwelling in the valley of the shadow of death, where devils are its associates and companions, pleasing themselves in the pollutions and stains of the soul, as delighting to dwell in such graves of corruption (Luke viii: 27).

Now when the soul once beholds this, oh, how amazed it begins to be ! What earthquakes manifest themselves ! What a monster it appears to itself, when compared to the righteousness, holiness, and purity of God, expressed in the image of his Law ! It sees it is impossible in this state ever to enjoy God, or come near him ; for without *holiness* no man can see the Lord (Heb. xii: 14). Here it sees it is eternally undone, without the

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great mercy and compassion of God, not being able to answer the strict requirements of the Law, obliging to that which the soul is not capable of performing, through the presence and strength of corruption.

Here the soul is driven to Christ, the only mediator between God and man, who long waited for this time, that so he might discover himself, having long stood in the midst of it unknown and unregarded (Jno. i: 26); who, upon the melting of the soul into tears of repentance, upon the renouncing of flesh and blood, with all corrupt objects, and upon the opening of the will (in the thirst and desire of *faith*), enters into the heart (Rev. iii: 20), or rather, shows himself to be there, by opposing hell, by shedding abroad his holy blood, to quench the fires of God's wrath, and wash the soul from those sad defilements it then lies under (1 John i: 7).

Here Christ quiets the soul, and

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gives unto it "the wings of *faith*," by which it flies above the reach of despairing fears, and by little and little, enters into peace and stillness, and enshrouds itself in some measure, from the awakened storms of wrathful terror. So far, now, as the soul can get by faith into Christ, so far, it finds ease, refreshment and peace; and a cessation from the sense of guilt, with cherishing belief of the present pardon of sin, as finding at such a time no stirring of the will to that which had so endangered it before, by its poisonous insinuations.

Now, therefore, beginning to hate evil as a monster, and to love Christ as a Saviour, it feels the effects of his mediation, by satisfying God's justice, taking away the enmity in the soul (Rom. v: 10), by the blood of his cross, by the melting of love which it feels toward God, and sweet refreshments it receives from him.

It comes now to be sensible, of how

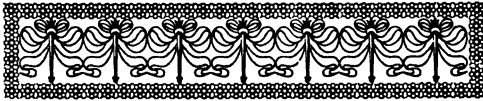
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it hath resisted God's love, Christ's mercy, the Spirit's motions; how it hath given Satan an interest in God's tabernacle, and shut Christ out from his own possession. Hence, tears of love flow, and soul-melting groans, with the mournings of the turtle. It now embraces Jesus, weeps over him whom it hath pierced, and is wounded the more, the kinder Christ seems in returns of love, in that he was before so much disobliged by the soul's unkindness. Now, the soul wants ways of expressing love, being overwhelmed with the sense of his goodness (Cant. ii: 5). In this state, it feels that it could die ten thousand deaths, or undergo anything in requital to its Saviour. All its motions tend to exalt Christ, to extol him, and predicate his unutterable love (Cant. i: 2), thinking nothing enough for him, who thought not his life too much for it.

OH! that the soul would faithfully remain  
In this sweet frame, until He comes again

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To waft her in His chariot to that throne,  
Where God and man are in full union :  
For Love doth pitch its true pavilion there;  
In other places, love is mixed with fear.



### CHAPTER III.

#### *Declension—Recovery.*

**W**HEN the soul after its shaking, attains this settlement in Christ's *love* freely streaming towards it, it is usually much carried out in the sight and opening of "free grace," which for a time, strongly work upon it, and induce it to yield suitable returns in constant obedience. And this, commonly, is a season of much joy and refreshment; the soul feeling that sensible consolation, and divine sweetness that causes it to break forth into continual praises and hallelujahs to God.

Now as this flows from the lively apprehension of God's love in Christ, so likewise from the clear sight of Christ in us, and of that mystical transcendent union, betwixt him and

### *Sabbath of Rest.*

the inward man ; the soul now beholding Christ in the ground and centre of her own pure humanity (thence darting forth the rays of love upon her), whom before she looked upon as at a distance *without* her, as only sitting at the right hand of God in heaven (Col. 1: 27).

While this day lasts the soul is in a perpetual spring, and a kind of delightful paradise, bathing and delighting itself in the sweet fruition of Christ's love, who in this time expresseth much kindness in it, and gives frequent testimonies of his divine presence.

But this day seldom continues very long, and this summer by little and little usually inclines towards an autumn, in which the flowers of sensible comfort and love raptures, begin a little to wither, and benumbing flesh again shows its power in (secret, almost insensible) dullness of the soul's affections; until by little and little it comes to a sensible deadness (Rev. iii:

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2), which is the more tedious and burdensome the more the former dispensation was pleasant and joyous.

Now, what may be the reason of this declining in the soul's enjoyments, I shall not positively determine; for it may proceed from different causes, in different persons. In some it may flow from the want of watchfulness (Rev. ii: 2); through the great elevations of "free grace," in which time the flesh by little and little may collect strength; gifts then being more eyed than graces. It may also flow from the decay of the soul's lively apprehension of God's love, which it felt in freeing it from the poison and guilt of sin, when it groaned sadly under them; for so long as the strong impressions of that state remained, God's mercy (eminently discovered) forced the soul into suitable meltings at the sight of it; but these somewhat vanishing in time, the effects likewise might cease little by little.



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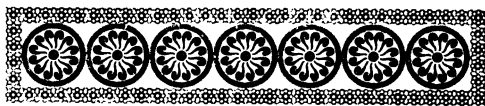
It may also come from want of practicing the way of the cross, through our misapprehensions of being dead, when we are not; or accidentally through sensible overflowings, or new comforts, which may carry the soul out of that watchful exercise of the cross which at such a time is most needful. But whatever is the cause of it, the soul ought to enter into a strict examination of itself, to sift every corner of its inward chambers, and to pray for a clearer light to view all subtle corruptions that may deceive it, and hinder its progress, and make it set up a standard, as though all were done.

Oh! it is dangerous stopping here, and resting upon former changes; for this tends to the indulging of spiritual drowsiness and stupidity, and may bring the soul in danger of losing its former works (2 Jno. viii), by present idleness and relapses; for God looks not at what we *were*, but at what *we*

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*are*; our present state making us either capable of God's outflowing love, or obnoxious to his chastening justice.

IF so, awake dull soul! think not to be  
Excused from this thy present lethargy  
By former kindness, when the force of love  
Did pierce thy heart, and make it upward move;  
Awake! and pray that Christ to thee may give,  
New quickening to thy dead that it may live.



#### CHAPTER IV.

#### *Death, the Way to Life.*

**M**ANY souls remain long in this condition, before they make a new advance towards perfection, usually much reflecting upon their former work of conversion, as the chief basis of their comforts. And though sometimes they look forward, and desire growth, yet that desire of growth is so weak, that it terminates in itself, short of effectual accomplishment: and although they sometimes begin, yet their endeavors are nipped in their first blossoming, and they themselves cast back into wonted deadness, and so they come to run in a circle, without getting ground of their corruptions.

I confess I was long detained in this state, without any clear evident prog-

### *Sabbath of Rest.*

ress toward eternity ; and though I grew much in knowledge and mystical notions of the life, death, resurrection, and ascension of Christ, and of our conformity to his example, yet not in the power of his cross and death, working the same in my nature.

But afterward, I came to a clearer sight of the narrow way which leads to life eternal, and the necessity of our exact conformity to Christ's sufferings and death, to bring us unto *his* life and resurrection ; that every degree of life, must come through a degree of death : and that the new man spring up by a continual decay of the old (Romans viii : 13).

Though I saw this before, yet not so distinctly and effectually as now. Here also, I was more powerfully convinced of the straitness of the pilgrim's path, which leads through the visible and invisible worlds, into the third heaven. Every step being made through death and resignation ; and that the soul

### *Sabbath of Rest.*

could not attain perfect bliss, but through a death to all things which it came to love through the fall (Luke xiv: 33).

For as the soul entered into selfishness, so it must come out of it; casting away all that clothing it is covered with, through lust; and as it descended from Paradise, into the spirit of the world, and the kingdom of the devil, so it must re-ascend out of the spirit of the world, and the kingdom of the dragon, through the root of fallen nature into the bosom of Abraham. Here, I saw what a real progress the soul must make from the external into the internal, and from thence, into the Eternal. And as it descended, so it must ascend; and as it fell, by a gradual change of the will into lust and earthliness, so it must rise, by a gradual renewal of the soul, from lust into divine love (1 Cor. xv: 49).

Here I saw that nothing from without could advantage, but as it was

### *Sabbath of Rest.*

applied to make a real change within. For except we turn and become as children, we cannot enter the kingdom of God. It must be by a transmutation, and metamorphosis of the soul from the image of the earthly into that of the heavenly. Nothing can ascend into heaven, but that which came from heaven, even the true image of God; the earthly being predestinated to destruction; for earth it is, and unto earth it must return. [I do not exclude the soul, nor the resurrection body, for they both, vested with this image, shall arrive at immortality, and possess heaven. 1 Thess. iv: 17].

Now, the motion of the soul through the gate of death towards life eternal, is the motion of a spirit, which is to be looked upon as ascending or descending, as it comes nearer to, or is removed further from God, the centre; as bodies ascend and descend in relation to their centre, by their tending toward or away from the visible heav-

### *Sabbath of Rest.*

ens. *Upward*, therefore, to a soul, is *inward*; *outward*, is *downward*. The centre, is the highest; the circumference, is the lowest. God, is in the centre, being the most inward; matter, in the circumference, being most outward; yet God is in the outward as his footstool, but in the most inward as his throne (Isa. lxvi: 1), filling both; yet not manifest in both alike.

