

A Small
TREATISE
Concerning
Evil Thoughts and Imaginations,
And Concerning
Good Thoughts and Heavenly Meditations

SHOWING

How every true Christian must know the one consumed by the brightness of the Appearance of Christ; and the other subjected and brought into the obedience of Christ.

ALSO

A few words concerning the Life, State, and enjoyment of a true Christian, and of the true Christian worship; what it stands in, and how it is performed.

By William Shewen,

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Then the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it. Genesis 1:27, 28

TO THE READER

Friend, my chief end and aim in this small Treatise concerning thoughts & etc. is that you may be informed how to attain unto that Primitive Wisdom, Power and Dominion which mankind had before transgression entered the world; wherein he did and could subdue the earth, have dominion over it, and over all the creatures God had made, moving upon the face of the earth, in the air and water also, and give them all names according to their natures, and was to dress and keep the Garden according to the command of God. For God never commanded anything (as man's duty) that was impossible. He had wisdom and power given to him to observe and obey whatsoever was enjoined to him. The Serpent could not force nor compel, though he could entice and allure; yet until he was yielded to; till consent through deceivableness of the bait begot a vain hope to better his estate; till he gave way to foolish thoughts and consultations, he kept his innocence, place and habitation in Paradise. But when he entered into the temptation, he went forward into a multitude of thoughts and inventions till he was driven to the greatest distance from God; in which state he does and will remain till he comes to embrace the hand that smites him, and to obey that voice that calls unto him in the cool of the day, and to learn of that Spirit that reproves him and convinces him of sin, and makes him afraid to see the face of God because he has transgressed his Law and broken His holy commandments. And until he comes to believe that He that wounds must heal, he that calls to account for evil doing must save from it, and that the reproofs of instruction are the way to life, and that to be slain with the Flaming Sword that turns every way to guard the Tree of Life is the way to live again: and that through the Spirit of burning, redemption, salvation, Restoration and Everlasting Felicity is again to be come unto, and the spirit of disobedience that took life by obeying the Serpent must come to death; must be mortified, slain and buried out of sight also, in all his thoughts, imaginations, inventions, willing, running, comprehending; in all his wisdom, knowledge prudence and understanding also; these must all be stopped, bowed under, and confounded, or brought to naught before he can enter into rest again, or know what the Sabbath of the Lord is, which the outward Sabbath was only a sign of.

Mankind is never safe while he is his own keeper; while he is willing, running, and working for himself; while he is guided and led by his own will, mind, knowledge, wisdom, prudence and understanding he is never at quiet, never content or satisfied, never at rest, being gone from the Fountain of Living Water, though he labors and toils to hew out cisterns that he thinks may supply his want; yet they prove so broken that they will hold no water, no refreshment for his soul; no satisfaction nor contentment for his mind; though he toil and dig in the earth, and search the dark corners thereof. And though in his thoughts and imaginations he ascends up into heaven and makes his nest among the stars, his labor is all in vain and fruitless when the day of shaking comes; when the melting of the elements comes; all proves but as a bed too short, and as a covering too narrow, and as one that walks by the light of his own sparks, and warms himself by the fire of his own kindling; but in the end he lies down in sorrow.

All these things you, who are a child of Light, and of the Day, understand right well; therefore you are made willing in the Day of God's Power to die to yourself daily, to give up and resign yourself to the daily Cross till you become dead, crucified and buried also; until which you cannot avoid thinking your own thoughts, speaking your own words, and doing your own works, and following your own will, thoughts and inventions, from which springs your misery, and in which it continues so long as you are alive in yourself, and at home in the body, you are really dead and absent from the Lord.

For it is only those that are dead and suffer with Christ that come to know a living and reigning with Him over all worldly rudiments, over all carnal ordinances, over all filthiness of flesh and spirit, over all principalities and powers of spiritual wickedness in high places; over all thoughts and imaginations, over all desire, will, and affection. These are they that arise and ascend with Him up to the Father, and that sits down in heavenly places with Him at the right hand of God, and have converse in heaven, talks with God as a man speaks with a Friend, beholds His Face with joy and great delight.

As you come here, you are come into the Restoration indeed, you have found that which was lost indeed; you are come from the East, West, North and South, and sat down in the Kingdom with Abraham, Isaac, and Jacob indeed, and are ceased from your own works as God did from His, and are entered into the blessed rest that God has prepared; all of which is possible to him that believes.