In the inmost, God shows himself wholly in love; in the outmost, in love and wrath, life and death, generation and corruption; but in the inward *dark* world, altogether in death, darkness and wrath; as in the inmost, all in light and life.

Therefore, our progress is, *from* the outward, *through* the inward, *to* the *inmost*. The outward, is the place of good and evil, and as to its corrupt state, the kingdom of the beast. The inward, is two-fold, either the dark or light world. The dark, is the kingdom of the dragon—the centre of evil

### *Sabbath of Rest.*

and wrath. The light world, is the paradisaical sphere, or that garden of Eden, which is situate also in Mesopotamia, or between the two great rivers of Wrath, and Love. The first of which is called (Rev. xix: 20), the Lake of Fire, burning with fire and brimstone; the last (Rev. xxii: 1), a pure river of Water of Life, clear as crystal, that proceeds out of the throne of God and of the Lamb.

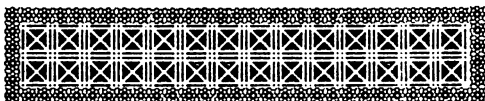
The inmost, is the eternal sanctuary, or the true eternal tabernacle of God, and that spiritual land of peace, where Abraham, Isaac and Jacob, and all the glorified departed saints live and inhabit. But none can ever reach this, but through the *perfect death*. And as we "die daily," so we rise nearer it, death giving us a gradual passage, toward this eternal kingdom of Life.

And is it so, that death must waft us o'er  
The sea of nature, to the heavenly shore?  
Then bring thy boat, blest death, that thou and I,  
May sail together toward eternity,



*Sabbath of Rest.*

A sweet companion thou wilt be to me,  
Till I embosomed am in Unity.



## CHAPTER V.

### *Entire Conformity.*

THE soul having arrived so far as to see the necessity of complete death, and of a perfect conformity to the cross of Christ; and discovering much selfishness which before it saw not (as matter of this death and cross), begins afresh the serious practice of the cross, with great earnestness and resolution of spirit, to indulge nothing that stands betwixt it and God (Phil. iii: 8).

Now it enters upon a strict inquiry into its own heart, searching its own Jerusalem with the candle of the Lord, that so all selfishness may be discovered and extirpated; and now finds that although (before this dispensation) the chief bent of the will inclined ha-

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bitually toward the good, yet it was not strong enough to bear down that opposition of flesh that hindered its constant ascent towards heaven, and had therefore need of a new alarm from thence to awaken it, and raise it from that bed of drowsiness, and arm it with power and resolution to cast out the relics of the flesh (1 Cor. v: 7), and corruption, and defend itself from the assaults of the devil, who having long had the unregenerate part of the heart, is loath to quit his hold, lest the soul should get wholly without his kingdom and reach.

At this remove, therefore, the spirits of darkness (Rev. xii: 7), exceedingly oppose and use all their strength and art, to betray and weaken the soul's endeavors. Here, then, begins a new and great war in the soul, between the seed of the woman, and the seed of the serpent. Michael and his angels fight against the dragon and his angels. Christ and anti-christ strongly oppose

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each other. Wrath and love bring forth their mighty wonders, being both stirred and awakened afresh in the soul. But the soul being now sensible of its present state, and seeing that there is no safety where the devils have such success and influence, sinks down into the mercy and love of God; and flies to the cross, embracing and delighting in it; so that the Blood of the Cross, may be shed into it, to cleanse it throughout, and to take away those stains which are the devil's mansions (1 Jno. i: 7).

And here it clearly finds there is no way of triumphing over the prince of death, but through death; so it dies daily to that the evil-one lives in, and lives in that which is death to sin. In this way, there may much discouragement sometimes sieze on the soul, through the strength of satan's workings, and reluctance of the flesh, and the outward man, who is loath to subject his neck to the sharp axe of death.

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But this bitterness is recompensed with that refreshment the soul finds in its constancy of self-denial, which is attended with many glances of Divine comfort darting in upon the soul to encourage it; and though it should, for a while, remain in this progress, which is bitter to the flesh, without any sensible comfort (which may well be, through that great opposition the dragon will make at this remove of the soul); yet, when patience has had its work, and the soul is come to be wrapt up in content and passiveness, as to any change of its condition, and so fitted for enlargement; the showers of God's love, will seasonably and sweetly descend to the strength and blessed support of the heart; so that it will be forced to cry out: "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. viii: 20). And what the spirit sometimes now enjoys so sweetens the cross, that it cannot but thus break forth:

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Why should the soul refuse that Cross,  
That gold returns instead of dross?  
Why should it fear that piercing nail  
Which rends away the fleshly veil,  
And gives a prospect of that place,  
Which time and age cannot deface?



## CHAPTER VI.

### *Inward Spiritual Body.*

**B**Y this time, the soul begins to delight in the habit of strong self-denial (1 Cor. ix: 27), and watches diligently over itself to discover whatever is to be slain upon the cross of God's pure will; and now it begins to be ashamed of all passions and affections that flow from the animal man, and, therefore, much restrains it, and keeps it in subjection to the angelical, which is according to that order which God himself set at the beginning. Now it likewise sees, how the animal mortal part, with its motions and passions, is too much embraced by most; few understanding how it was in the beginning, or how it is to be changed and again subjected to the

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angelical part, in the children of the *resurrection*.

But the soul having now some sight and enjoyment of the inward spiritual body raised from the dead, is much ashamed of the outward body, which stands in the curse, under awakened wrath, seeing what temptations spirits are exposed to by union with this body, which should continually be under the law of mortification till its change, lest through its earthly inclination, it should infect the intellect (and draw the soul into defilement), which now dares not hearken to the allurements of the sensitive spirit, which, as tempting Eve, often presents the apples of mortality, as those which are pleasing to the eye and good for food.

But through the renewal of the spiritual body, with its five faculties or powers (Heb. v: 14), answering to the five senses of the external body, the objects and pleasures of the outward begin to be forgot and to displease, in-



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stead of alluring and affecting the heart; for, by the exercise of the internal senses, we see spiritual objects, as the internal *light* world, visions of angels, and visions of representation. In this state, we likewise hear the songs, voices, and harmony of angels, with the harpers upon Mount Sion, who there continually praise the Lord; we smell the perfumes of Christ's garments, and are often entertained with paradisaical odors; we touch and feel the powerful tincture of Christ's body, which many times strongly affects the heart with powerful delight. We also oft taste the heavenly manna, and those dews of paradise which are sweeter than honey to that part which receives them.

I could here more largely particularize the several objects, delights, and enjoyments of the inward spiritual senses, but because there may be great variety, according to the different gifts and capacities of several persons; and

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in regard that some, pass far in the progress of the new birth, without a particular knowledge of those enjoyments, I shall not instance in many particulars I could, nor set down my own, with some others, peculiar and various experiences.

Yet, in general, I cannot but affirm: that the unlocking of the senses of the inward man is a great privilege, and that by it the soul attains many great supports and refreshments to uphold it, and give it encouragement to hold out to the end. For, truly, this communion it lives in now (Heb. xii: 22), with the angels of God and other divine objects, continually minds of heaven and of paradise; and exceedingly draws the heart from all that is in the world, where death and corruption is written upon everything, and the dragon and beasts bring forth their various wonders. But in this state the soul blesseth God for that constancy he afforded under the cross, and for that death it

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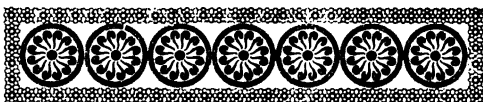
hath undergone in resignation to his will, which hath proved a passage into this *life*, in which the soul beholds the opening of a new world (2 Kings vi: 17), with its glorious hosts, and begins to feel the sweetness of the angelical life, and to see what we fell from, by descending into the spirit of mortality and the sensitive nature.

Now, this state cannot be attained but by a death to that which was the chief engagement of the soul to the world, and the primary chain that hindered its gradual ascent towards God. And we may find there is something in every one which is the soul's Delilah, that shaves its locks and betrays its strength; and whilst this remains, it cannot effectually grow in the love of God and conformity to Christ's death. But when this subtle thing comes to be discovered and killed, the soul flies apace, and very swiftly to eternity; for when this wheel is taken away, the smaller, that depended on it,

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lose their strength and motion, and so cease with it, giving freedom to the soul of tending towards its true centre ; which, having regained this liberty, and attained in some measure the restoration of the holy powers of sensation, sings a song of praise to God in this manner :

BLEST be the Power which hath that idol broke  
Which did so long depress me with its yoke !  
Blest be that Hand which hath restored to me  
An eye, within this world, *a world* to see !  
Where angels and blest spirits freely move,  
As they are acted by the laws of Love ;  
Whence they a visit sometimes deign to give  
To those embodied souls that purely live.



## CHAPTER VII.

### *The Body of Sin Crucified.*

THE soul having now attained to the death of that which so long hindered its growth in the pure life, (and to the enjoyment of those spiritual objects which exceedingly refresh and quicken the heart, in the midst of all discouragements), proceeds cheerfully in the strait way of resignation; offering up (Rev. i: 6) its sin-offering daily as a sacrifice to the Father's justice. For now, the daily oblation is restored in the *holy* place, which must continue until the death of sin, and the rending away the *vail* of flesh from before the *most* holy (Heb. x: 19, 20). Now, therefore, the circumcising knife of God's power constantly cuts off the fleshly part, which is offered up in the

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fire of justice, and consumed before the Lord. Now, the soul sees it must resist unto blood (Heb. xii: 4), that is, to the death of the body of sin, which is wholly to be separated from the spirit, with all its members. For this is that false covering it hath wrapped itself in through the fall, instead of that naked innocency in which there is no uncomeliness, and therefore no shame: except, therefore, this foreskin of the flesh be cut off, the angelical robe cannot be put on: and as that falls off, this is assumed; increasing as that decays: for, they cannot both rise and fall together; for while the outward man decays, the inward man is renewed day by day.

Here, it clearly appears, we must forsake *all*; otherwise we cannot be Christ's disciples. *All* objects of our carnal affections, all complacency in fleshly things; all self-proprietty in the will of nature, which came in through the fall, and the soul's departure from

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the universal charity (the true ground of heavenly community) into the particular objects of self-affections, which as it has been awakened by the soul's going out of God's will, into its own; so it must be crucified by returning from itself into the pure eternal will of God, which we can never attain, until we are dead to the affections of the sensitive part.

For, carnal love, joy, hope, fear, desire, displeasure, are all the selfish motions of the natural man, the corrupt members of the body of sin, together with earthly pride, covetousness, envy, jealousy, emulation, wrath and strife, all which are the legs of the earthly Adam, and therefore to be cast away and destroyed (Col. iii: 5); and in their fall, the will comes to be crucified to all their objects, and so to all selfish propriety. Here, we come to lose our own lives, to hate our selfish motions, to be slain to all fleshly things the will hath espoused instead

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of God in Christ. Here we begin to be truly poor, renouncing all for Christ in a resigned will and mortified affections, as also a moderate, charitable, sanctified, use of all temporal things. And as to the case of propriety in earthly estates; it is good to know and declare impartially the full and perfect thing designed to be brought forth in the Church, that Christians of this day may at least wish and pray for it; though it seems, indeed, to be almost impracticable in the present degenerated state of the Christian Church: Nor to be set upon, without an aid and concurrent power of the Holy Spirit, like that in Pentecost, where no man called any thing that he had his own, but they had all things in common. It is certain that coveteousness in the desire of the natural man, hath been the cause of all those engrossings of land and money, which most are involved in; and Christ with his disciples, and his disciples afterwards with



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their followers, gave a pattern, and made a beginning of the renewal of the "Law of Love," which regards our neighbor or brother as our self. And the least we can do in this point, at this day, must be for those that own estates, to be as though they had them not, and to use them as stewards for God and Christ; and also with regard to Christ's body or members, being communicative according to the will of God, in the more enlarged and generous proportions of wisdom, goodness, and love. We are also, in this to see our present shortness, and bemoan the loss of the spirit and power of primitive Christianity; and stand (ourselves) so loose and indifferent to all things, that if, or whenever, God may please to restore the primitive spirit, power, and life of Christianity again, we may be in a posture prepared and ready to give up all, and concur in the more perfect manner of such a blessed day—a heavenly community on earth, which

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may imitate the holy angels and glorified saints above, who inherit their eternal substance, as their eternal joys, without any self-appropriation, but in blessed unity and community.

Here, we likewise die to and forsake earthly relations, *as part of that we call ours*; and though we are not to neglect the performing of any due obligation laid upon us by the law of nature (Luke xiv: 26), as it accords with the will and justice of God; yet we are to die to all such propriety of affection, as flows from corrupt nature, and hinders the impartial communication of our love to every one, according to the perfect example of our heavenly Father, who takes in no fleshly respects, in the giving forth of his love to his creatures, which is our pattern to imitate; for we are to be perfect as our heavenly Father is perfect.

Here those that have wives, are as though they had none, in sanctification of the marriage-bed, and subordi-

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nation of inferior desires, by a superior regard to Christ, the Spouse of the Church, whereof they are here appointed a holy figure. Thus forbearing to idolize the woman of the world, and returning to the true Mother and Spouse of the soul in Christ Jesus, viz. the virgin Sophia, or the heavenly Wisdom, who is the unspotted Mirror of the eternal world, the first and chief Spouse of Christ (Rev. xii: 2). *He that is able to receive it, let him receive it*; where Jesus speaks (Matt. xix: 10-12), concerning the abstaining from marriage, and of those that made themselves eunuchs for the kingdom of Heaven. Whence it is clear, that a greater degree of dying to, and crucifying *the root*, whence the enjoyment in that state comes, is to such a real means to the greater growth and increase of God's kingdom in the soul, which is to be presented as a chaste virgin to Christ (2 Cor. xi: 2). And St. Paul (1 Cor. vii: 31-35), prefers

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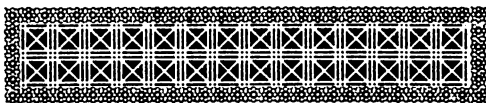
the virgin's state far before the married; and therefore (in verse 7), saith: *I would that all men were as I am.* Which certainly he spake according to the true light, sound judgment, and great experience in the work and progress of regeneration.

But in a word, in this state before described, we come to see, that we ourselves are not our own, but the Lord's, and that we are to consecrate our bodies, souls and spirits to him, and to resign up all that we call ours to him, whose is the kingdom, and the power, and the glory, for ever. And truly, our gradual incorporation into the Body of Christ, with the enjoyment of new relations and treasures, which are spiritual and eternal, make it the more easy to die to, and forsake all earthly things; which being of a lower nature, show their rise, by their fall; for being of the earth, they are earthly, and return to earth, as utterly incapable to enter with us into the kingdom of Love.

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As we then, leave the spirit of the world, they leave us; and so we arrive to a good degree of conquest and victory over the beast (Rev. xiii: 16, 17, in its mystical sense), which rules the whole world; which gives the soul occasion to express itself in praise:

Blest be that power, by which the *beast*  
Is made to serve, and we releast  
From that base servile drudgery,  
Which some mistake for liberty.  
Sad liberty! that chains poor souls to dust,  
And soils immortal things with mortal rust.



## CHAPTER VIII.

### *Casting Down Imaginations.*

THE soul, having arrived so far in the circumcision of the heart from the body of flesh, and in the renovation of the spiritual Image, cannot but have attained a good step in the command over *imagination*; especially in the death of it, to complacency in any corrupt fleshly object, which now becomes too gross for the renewed mind to regard. But yet, we shall find the Tempter working much upon *imagination*, sometimes taking advantage of the strong influences of the external heavens; and if we are so strong as to reject thoughts which tempt to speculative delight in objects, which our corrupt nature formerly embraced, but now (being changed) abhoreth; we

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shall find the Adversary drawing us to close with, and entertain thoughts not evil in themselves, yet very evil to us, because they present and feed the soul with unprofitable pictures which should be alone entertained with the sweet meditation of Christ's love, and the way to be completed in it.

And I know many are exceedingly troubled with the working of their imaginations on trifling objects, when as they dare not entertain any thoughts grossly evil; and where this state is grown into a long habit, it will be difficult to come out of it, though a soul be very sensible of the vanity of it, and long to be freed from it, as finding the imagination in these workings, to be like the witch of Endor, raising up the old prophet Samuel, or the inward man, from the sleep of silence, and innocent stillness, to be disquieted with vain earthly things.

In this case, therefore, it concerns the soul to stand continually upon its

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watch, lest it be sometimes snatched away unawares, and engaged in vanity, before it sees where it is. Here the continual exercise of the cross is very necessary, that by it we (2 Cor. x: 5) cast down imaginations, and lead captive every thought into the obedience of Christ; so that the chief work now, is the reducing this moveable sea, into subjection to the illuminated understanding. Therefore, the soul prays and strives continually against the power of imagination and activity of thoughts, which hinder the silent actings of the intellect upon eternity and supernatural truths.

And here, faith and perseverance are very needful. We need faith, to believe that by the power and strength of Christ, we may overcome these imaginations; and perseverance, that we may not faint in the way, and give over the continual exercise of the cross in rejecting, beating down, and ceasing from these motions of the imagi-



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nary faculty, till we come to be conquerors and to command them; which is possible through Christ, who is come into our world, to destroy the works of the devil, and to rule till he hath put all enemies under his feet, of which these idle thoughts are a part.

And as the soul here uses the power it hath received from Christ in checking, rejecting and beating down all idle thoughts, as a mean to overcome them; so likewise it is oft exercising its understanding upon the eternal love and free grace of God, and in considering the mystery of that (Phil. iii: 20) paradisical world, in which the angels and spirits of the just are. It also much reflects upon the presence of its Saviour, who hath promised to be with us to the end of the world (Matt. xxviii: 20), filling all things (Eph. iv: 10) in his divine nature; for he continually stands at the door and knocks, so that the soul waits every moment for the fulfilling of that promise of his coming

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into it, and supping with it (Rev. iii: 20). And this constant attending upon God with the eye of the understanding proves a very effectual mean to destroying of those imaginations, which come to entangle the soul in unprofitable diversions.