Therefore, let none put the good and evil day afar off; for the Kingdom of Heaven is at hand, and many are living witnesses of the coming of it, and do enjoy righteousness, peace, and joy in the Holy Ghost, in which the Kingdom stands. And God is Omnipresent, and those that enjoy the Light of His Countenance dwell in heaven, and are within the gates thereof; which though they stand open, no unclean thing can enter.

William Shewen

A SMALL TREATISE CONCERNING THOUGHTS AND IMAGINATIONS

Evil thoughts and imaginations are great troublers of the world of mankind. And it is a great plague and misery which man is accompanied and surrounded with, who is given up to follow and obey his own evil thoughts and imaginations; or to walk according to them. It was a sore judgement pronounced against the disobedient, rebellious Jews, in the word of the Lord by Jeremiah, saying, "Hear O Earth! Behold I will bring evil upon this people, even the fruit of their thoughts." And the Lord by the Prophet Isaiah said, "I have stretched out my hand all day to a rebellious people which walked in a way that was not good; after their own thoughts, which are thoughts of iniquity; and the act of violence is in their hands." Also, it is written, "every thought and imagination of man's heart is only evil, and that, continually." And very great is the misery, bondage, and slavery of mankind in this estate. He is an enemy of God, and to himself, and to his neighbor and brother. "Wasting and destruction are in their paths, who have not God in all their thoughts."

Now reader, that which is principally on my mind is to set before you a certain infallible way how that you may come to be saved from following and obeying your own thoughts, and to gain strength against, and to get victory over all your imaginations that are evil. Also, how you may attain to good thoughts and heavenly meditations in the stead thereof. And how you may come to know every good thought and desire brought into the obedience of Christ; and every evil thought and imagination destroyed and consumed with the breath of His mouth and the brightness of His appearance.

And when you are restored and brought into the same estate mankind was in before transgression, even into the Garden of God, now you must then dress and keep the Garden. You must then watch over, and in the wisdom and power of God govern your thoughts, lest the Serpent beguile you as he did Eve.

First, you must understand that the ground that evil thoughts and imaginations arise from is that which God in the beginning cursed. From this ground springs all the briars, thorns, thistles, and other hurtful weeds in the world of mankind, in whose heart they began to spring, grow and increase, even so soon as Adam began to lose his faith in God his Maker, and to incline and hearken to the voice of the Serpent, and give credit to his lies which begot a vain thought, from whence a false hope sprang that they should, by eating of the forbidden fruit, better their condition, and "be as gods" according to what the Serpent told the woman (the weaker vessel), and by this false hope, grounded upon the thoughts and imaginations, he entered the first transgression. Then when the temptation was entered into, and sin committed, thoughts and imaginations began to multiply and fill the disobedient earthly heart of mankind, who having now turned his back upon the heavenly, slighted the voice and command of God who was his Teacher and Law-Giver; and lent his ear to the Wicked One and gave up his mind and heart to obey him, even with thoughts that it was all for the best. Thus poor mankind being deceived with vain thoughts and false hope, lost his habitation and dwelling place in Paradise; which after he had transgressed, he still thought to keep. For he was soon convinced he had done amiss in eating the forbidden fruit, and fear possessed his heart when he heard the voice of God in the cool of the day, and therefore sought means to cover and hide himself from the sight of God. But herein his thoughts were vain and his endeavors to no purpose. The woman, man and serpent all received the fruit of their own doings. Nothing but life, good and blessing were known before; now death, evil and cursing were the fruit and effect of disobedience, (which as I said, entered first by giving place to a vain thought and desire in hope to gain and to better their estate) become the daily companions of mankind, who found and finds by woeful experience that saying to be true: "when sin is finished, it brings forth death".

So man lost his place in the Garden which God planted through neglecting his work which God appointed him to do, which was **to dress it and to keep it**; for the Garden needed dressing and keeping before the forbidden fruit was eaten, **before** innocence was lost, before sin was committed, before the serpent became a Tempter, a Devil, and Destroyer.