In this practice the understanding gets such power over the imaginations, that it enjoys almost a continual sight or (Heb. xi: 27), apprehension of God's presence; and sees beyond the working of imagination, by the (Eph. i: 18) eye of the understanding enlightened, and by little and little attains that strength, that although we should have necessary occasion to take up our thoughts in some external employment, yet the understanding pierceth through it, and in the very time of exercising its reason on that particular, it hath strong and clear apprehensions of the presence of God and the spiritual world.

Which clearly shows that intellec-

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tion, or the true acting of the understanding, is somewhat beyond reason, which is not able to do two things at once, and act upon several objects at the same instant.

And this constant apprehension or sense of the divine presence is without any phantasm, it being in that moment, when the phantasms are employed upon another object; and they having somewhat of materiality, cannot afford that spiritual sight and apprehension such a soul hath constantly of God, which is without (Acts xvii: 29) figure, color, or similitude; yet I must confess the usual contemplations of the soul (in this state) on spiritual objects, whether of paradise, angels, supernatural truths, and Scripture verities, are not without the use of phantasms, which being ordered by divine light and wisdom do in some measure (according to their nature) express spiritual truth,

Though I confess this is far below

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the true intellection of the understanding, informed with the presence of divine light; because these phantasms, being generally drawn from corporeal objects, cannot reach the essence of a spirit. And truly here the soul plainly discovers its fall from the divine mind (Gen. 1: 27), image and light [in which it saw intuitively, and could give (Gen. ii: 19, 20) names, according to the natures of things] into the imaginary spirit (Eccles. vii: 29), which belongs to this world, and is too gross a glass to express truly and essentially, spiritual and eternal objects.

And here it appears, how easily man's reason (being the apt and methodical ordering of his phantasms) may misguide (1 Cor. ii: 14) the understanding in spiritual things, as in comments upon Scriptures, which were inspired by the Holy Ghost, and wrote by revelation; and so require the help of that same Spirit (Jno. 14: 26), to elevate the understanding above im-

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agination, in the true interpretation of them; especially in things which are out of the road of those moral verities, which the light of nature impresseth upon men's consciences to steer them in their lives and conversations.

THEN let us pray for that true light,  
Which gives a true and constant sight  
Of God, Christ, angels, who do lie  
Much deeper than lapsed reason's eye;  
Which in the glass of phantasy,  
A lively picture may espy,  
But not the essence of *true verity*.



## CHAPTER IX.

### *Cautions—Silence of the Soul.*

THE soul having arrived so far as to enjoy almost a continual apprehension of the presence of God and angels, finds itself much freed from those vain thoughts, which in former dispensations were very troublesome; but being conqueror over these, it must *take heed*, lest the new objects of heaven, angels, and spiritual gifts, set the imagination too much at work, in representing their excellencies, and picturing forth such a state of the soul enriched with them, which may yield too much imaginary delight, and draw the spirit into the admiration of fine pleasant pictures instead of the true Substance. Therefore, we are strictly to watch over the phantasy, which

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may easily err in this particular, and not without great prejudices following upon it:

For first, by such working of *imagination*, we come to slacken the exercise of the cross, both upon imagination itself, which (2 Cor. x: 5) is continually to be restrained, and as much as is possible reduced in subjection to the illuminated *understanding*, and also upon the relics of the old man in any other faculty, which are to be slain in their first buddings; and therefore to be strictly eyed; which cannot be, while imagination is so busy in its motions.

The second is, that *complacency* which the soul may take, by representing itself adorned with, and enjoying the gifts of hearing, seeing, touching, tasting and smelling, in a spiritual way (with all the beauty and sweetness of the objects of those faculties), both in itself so privileged, and in the objects themselves; most of

### *Sabbath of Rest.*

which being but streams, and not the Fountain itself, the soul may be in danger of taking too much delight, and so of being entangled in them.

The third inconvenience is, the obstructing that still *silence* of the soul, in which it (Psa. xl.) should be oft wrapped up, as a mean to those extraordinary effusions of light and power, which God many times affords the soul in its passive quiet waitings; whereas this labor of imagination too much keeps the soul in action, and so in an unfitness for those divine impressions, which very seldom come down, but into a spirit profoundly *silent*.

Seeing then, there may be so much danger in indulging imagination, even in these pure objects, we shall find it very requisite, oft to cease from all imagination, and to act no thought upon anything in the heights above, or the depths below. I say no *thought*: Thoughts being but images, which reach not the *essence* of spiritual ob-



### *Sabbath of Rest.*

jects. But this practice excludes not that general, constant, intellectual sight and apprehension of God, which the soul (thus far arrived) enjoys.

Therefore, I speak not here to those who have not attained a continual, habitual apprehension of the Divine Presence; for if they should strive to cease from their good thoughts, they might fall into a kind of stupidity, far worse. But I here give directions to those who having attained constant habitual communion with God, press after perfection in their constant progress through all impediments, of which this working of imagination being one, we here give experimental directions to overcome it.

And certainly there is no better way than the annihilation of all thoughts, and the retiring from the phantasy into the silent mind (Rev. i: 10), which more fits the soul for divine irradiation and spiritual embraces; for the more quiet we are, the less resist-

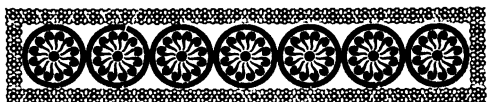
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ance we make against a supernatural impression, and the easier we perceive the beginnings of Divine attraction, and so yield ourselves to it. And truly, when the soul hath attained the power to throw itself (as oft as it is meet) into the silent super-imaginary state (which must be attained by the habitual, constant practice of it), it will then come to internal openings (Rev. iv: 2), and intellectual sights of the invisible worlds, and many times receive quickening glances from the *eternity*, with those strong infusions of love, that bring the soul many times near to a rapture. And truly, the enjoyment we have in this state, fully recompenseth all that self-denial, we pass through to the attainment of it.

Here then the false prophet (Rev. xvi: 13 and xix: 20), which is irregular *imagination*, comes to be conquered, being commanded by the inward mind, that now oft draws up the soul into the paradisaical world, from the motion of phantasy and imagination.

*Sabbath of Rest.*

And now the soul doth bid adieu  
To fancy's glass, 'cause 'tis not true ;  
And to that Mirror turns its eye,  
Where things are viewed *essentially* :  
And there in *silence* waits that state to know,  
To which all former dispensations bow.  
Wait on, blest soul ! And know this passive life,  
Will send thee into *oneness*, from all strife.



## CHAPTER X.

### *Spiritual Relations.*

IMAGINATION being now overcome, and the animal man mortified, the soul cannot but clearly discover its growth in the image of God, and the resurrection of the angelical man, which now evidently perceives itself springing up in a new principle, above the spirit of the world (1 Cor. ii: 12), and its mixed laws. And here we come to own and receive *new relations*, contracted by our progress in the new birth, and our tendency from the spirit of the world toward eternity.

And as through the act of generation we came to be invested with earthly relations, so by the work of regeneration we come to possess those that are spiritual. Here we come to honor God, as our Father in the Spirit (not

### *Sabbath of Rest.*

excluding any other of his beloved ones, who have been instrumental to beget us into the divine image and wisdom), and Jerusalem above, as our true Mother (Gal. iv: 26). And so all other saints who have been begotten by the same Power, into the same *nature*, become our true brothers and sisters; all standing upon one Root, drawing one Nourishment, and knit together by one Spirit (Eph. iv: 4), which is the Instructor, Leader and Comforter of all.

But we shall here find a *nearer* union and communion amongst those, who have been by one particular instrument begotten into the life of Christ, having a peculiar vein of spiritual enjoyment running through them; which others, who received not that particular tincture, do not partake of. And had we lived in the apostles' times, we should have seen this among the primitive Christians; for certainly, they that were begotten by St. Paul,

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had a particular endearment to him, and to one another; and so it may be said of those that were converted by Apollos, Cephas, and others: which is clear by that Scripture: "Every one of you saith: *I* am of Paul, and *I* of Apollos, and *I* of Cephas (1 Cor. i: 12). And though St. Paul blames them here for contention, emulation and irregularity in their particular affections to their spiritual fathers; yet not for a peculiar ownment to those who instrumentally converted them; for that is according to the law of pure justice, seeing he that converts a sinner, saves a soul from *death*, and covers a multitude of sins (Jam. v: 20). And St. Paul himself in some places speaks of himself as a spiritual *father*, requiring of those he had begotten into the faith, due respect, obedience and love. But amongst those who are thus peculiarly united, we shall see some more closely knit in spiritual agreement than others, and essenced into one an-

### *Sabbath of Rest.*

other's spirits; as may appear by that great union which Christ had with St. John, and that particular affection he bare towards him, which was the reason why St. John was called (by way of eminency and distinction from the rest): "*The disciple whom Jesus loved.*"

Now when we come to experience this, we shall know the meaning of that Scripture (Eze. xxxvii: 7), where *bone* is said to come to *his* bone. For as some bones are locked one in another, and some members grow immediately one out of another, though all make up but one organical body; so some spirits are in Christ's body nearer united than others, and stand closer jointed, and more intrinsically compacted, but all make up but one spiritual and mystical Body. And this we shall find to flow from the harmony and agreement of spirits and natures, as they were signatored in the first moment of existency. For grace and

### *Sabbath of Rest.*

the work of regeneration do not destroy our natural signatures, only rectify them by that heavenly principle, which reduceth all our spirits into the highest perfection they are capable of, by their primary model and frame. Hence it appears that they are more truly brethren (even according to natural nature), who thus agree, and correspond in their essences, than they that are ordinarily called so, who are many times very contrary signatred. And the reason of this affection is, in that, when our natures come to their perfect rectitude and restoration by union with God; this secret propension and harmonious closing with those that are like essenced, remains; whereas from mere natural relation there nothing continues; though in those who are related, there may be this agreement too. But mere relation is not the cause of it, but that secret law of influence, which God hath established to signature some one way, some another; some in much



### *Sabbath of Rest.*

agreement and proportion ; others more differing, though all representing something of that variety, which is wrapped up in the unity of the eternal Nature. I could not but give an hint of this, because it may open some things concerning relations, which may lie dark to those who know not the deepest ground and root of them.

But I shall proceed to the further opening of those enjoyments, which flow from union with new relations, which come now to be very dear ; because the ground of their relation is so pure and good, being (Jno. i: 13), not of man, or the will of man, but of God. Here we shall experience the happy effects of our pure union, which produces that divine love, that none can know, but those that enjoy it. But this will be strongest, where there is the most harmony and agreement in spirits and natures ; because the eternal Tincture works upon, and through everything according to its nature and

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capacity. Hence we come to enjoy more from some than others ; and some from us receive more than others. But that brotherly love and friendship, which now come to be renewed in spirit, far transcend any enjoyments merely natural. And whatsoever we parted with, in dying to all earthly affection and its objects, we regain in the resurrection of our spirits, in this pure love, which is not affection, but something above it ; not consisting in sudden outflowings and eruptions, but in a constant sweet inclination and propension of the spirit, to those who are one with it, in the pure Life: And this good-willingness is so great, that from it the soul would give its life (1 Jno. iii: 16), or if there were anything dearer than life (Gal. iv: 15), for its brother ; and choose sufferings, to free others from them. In this state there will be a sympathizing in joy and sorrow ; and where the union is eminently great, there may be some knowledge

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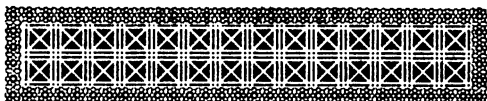
of each others condition at distance (Col. ii: 5); which comes from their being essenced in each others spirits and tinctures, which is the cause of this invisible sympathy.

And they that are in this near union, feel a mutual indwelling in the pure tincture and life of each other (2 Cor. iii: 2). And so, the further we come out of the animal nature, the more universal we are, and nearer both to heaven, and to one another in the internal; and the fitter instrumentally to convey the pure streams of the heavenly life to each other, which no external distance can hinder. For the Divine Tincture (being such a spiritual *virtue*, as Christ imprinted into the heart of the disciples with whom he talked after his resurrection, making their *hearts to burn* within them, is able to pierce through all distance, and reach those that are far absent; because it is not corporeal, nor subject to the laws of place and time.

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Now this is known to some by experience, who in absence enjoy such influences of spirit and secret insinuations of spiritual virtue from one another, that they cannot but value this spiritual communion above all enjoyments in the world; which compared to it, seem but like the basest metal to the purest gold.

**THEY** quit that wretched state, immortal soul,  
Where poisoned ghost's in flesh together roll;  
And take thy flight into that mount of Love,  
Where new-born spirits in bright bodies move,  
And sport themselves in that eternal joy,  
Which totally excludes lust's base alloy.  
Lust's left below for those that flesh desire;  
Love dwells on high, love fills the heav'nly choir.



## CHAPTER XI.

### *Refined Selfishness.*

THE love which in this spiritual union (before described) we come to enjoy, is inexpressibly refreshing, proving to be sweeter than the honey or the honey-comb; and continually raiseth the soul to the true Fountain of it, who being the true cause of all *pure* union, both preserves and increaseth it.

But the soul now having a view and experience of the beauty and sweetness of the spirits of other Christians, and of the excellency of that love which may be enjoyed through them, may (if it be not prevented by much self-denial and watchfulness) suffer very much *selfishness* to spring up in a new dress. For here may arise

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spiritual covetousness, or a desire of engrossing spirits to one's self. Here spiritual pride may also discover itself in desiring much esteem of such ; envy likewise may start up, against those we fear may draw them from us, or enjoy more love from them than ourselves. And so all other selfish affections, may here crowd in, in a refined dress. And as these spiritual evils may flow from the sight of the excellency and suitableness of the spirits of other Christians,

So also, they may break in upon us from large and eminent gifts of the Spirit (2 Cor. 12 : 7). For we, seeing the amiableness and worth of these, may come immoderately to desire them ; may fear to have them eclipsed ; may reflect too much upon ourselves in the enjoying of them (Eze. xvi : 15) ; may look too much after eminency in the use of them, and (in a word), may take too much complacency in the pleasant fruition of them ; even to an

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hindrance of our looking up to the Fountain, as all in all.

If, then, the soul be here entangled (as it is hard totally to escape), it must fly to the cross (Gal. vi: 14), and lay the axe to the root of the tree of *self*, that so it may be hewn down and cast into the fire; and it must pray for the sword of Power, to circumcise and cut off this refined selfishness, as it did the grosser part; and to take away this propriety and self-ownment of all spirits, gifts and graces. Here we must come to offer up the very good itself (as Abraham did Isaac) to God—the fountain and bestower. Here we must die to the coveting of any spirit, grace, vision, revelation, rapture, or sensible comfort. Here we must come to be nothing in all these; to enjoy them as though we enjoyed them not, and not to reflect upon ourselves on any account; to rejoice to see others (1 Cor. xii: 25, 26) flourish in the riches of those, and to have more light, wisdom,

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comfort and honor than ourselves; to be willing when we are rich in gifts, and esteem of the saints (Phil. iii: 8), to part with them, if God so please, and to hang so loose from all things below God, as that nothing may in the least hinder our conformity to the death of Christ, or our rising again in the pure life of love and innocency. And truly, when we have known the glory of those spiritual objects, and have been rich in possessing them, we may find it exceedingly difficult wholly to give up, and to own no propriety of will in them, becoming nothing in the greatest union of spirits, fruition of gifts and spiritual honor; keeping a sweet innocent spirit from selfishness in all these.

Now the reason of the difficulty in being wholly freed from self here, is the excellency of the objects, and the sweetness of their enjoyments; for their nature and effects being very suitable to the soul, they have the



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stronger influence upon it, to close with them in too much delight and adherency: Whence it may be more difficult totally to give them up, than it was to leave outward gross things, which could not be so pleasing to the nature of the soul. And though some (who think they have passed far in the new birth), never experienced this; and may therefore look upon it as a thing not much to be regarded; yet let all such know that the reason may be, in that they never yet passed clear out of the spirit of the world, nor overcame their animal nature by a complete circumcision and renunciation; and so were not capable to receive any extraordinary enjoyments of visions, revelations, prophesies, inspeakings, unions of spirits; and being not come into the inward wilderness, where the soul is fitted for such things, and these spiritual temptations arise to try it. Whereas, being in the outward sensitive spirit, and detained

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in flesh and blood (as Israel in Egypt), the inward spiritual faculties of sensation lie locked up, and can have no knowledge of those spiritual operations and enjoyments.

But they that are come so far in the work of the new birth, as to be acquainted with, and to live to these things, must of necessity die to them, and come to be (2 Cor. vi: 10) nothing in them, giving up all to God, and forsaking the propriety of their own will. Now this is a parting with our own lives, and the giving up the ghost of refined selfishness, which strikes at the root of sin and evil, and brings us to the death of the cross, in conformity to the example of our Saviour's progress, who was crucified betwixt two thieves, one of which was lost, though the other went with him into Paradise; which we in the mystery likewise fulfil: for our wills are crucified betwixt the outward animal man, and the inward *old man*, or sinful na-

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ture; the first of which in the resurrection shall be received (after purification) into Paradise; but the last, must be destroyed and swallowed up in the *fire of wrath*.

THE soul which on the cross thus freely dies,  
Becomes to God a pleasing sacrifice,  
Through that eternal Spirit and that Blood,  
Which by mere reason are not understood;  
Nor by those Rabbies, who full wise would be;  
Though they know not the true Divinity.



## CHAPTER XII.

### *The Descent into Hell.*

AFTER this death upon the mystical cross, the soul in conformity to Christ's progress passeth through a state analogous to that of Christ's descent into hell, being that principle, which stands as a smoking furnace before the entrance of Paradise, into which none can pass, but those that are dead with Christ, and washed from the pollutions of flesh and spirit by the Blood of the Lamb. For whosoever retain the spots of guilt, will be kept back by God's wrath, which in this principle burns like fire (Isa. xxx : 33).

This also is spread (at least potentially, as to its root) through the whole world; yet invisible to the outward eye. In this the Dragon and all evil

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angels and spirits are ; for (Jude 6), the Lord reserves the fallen angels in everlasting chains under darkness ; or (as 2 Peter ii: 4), hath cast them into hell, and delivered them into chains of darkness, to be reserved unto judgment. Now, though the fallen angels are everywhere tempting the saints, yet they are always in the chains of this invisible darkness, which could not be, if this were not everywhere in this world ; whence (Eph. vi: 12), it is called : *The darkness of this world.* Of which the chief devils are the *kosmokrator*, or worldly rulers. And although evil spirits receive some refreshment by mixing with the souls of men, which are clothed with the animal sensitive nature, and live in the spirit of the world ; yet they are still in chains under this darkness, as in their proper center.