And this arises in my mind to testify to all the wise in heart, that after they are come to find that which was lost, to witness a Restoration and Regeneration, and returning into Eden again, into innocence again, they have work there to do. **Dressing and keeping** are two very significant things. This was the business of mankind in the beginning, in the state of innocence. If he had not neglected this work, slighted the Light, Power, wisdom, and glory of God, with which he was replenished, he would never have fallen, when the temptation got into a thought; if he had watched in the Light and wisdom of God, he would have seen and discovered the tendency of it, and would have prevented it's coming to a desire and an act. But first giving place to a selfish thought, it soon sprang into a hunger or a desire, thence into an act. This is the beginning and progress of sin at this day which mankind in innocence had and still has power and wisdom from God to prevent, if he abides in it and keeps in his watchtower, in the Light and Strength of God, which is as near to him as the temptation can be, and is sufficient to preserve him. But where this work is neglected, men; yea, holy men fall and sin after the similitude of

Adam's transgression, and are beguiled as the Serpent did to Eve, drawn out of innocence and a sinless estate, after they have attained unto it. Therefore let none be high-minded but fear, and take the Second Adam for example, who when He was tempted, did not hunger or desire after the things presented, though they were very spacious in appearance, and accompanied with very large promises; even as the first Adam had. But it is written that while the temptation lasted, he ate nothing! He let nothing in; gave no place to selfish thoughts, or enticements of the enemy. So when the temptation was over, angels ministered unto him. Let this be the example of all the Children of Light, and as they do thereafter, the powerful salvation of God shall surround them, "and neither heights, nor depths, angels, principalities, nor powers, things present, nor things to come shall be able to separate them from the Love of God in Christ Jesus". This is as a word by the way.

Now, evil thoughts and imaginations are of a multiplying nature, and do mainly increase and take root in the generality of mankind, who through evil works are estranged from the Life of God, remaining a degenerate plant sprang from the seed of the evil doer, and dwells and labors in that ground which God has cursed; and knows not the Seed of the Woman to bruise the Serpent's head in him, and to redeem and preserve him from following and obeying his own thoughts and imaginations which are evil, and that continually; and indeed, in that state, he can be no otherwise, whether they lead into self-sinning or self-righteousness; both are an abomination to the Lord, and are destructive to the well being of mankind, both temporally and eternally. For ***all the wickedness that has been brought forth and acted in the world since the beginning, began or appeared first in the thought***. Then the thought being cherished and joined unto by the mind, will and understanding, it increased and increases into words and actions. That which is clean cannot proceed from that which is unclean. The heart of mankind in the fall is universally corrupted and desperately wicked. And, as has been said, the thoughts and imaginations thereof are only evil, and that continually. Before it can be otherwise, there is an absolute necessity that every particular man and woman must know and experience for ***and in themselves***, their own hearts cleansed, purged and purified and created anew; the ground must be made good before the Seed, the heavenly plant can grow, increase and flourish therein; before good thoughts and heavenly thoughts and meditations can arise and spring and remain therein. When this estate is known, witnessed and enjoyed, then to abide with Him and walk with Him who has wrought these mighty things in you and for you, and in His wisdom and power to dress and keep the Garden, the Heart, with all diligence, that that which would defile enters not again, or creeps not in again as it did in the beginning (which is possible).

Therefore, what the Spirit of God put man upon in the beginning (when he was a noble plant in Eden, wholly a right seed), was to dress and keep the Garden; so the Spirit of God now in ***this*** age says to the disciples thereof, "Watch and pray, lest ye enter into temptation. Take heed, lest as the Serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

Now this I testify from certain knowledge that God has ordained means whereby mankind, whose heart is so corrupted that nothing good proceeds out of it, neither anything which is heavenly, and of God springs up in it that can live a moment, it being so foul and so dark, (even like a foul dark piece of earth outwardly, on which the sun never shines, nor the rain falls) that man in this miserable state may come to know and experience his foul heart cleansed, purged and sanctified, as the Christians in the Primitive times did. "Such were some of you, but now you are washed, cleansed and sanctified." "The fallow ground may be plowed up and bear seed, and the wilderness may become a fruitful field, and streams may break out in the desert, and the desert may come to rejoice, and to blossom as the rose; crooked things may be made straight, and rough places smooth; great, heavy, dark, high mountains may be brought down and removed; yea, melted at the presence of God, and the low valleys may be exalted; yea, the wilderness may become like Eden, and the desert like the Garden of the Lord."