And although it is said (Luke viii: 31), that the devils, whose name was *Legion*, besought Christ (after they

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were cast out of the man), that he would not command them to go into *the deep*, as though the deep, or bottomless pit had been at a distance from them; yet the meaning is, that they might not wholly go out of the spirit of the world, and out of union with it, deeper into the center of darkness and wrath; for in union either with men or beasts, who live in the spirit of the world, they receive some mitigation of their torment, which they have not when they are naked and unclothed. Therefore, their going into the abyss, from union with spirits of men or beasts, is not as we depart from one room into another (which is disjoined by outward distance), but a sinking deeper from the circumference toward the center, from the outward to the inward, which we call the *dark world* and *hell*. Which (according to the sight and experience of some deep mystical men), is made up of spiritual *sulphur, mercury* and *salt*, not united

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and harmonized in sweet proportion, for then they would be Paradise; but as in discord and disproportion working in contrary motions through the absence of that pure *balsamical Oil*, which flowing from the heart of God, makes Paradise so delightful.

Now, as all things in this visible world are compounded of these three material principles, *sulphur, mercury* and *salt*, so are the invisible worlds in their spiritual nature, from whence the visible world proceeded, and in which it is erected; for (Heb. vii: 5), the things which are seen, were made (*may eck phynomainohn*) not of things that do appear, but consequently out of things invisible, as the vulgar Latin hath it: *Ut ex invisibilibus visibilia fierent*; and to the same sense is the Syriac version. But to proceed, the dark world (Rev. ix: 2), is called: the abyss or bottomless pit; and whosoever go down into this sea, sees God's wonders in the deep (Psa. cvii: 24), for

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there is the great \**leviathan*, the crooked serpent, the dragon (Isa. xxvii: 1). Out of whose mouth (Job xli: 19-21), go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething caldron. His breath kindleth coals, and a flame goeth out of his mouth. He maketh the deep (verses 31, 34), to boil like a pot. He maketh the sea like a pot of ointment. He beholdeth all high things. He is a king over all the children of pride; which are the principalities, powers and spiritual wickednesses of this dark world. Many of which in their dark bodies bear the forms of terrible beasts (Rev. ix: 3, 17). Into this region Christ descended, after his giving up of the ghost upon the cross; for this is a distinct Article of

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\* I deny not but some great sea-monster is (in the letter) here described; but that the devil is here also alluded to, and intended, is not only my judgment, but of many of the ancients, as appears clear by verse 34, which is a key to the rest.



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the ancient Creed, and agrees with Acts ii: 27: Thou wilt not leave my soul in *hell*, which was by the Psalmist prophetically spoken of Christ's descending into hell, and of his redemption from it; and in Eph. iv: 4, it is said, that before he ascended, he descended into the lower parts of the earth; which cannot be meant of his outward body, because that lay in, or near the surface of the earth: Or, as in Matt. xii: 40, *into the heart of the earth*. Where there is a parallel made betwixt Jonas and Christ, the type and the antitype; which cannot well correspond, except Christ descended into the sphere of the *inward* spiritual *leviathan*, as Jonas into the belly of the *outward*. From whence (in type of Christ) he said, Jonah ii: 2: *Out of the belly of hell cried I*, and thou heardest my voice.

Now *hell* or the dark world, may be called, the *heart* of the earth: 1. In allusion to that large sphere or *lake of*

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*fire*, which according to *Descartes* and some learned Hermetic philosophers, is seated in and about the centre of the earth. 2. In that according to the eternal gradation of beings and principles, it may be said to be within, in the middle or center of it; the earth and all terrestrial matter being more outward, in the circumference. And though *hell* is called Matt. viii: 12, *to scotos to exoteron*—the utter or more outward darkness; yet that is spoken in relation to Paradise and the eternal World, not in reference to the earth and this world.

Now, Christ having passed through this principle into Paradise, draws us all after him, according to the promise: *When I am lifted up on the cross, I will draw all men unto me.* Now this is no other way, than that he went through himself; for there is but *one* way into everlasting life and the kingdom of Glory; and that very narrow too, according to Christ's words, Matt.

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vii: 14: *Strait is the gate, and narrow or afflicted is the way that leads into life, and few there be that find it.*

Even they only who deny themselves and take up their crosses, and follow *him*, who is the *way*, not only through this world, but even through death and hell also; for, though in conformity to his pattern, we come to be cast into *hell*, which Matt. xiii: 50, is called: *the furnace of fire* (typed forth by Nebuchadnezzar's fiery furnace, into which the three children were cast); yet the Son of God walks there with us, keeping us from that torment and pain, which the damned undergo; and making us with him to triumph over principalities and powers, and to conquer them by the Blood of the everlasting Covenant; which quenching the fire of wrath, raiseth the spirits of the obedient out of this dark grave, into the joys of Paradise.

But we must know, that in our progress we may many times be cast into

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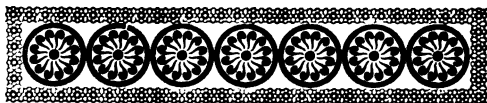
terror and anguish; yea, feel *hell* awakened in us, and afterwards be delivered by some influence of Christ's Spirit, and infusions of his love, and yet be short of this resurrection, and of passing through hell as conquerors; which can never be till we descend thither without guilt, in childlike innocency, with the Candle of the Lord in our hands, which is "the pillar of fire," which alone can lead us through this night into the *day* of Paradise. To which state whoever attain, cannot but sing thus, in the joy of their spirits:

YE morning-stars, ye sons of light!  
Rejoice with jubilation:  
As \*once ye did when that first night  
Was scattered by Creation.  
Behold the prince of night is thrown  
Into his proper place:  
And *He* that cast the *dragon* down,  
Hath raised † me by his grace.  
And now I stand above that grave,  
Where wrath entombed is;  
And wait, that rich crown to receive,  
Which will be perfect bliss.

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\*Job xxxviii.

† Ezek. xxxvii: 12, 13.



### CHAPTER XIII.

#### *Internal Paradise.*

**B**Y this time the soul experienceth the happy state of being freed from the principle of selfness, in returning to God from the spirit of the world, and sees the real progress it has made, from the outward through the inward dark world, into the inward Paradise, where Adam lived before his fall, and where Christ conversed betwixt the time of his resurrection and ascension. In this spiritual region, the curse is not manifest, there being a perpetual Spring. Here are the ideas of all visible bodies, in much beauty and appearing lustre. Here are those bright clouds, which overshadowed Christ on the Mount, and when he was received up into heaven ; in which

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he will descend (Rev. i: 7), when he comes again to judge the earth.

Now the soul having attained to the state of this angelical Garden, knows what it is to turn and become as a (1 Pet. ii: 2) child, and to attain a secret and quiet life of innocency and pure love, free from those passions and evil affections it had formerly groaned under. And here, it experienceth what it is to be born of water (Jno. iii: 5), and of the Spirit, as a necessary qualification to do the will of God; and sees its conception in the womb of Wisdom (which is our new mother), who here distils the milk of the eternal Word (from the eternal world), to feed and nourish the soul; whither it now travels, as fixing its sight upon that pure River of water of life, clear as crystal (Rev. xxii: 1), proceeding out of the throne of God, and of the Lamb. But now, likewise, the soul lives the life of spiritual vegetation, and grows like a willow by the water-

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courses, or (Hos. xiv: 5), a lily in the garden of the Lord, being continually refreshed with the dews of the eternal heavens, and quickened by the beams of the Sun of Righteousness, and cherished with the enlivening gales of the Holy Spirit. All that are in this state, are like the harmless flowers in a fruitful garden, springing from the same *ground*, yet differing in color, virtue, smell and growth, according to their several natures, and times of planting; yet all serving to express the power, love and wisdom of their Creator, without any strife or contention for eminency, place or esteem, being all satisfied with what God affords them, and their different capacities fit them for.

O what a sweet harmony is here! What a beautiful consent in expressing the goodness of the Creator of all things! How far are spirits here from envying the different beauties and ornaments one of another! How sweetly do they incline to mutual love and

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agreement! As being the branches of one pure Root, as enjoying the same kind of nourishment, and receiving life from the same quickening Spirit! (1 Cor. xii: 13). How is all wrath and contention here forgot! How amiable do spirits now begin to grow in the eyes of Christ, by their innocent childishness! And truly in this dispensation, we come to be clothed with humility, wrapped up in meekness; expressing nothing but the blessed effects of Heaven upon earth; here we are full of love-meltings toward Christ, who baptizeth us in the soft water of spiritual meekness; which overspreads the soul, not suffering any of the fire of passion to spring up. In this state the soul is very watchful, over every motion in the outward and inward man, fearing to step down again into nature, where before it had so much trouble and bitterness (Heb. xii: 15); whereas now it is in a sweet pleasant rest, lying upon the bed of innocency,

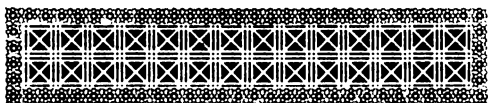


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solacing itself in the sweet embraces of its Saviour (Cant. ii: 6), who now begins to show himself very clearly, and to afford almost continual refreshment. In a word, this is a life of stillness, silence, and spiritual simplicity; in which the soul turning its eyes from nature, looks directly forward to eternity (Heb. xii: 2), strongly breathing after its arrival there.

And here, we come to know the work of the *fifth* day in our new creation, answering the fifth of those seven spirits, which are the eyes of the Lamb of God (Rev. v: 6).

IF harmony doth in this *fifth* arise,  
What will it be, when thou dost sabbatize  
In that last day, where all variety  
Concenters in a perfect unity!  
Then stand thou fast, poor *soul!* and keep thy  
ground,  
Till with eternal Love thou shalt be crowned.  
Take heed of lust which unlocked Adam's eyes,  
And cast him to the earth from Paradise.



#### CHAPTER XIV.

##### *Internal Faculties Restored.*

WHEN the soul is arrived to this baptism of *meekness* and *innocent love*, and hath experienced the comfortable distillations of the heavenly *Dew* to its very great profit and growth, it comes to be much confirmed and established in this principle, and finds the effects of its present station to be very blessed, in comparison to what it was, when it stood in the fire of awakened nature. And now seems as one that hath passed through a hot fiery region into a moderate cool air, where gentle gales of wind breathe upon it, and refreshing dews entertain it, and cooling waters (Psa. xlvi: 4.) are afforded to take away the sense of thirst. And now it perceives the hap-

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piness of those who have made their way by death through irregular and discordant nature, into that spiritual state, where there is *joy*, *peace* (Heb. iv: 3), *rest* and *harmony*. This condition then brings with it a greater death (Gal. vi: 14.) to the world and all worldly things, a total disrelishing of all things corrupt and impure, though more refined; and so as it is deadened to the world and selfishness, it lives (1 Pet. iv: 1.) the more to God and all goodness, and finds its will more strongly drawn to Christ and eternity.

And this dispensation into which the soul now enters, is a state of much life (1 Jno. iii: 14.) and quickening, and of much pleasing enjoyment from the objects of the internal senses, renewed and restored by the Spirit of God; for here the (Heb. v: 14.) internal faculties of spiritual sensation are more opened, and give a greater enjoyment of the first angelical (1 Jno. i:

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1.) life which was in Paradise. And we attain the use and restoration of these faculties through our growth in regeneration, and as a privilege purchased for us by Christ. So that all saints shall partake of them, either here or in heaven, according as their attainments are. In this state, our internal eye (2 Kings vi: 17.) is more unlocked, to behold the Paradisical World, with those luminous objects and inhabitants that are in it. Here we see such bright clouds as the disciples (Matt. xvii: 5.) saw on the mount, and at Christ's ascension, when he was taken up into heaven (Acts i: 9), in which he will likewise descend again (Matt. xxiv: 30). Here also we see the angels of God ascending and descending (as Jacob at Bethel). In this state also our inward *ear* is sweetly entertained with angelical harmony, hearing the sweet harpers (Rev. xiv: 2.) upon mount Zion, and the voices of those that sing the song of Moses

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and the Lamb, and of those that cry :  
“Hallelujah ! Hallelujah ! (Rev. xix :  
1. 3. 4. 6.) with many other voices out  
of the eternal world (Rev. iv : 1).  
Moreover our internal *feeling* is al-  
most continually entertained with the  
strong contactions of the Word of Life,  
which sometimes discover themselves  
by thrilling motions throughout the  
whole man ; but most commonly by  
strong infusions of the pure burning  
tincture of Jesus into the heart (Luke  
xxiv : 32). In this state, likewise, we  
oft smell the hot perfumes of Paradise,  
and are pierced through with most de-  
lightful odors, which infuse themselves  
into the tincture of the heart, create  
delight, and give a plain feeling and  
sense of the presence of Paradise, and  
that invisible *light* World, where there  
is no curse nor corruption. And in a  
word, here we *feed* upon the heavenly  
*Manna*—angel’s *food*, which is living  
*Bread*, that quickens, enlivens, and  
corroborates the soul ; and we often

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*taste* very sweet dews, diffusing themselves with much pleasure, into that internal sense of taste, which lies within the organ of the tongue. Thus all the spiritual faculties of sensation, are in this dispensation more opened, and more freely entertained with their peculiar objects.

But yet we are not to rest in these enjoyments, nor to go to build *tabernacles* with them ; but to look forward, and press after perfect *union* with the Divine Nature in the eternal World ; where is our true Sabbath of Rest, in the vision of God, and the perfect fruition of his love forever (1 Thess. iv : 17. Heb. iv : 9).

The pleasures which in this state we enjoy,  
Are only known to those that do obey ;  
For, souls that do imbibe sin's poison here,  
Have neither eyes to see, nor ears to hear  
Those sacred objects of divine sensation,  
Which are the pleasures of the *new* Creation :  
Man's lapsed sense and reason know them not,  
They are the little *children's* sacred lot.



CHAPTER XV.

*Heavenly Love.*

**B**Y this time the soul begins to draw near the eternal world, in its fixed station and habitual enjoyment, lying under the showers of love, which descend from the heart of God, and the bosom of *Sophia*. Here the blessed *tincture* of Jesus coming so powerfully, as though it streamed from his glorified *humanity*, flows into the soul like a river of *oil* mixed with *fire*, which affords that unutterable delight, which cannot be conceived by those that know it not experimentally.

Here Christ saith: Drink, yea, drink abundantly, O *beloved!* And fills large cups of love to pour into the soul; so that it sometimes comes to be sick of love (Cant. ii: 5), not knowing how

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to carry itself through the abundant showers that fall upon it. For Christ many times toucheth the soul with a piercing beam of love, which by this is suddenly drawn to a quick return; and this gives freer passage for a new *impression*, which more exciting the powers of the soul to a new *embrace*, opens the way more for the King of Glory to enter, with that power and unutterable force of *divine* love, that the soul becomes filled, swallowed up, and transported into a kind of rapture, not being able to express those pleasures, gusts, embraces, love-ecstasies, which then are piercing through it, nor sufficient praises and hallelujahs to the great King of saints, who bestows such royal tokens of love upon it.

And as in this state, there is such holy commerce in pure love between God and the soul, so there is between the soul and other saints (Psa. xvi: 3); who cannot but wonderfully own and love one another, and delight in that



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likeness of God, which they see in each other, and bless *him* for those living powers of grace and love, that are communicated in the worship of God, by which they exceedingly refresh each others spirits. Now this mutual love chiefly flows from a sight and sense of oneness (Jno. xvii: 21), which exceedingly enforceth this great closing and outflowing of spirit, to delight, comfort, and refresh one another. And here is that strength of love, that we could give our lives (2 Cor. xii: 15), for the brethren, and endure much affliction to free them from sufferings. Here we bear one another's burdens, and so fulfil the royal Law of Love; for we can keep nothing as our own, but what we heartily communicate and make our brethren partakers of, because they are part of ourselves: Here we come to practice that heavenly Law, of loving our neighbors as ourselves, and of doing God's will on earth, as it is done in heaven; for

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which end, man and the visible world were brought forth: For the breaking forth of sin and wrath was not according to God's most pure and holy will, which is good, and tends to salvation and blessing, and the keeping of his creatures in that primitive harmony, in which they came out of God's hands, as fitted to glorify him through mutual love, and regular obedience. And this is the end of Christ's coming into the world of man's nature, even to restore it from the discord of sin and wrath, to the harmony of pure love and righteousness.

Therefore it is a happy state to have attained this habit of love (before described) which will not terminate within the sphere of our neighbors and brethren, but in some measure flow out to all; causing us to breathe after, endeavor and pray (1 Tim. ii: 1), for their change. For it is the nature of true love to communicate itself, and to delight in propagating its own heav-

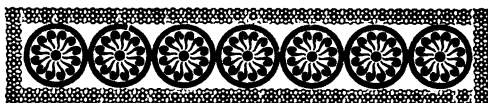
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only image, that so many may come to partake of bliss and happiness through it. And in this enjoyment, if we find any that know and possess but little, yet thirst much after God, O how will our hearts burn within us! How ready shall we be to employ our talents for their good, and to discover that way, which leads through nature into the kingdom of the Love! What labor and pains could we take, to be instrumental in changing and quickening them, and in bringing them through the cross to our own state of happiness! So that this dispensation abounds much in love, both to God and our neighbor, fitting the soul for ascension into eternity, there to see and know with satisfaction and delight those wonders, which the holy angels and glorified saints, are continually viewing with joy and admiration.

BLESSED is that soul which is arrived here,  
Where quick'ning *love* casts out dejecting *fear*,  
And gives that sweet composure to the mind,  
That it lies passive to that holy Wind,

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Which blowing from the highest paradise,  
Invites the soul to come and sabbatize.  
In that bright day, where the arch-angels sing  
Sweet hallelujahs to our Christ, their King.



## CHAPTER XVI.

### *Conclusion of the Rest.*

THE soul being brought thus far in the heart-work by the power of Christ, through the practice of the cross in self-denial and resignation, lives in habitual springings up of the Love in the centre of its spirit, where the work is near finished; the will being constantly drawn toward the heart of God, in the chariot of love. And in this state the soul is completely fitted for ascension, and the opening of the eternal world, which is part of the Head-work; for in that the spiritual eye is seated, which is capable to see and know the wonders of eternity.