All these mighty works and wonders has the Lord wrought in this age, in and for a remnant, who are come to the fulfilling of the prophecies, and are living witnesses of the same, and do in His Holy Spirit and power proclaim that the love and mercy of God towards man is universal, and that His hand is stretched forth to help him out of the snare, pit and deep dark dungeon where he is fallen, out of which he cannot, by all his strength, wisdom and invention help himself.

And so He sets him at liberty, that he may run the ways of His commandments with delight, and that he may come again to stand upright, as God made man in the beginning. And to lay aside all his thoughts and inventions wherein he corrupts himself; and to bring him into such a state and condition so that he may be able to do all things that are good; to think good thoughts, speak good words, and do good works, and to eschew and avoid the contrary. This to know and be able to do is the ONE THING NEEDFUL, without which all men are miserable, let their knowledge, wisdom and profession of religion, opinion and invention be what it will.

Therefore my mind is in goodwill to mankind, having received knowledge and understanding of the means God has ordained for the good and salvation of mankind. And being something acquainted with the two great mysteries of ***Godliness*** and ***Iniquity***, and the way and working of each, to impart and signify something of the same in a few words to instruct and inform those to whom this my testimony may come, how they may attain thereunto, and how they may come to be rid of those troublesome companions; in other words, evil thoughts and imaginations that do, may, or shall arise in their hearts, while corrupted. And how the same may be purified and made a holy habitation for God as it was before sin entered; before innocence was lost, before the Serpent deceived the weaker vessel, when all was good; yea, very good; even the perfection of purity.

The way that leadeth thereunto, I affirm and declare to be as follows: and whoever you are that has a mind or desire to find that which is lost, observe and believe and receive what I say or write as truth; **not received or learned by tradition, but by the experimental powerful work and operation of the Spirit of Truth in my own heart, mind and conscience.** And what I have said, or shall say is, and shall be according to the Holy Scriptures, and witnessed to by them, for I cannot write contrary to them, being in unity with them, and with the just men's spirits who wrote them.

First then, know, O man, whosoever you are, and whatever your thoughts and imaginations are, how far so ever you are run into corruption, darkness and degeneration from the state of innocence, purity and holiness; yet there is a measure of Divine Light that attends you; though you are darkness, it shines in you in order to show you the way out of it. Though you are degenerated and run off from God into the earth, yet this pure Light and Spirit of God follows you and calls you back again. And you may in this state hear it as a voice behind you saying, "Return, return, this ***is the way, come and walk in it.*** This is the kindness and love of God to you in His Son who is the Light of the world, and lighteth every one that cometh thereunto, if you hear and obey this voice of the Light of the Son of God, though you are dead in sin, and buried as in a grave, you shall arise and come forth and live before Him. The bars and gates of Hell shall not be able to retain you. But if you slight and despise the Light of God that visits you, and shut your ears against His voice, it will be as a thousand witnesses against you while you rebel against it and are found following your own thoughts and imaginations, doing the thing that is evil.

For this Light I speak of is the Eye of the Lord, that runs to and fro throughout the earth beholding the evil and the good, and that discerns the thoughts and intents of the heart. It is the Word that is nigh, in the mouth and in the heart, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. This is the candle of the Lord that searches Jerusalem, and gives Light to the sides of the earth, and corners of the world, from whom the shadow of death cannot hide, nor the rocks and mountains cover nor defend. "For He it is that formed the mountains, and created the winds, and declares unto man what is his thought; that makes the morning darkness, and treads upon the high places of the earth; the Lord, the God of Hosts is His Name.

This is the Spirit of Truth that convinces the world of sin, and that sets men's sins in order before them, and reproves and smites in secret for evil, and that brings to judgement the hidden things of Esau. From this Eye or Light of the Lord you cannot hide yourself no more than Adam and Cain could. Though you should hate the Light which shows you your thoughts, and love the darkness so as to dwell in it, yet the Light or Eye of God will pursue you and find you out. Hell nor the uttermost parts of the earth, and darkness cannot secure you from the just condemnation of God; because you have hated the shining of His Light, and stopped your ear from the hearing of it's voice and the teaching of it, and loved the darkness and dwelt in it. While you do such, you choose the way of death and neglect the means of salvation that God has ordained. For this is the condemnation of the world, that Light is come into it, yet men loved darkness rather than the Light, because their deeds are evil.