And though some in a *rapture* may be taken up into that world, long before the work in their hearts, wills and

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affections is finished ; yet such must afterward go through the work in nature, of rectifying all their properties, and of bringing their wills into death, and pure resignation, that so they may be fitted for the birth of the Love. Whence it is clear that this state of regeneration, attained in the will through the death, is far more considerable, and nearer perfection than the highest rapture without such a foregoing work ; and the *ascension*, after this work of regeneration in the heart, is more weighty, and more tending to perfection, than any rapture of transportation before, can be ; because by such a work the will is wrought up into a constant union with Christ, which by ascension is more confirmed and established, the heart through that, being more raised above (Col. iii: 1) all mortal corruptible objects, and more reduced into a passive silent waiting for the opening of the *eternal Temple*, whence the infallible Voice

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proceeds, and where the great High-Priest sparkles with the most bright beams of divine Glory.

But the manner of the soul's ascending from the *internal* to the *eternal* world, is very remarkable and wonderful. It (Jno. xv: 5) cannot of itself move one degree upward. That same Hand of power which carried it downward, to see the wonders of God in the *depths*, must carry it upward to see His wonders in the *high-places* above. So that in this, the soul is merely passive; the Spirit of Christ being the Agent, which descending with an overflowing virtue upon it, wraps (1 Cor. xii: 2) it up swiftly, and in a strong *force* (by which the soul's acts are for a while suspended), translates it, as it were, in a straight line, from the inward towards the *inmost*.

In this *translation* or ascension, what wonders are seen and felt, I shall not particularly express: But in general, this I must declare, that there is

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an unutterable *power* transfusing the soul in this ascent, which first comes into the womb of the *invisible worlds* (out of which they issue), in which it finds an universal silence or stillness; and above which it discovers a great Glory, inhabited by glorified spirits who there live in perpetual harmony and joy, singing hallelujahs to the Lamb of God; and continually waiting upon the infallible Voice proceeding from the throne of God. To be taken into this, is a further degree of ascension, being the *second* Mansion in the eternal world; where (Rev. v: 11) myriads of angels attend those commands, which come out of the most Holy Place, which is the last and *highest* Mansion in that world, answering to *Love*, as the second to *Life*, and the first to *Light*, corresponding with the threefold manifestation of Father, Son, and Holy Spirit. But to speak much of the two last, requires greater experience than I have yet en-



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joyed. Neither is it expedient to describe the first, nor those wonders which are in it, in regard of that general enmity and blindness, which is in men's hearts against the deep mysteries of God in invisible nature.

But after *ascension* into the first, the soul becomes so much indued with the sense and apprehension of those spiritual mysteries, it was there acquainted with, and hath such a clear view of the outward world, and of the misery that most lie in, that it cannot but weep over the greatest part of men, as Christ did over Jerusalem, as seeing them exceeding ignorant of eternity, and so of their own everlasting happiness; and involved in the spirit of the outward world, where "the prince of this world" holds them captive, and makes them enemies to the kingdom of Love, in which there is no enmity, coveteousness, lust, nor deceit, nor any such things as those are, which in the world are most courted and admired.

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After this, also, the soul begins to discover the evil properties and habits of men's spirits, very much portrayed in their faces, discovering in their very aspects and signatures those bestial and devilish passions, by which they are swayed and captivated within ; so that the eye many times affects the heart with grief, in viewing the sad estate of souls estranged from the life of innocency, and pure virginity, and imprisoned in the dark chains of corrupt flesh and blood. Here likewise the soul is exceeding passive, and much comprehended in deep abstract silence, by which it much enjoys unutterable pleasures, and gusts from the inward ground of eternity, having much sense of the nearness of that kingdom, where the angelical thrones sing hallelujahs, and sport themselves in the innocent delights of their eternal spheres and luminous mansions. And as the soul passeth from the first mansion toward the second and third,

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Jesus (Acts xxii : 7, 10, 18. Jno. xiv : 21) of *Nazareth* (in his glorified *Humanity*), begins to give great demonstrations of his presence, and to visit the inward man with frequent and very great impressions; so that it cannot doubt but that he is sometimes personally present, infusing the *tincture* of his glorified body into the heart, which is sweeter than honey, and burns like oil and fire mixed together. And truly this dispensation is exceeding comfortable and very weighty; for the discovery of Christ's presence sometimes swallows up the soul into unspeakable joy, being transfused with the Breath of his mouth, which is most odoriferous; and quickened by the *touch* of his Body, which is most delightful; and pierced through with the *sound* of his Voice, which is most harmonious and powerful; causing the soul to deeply admire the Grace of God, and to cry out with St. Thomas: "My Lord, and my God!"

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In this dispensation, Christ shows very powerfully, the necessity of his mediation, as God-Man; and that whatever we receive, is through *him*, who standing in the deepest union with the Father, conveys all *light, life* and *love* from himself into us, who at the time of the restitution of all things (Acts iii: 21), will again breathe the Holy Spirit on his chosen vessels, of which those in the primitive time received but the first fruits. He also reveals in this state, how the mystery of iniquity (even the spirit of anti-christ) works in most sects of Christians; carrying them either to deny or slight the great mystery of his mediatory office: or by misconceptions to cry up his blood and merits, to the prejudice of mortification, self-denial, and the imitating of his most innocent *life*, as our pattern to walk by in this world.

Moreover in this dispensation, the soul enjoys very great openings of eter-

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nity in the heart, which are different from openings in the head, where the inward senses of hearing and seeing are resident ; for whatever in a divine sight (eternity opening in the head) we clearly and distinctly view and behold, the same (in a heart-opening) we really feel and handle in a spiritual way ; for in it we come experimentally to know and perceive the motions and administering influences of angels. The virtue and efficacy of Christ's universal and particular body : The harmony, love and enjoyments of the spirits of just men made perfect, with much of the glory and majesty of that kingdom prepared for us from the beginning of the world, into which none can enter but those, who have (Luke xiv: 33) forsaken all for Christ, and divested themselves of all the vestments of corruption, and have put on the robe of innocency, which is the garment of true virginity, in which they will not be ashamed to stand be-

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fore the Son of Man, in his *Kingdom*.

THEN be ye wise immortal sparks of fire,  
And strive to get you garments of pure light;  
In which you may from mortal dregs retire  
Into that glory, where's no spot of night.  
O do but weigh how swiftly time goes by,  
And how all earthly pleasures rise and fall;  
As soon as they a being have, they die,  
And nothing can their hasty joy recall.  
But when the outward garment is withdrawn,  
Eternity presents its constant face,  
In which all actions will be shown,  
Which ever have been wrought in time's short  
race.

But such alone can there possessed be  
Of happiness, that have been born again;  
Others will feel the pangs of misery,  
Who in their wills corruption still retain.  
Then die to sin, while on the earth you live;  
So after death, true life you shall receive.

THE END.

*Sabbath of Rest.*

BRIEF ACCOUNT OF THE AUTHOR.

---

**T**HOS. BROMLEY, was born at Upton upon Severn, in Worcestershire, England, in 1629. He was in his early years religiously educated, and after going through the learning of the schools, became a member of All-Souls College in Oxford, where God was pleased to reveal his Son in him, and to make great and glorious discoveries of Himself unto him, such it may be, should they be here related, some would scarce be able to understand or bear. And from that time forward the *Supreme Love* having ravished his heart with His all-surpassing beauty, became a veil to his eyes, keeping him from beholding vanity, or lusting after it; and he began in return of this special Divine grace and favor, wholly to dedicate himself to His service from his youth; and parting with *all*, and denying himself, became a faithful fol-

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lower and disciple of his great Lord and Master, *Jesus*, and a true minister of the Gospel: Not of the letter, but of the spirit, one that needed not to be ashamed, rightly dividing the Word of Truth.

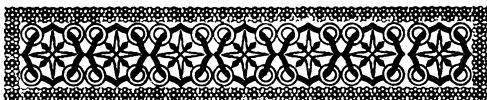
Having briefly spoken of the rising of this *bright star*, I must lead you to its *setting*, passing by its whole course. He therefore, having thus for many years "walked with God," the Lord was pleased (before He took him to Himself), to allow him to be exercised with a long continued weakness, which did not hinder him from exercising the functions of an evangelical preacher. About three weeks before his departure, he preached his last sermon from these words: "We must through much tribulation enter into the kingdom of God" (Acts xiv: 22). From whence he took occasion to discourse not only concerning the *outward*, but more especially, concerning the great *inward* spiritual sufferings and com-



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bats of God's people. After this sermon he grew so weak, that he could not preach, and but seldom pray in the family. Yet at times, when he felt the power of God upon him, he would have them called into his chamber, and would pray with great fervency and strength of voice, as if he had been in perfect health.

The day before he died, some friends having come some miles to visit him, he with great earnestness and demonstration of truth discoursed to them: of God, of the immortality of the soul, the excellency of the Scriptures, and how much those who profess to believe the Christian doctrines, are bound to live a holy life. And so gave a short but powerful exhortation to holiness. And then said: "I have lived up to my light, and loved God above all things." The same day he died (on Easter-Monday, April 13th 1691). he often cried: "Come, Lord Jesus! Come quickly! O when! When!" His last words were: "Watch! Watch!"



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—W. S. G.

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CHAPTER IV. His mother saith unto the servants. Whatsoever he saith unto you do it. There was set there six waterpots of stone. The manner of the purifying of the Jews. Containing two or three firkins apiece. Fill the waterpots with water. They filled them up to the brim.

CHAPTER V. Draw out now. The governor of the feast. The ruler of the feast. The water that was made wine. Knew not whence it was. The governor of the feast called the bridegroom. Every man at the beginning doth set forth good wine. But thou hast kept the good wine until now. The beginning of miracles. Manifested forth his glory.

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