Now as the first step towards Restoration and everlasting happiness, you are required to turn your mind from the darkness in which you dwell, unto the Light Eye or Spirit of God, and to decline the power of Satan that works in the darkness, and embrace the power of God; and when you do but **begin** to do so, you will find the scales to fall from your eyes by degrees, and the veils will be taken off from your heart, and the fetters and chains of darkness will be loosed, and the prison doors opened. So when your candle is lighted and your eye opened, you will discern the way out, and see the Angel of the Lord go before you, and guide you into the same. And you will also perceive what is in your house, and clearly understand what has lodged in the dark rooms of your heart; and when you come to see things as they are, you will receive wisdom to give them names according to their natures, and to judge righteously concerning them.

As you love this Light you will be enabled by it to divide between thought and thought, and begin to be conscious of thoughts, and to hate every vain thought. And when you can't be easily rid of them, nor remove them from their old lodging place, you will breathe and cry to the Lord in the Spirit, as one of old did, who was burdened and oppressed with their company:

"Search me and try me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." This is the cry which the Lord hears, and He will answer in due and needful time.

Jeremiah's cry to Jerusalem was, "wash thy heart from wickedness, that thou mayest be saved; how long shall thy vain thoughts lodge within thee?" Now the only way to dislodge them, and to be rid of their company is to show them no interest, make no provision for them, give them no entertainment, but by the Light of God which discovers them to be your enemies, judge them; and keep your mind exercised in the Light and power of God that it is turned to. Give them no regard in your thoughts and imaginations. And though they do and may arise, pursue and compass you about like bees, yet keeping your eye fixed in the Light and power of God, which is as nigh you as your thoughts are, and shows them unto you, you will see them in due time scattered as chaff before a fierce wind, and destroyed as stubble before a devouring fire.

Now, as you come to be a believer in the Light, and to trust in the Power of God to which your mind is turned, you will become in very deed a Quid of it, and will soon be able to say that darkness is past, and the True Light now shines by which you can see and judge every thought and motion that arises and stirs in your mind; whether evil or innocent, hurtful or

harmless, and have wisdom to order them accordingly. This is that Primitive Wisdom mankind had in the beginning, but he abode not in it through looking at the temptation and the beauty of the thing presented to the eye of his mind; or through receiving from the woman. For he was not deceived with the beauty of an apple or some other outward fruit, nor by the talk and persuasion of any other creature, or by the Devil in his own shape, as vain man in his carnal mind imagines when he reads the history thereof. But the temptation was more mysterious and inward. The woman was deceived in her thoughts; in her judgement and her understanding she was beguiled before she obeyed the Tempter. It appeared good for food, pleasant and desirable, and able to make one wise *before* she ate, or gave to her husband. Paul said, "the woman, being deceived was first in the transgression made subject unto vanity, not willingly, but through hope. She hoped to find the Serpent's words true, and to become more wise and more happy by taking the Serpent's counsel. But instead, she fell into the depths of misery. The same danger attends the Children of Light, the Sons and Daughters of God (for Adam was a Son of God before transgression).

And it is only such who are in the Restoration, Children of the Light and of the Day, that are capable to fall as Adam and Eve did, and to sin after the similitude of Adam's transgression, and to lose innocence, purity, holiness and uprightness as they did; and be driven out of the Garden of God as they were. Such as never were in it, nor ever dwelt in the state of Restoration cannot be said to fall from, or lose it. Children of darkness and children of the Devil who have gone astray from the womb and have always dwelt in darkness, and in the region and shadow of death never knew what a harmless innocent state is; what the life of purity and holiness is; nor what the simplicity of the Gospel and Christ is, so they cannot be beguiled as the Serpent did Eve. Of that they never knew, nor had, as men and women now in the world. Yet such are beguiled by the Serpent in another way; not of what they had, and did once enjoy, but of what they might have and should enjoy. This he effects by keeping the eyes and minds of people looking outward, and by persuading them to follow anything, and to walk in any way rather than to turn the eye of their minds inward to the Light, Word, and Power and Spirit of God, which shines, speaks and works in man, in order to lead, teach, to guide and direct him into the way of Life and salvation; and to bring him into the glorious liberty of the Sons of God; into a perfect translation from darkness unto Light, and from the kingdom and power of Satan unto the Kingdom and Power of the Son of God; and to know Christ made unto him wisdom, sanctification and Redemption.

This is the blessed end of God in sending His Son as a Light into the world, even to enlighten the Gentile, Jew, professor and profane. And that through Him they might believe and receive eternal life, and enter into that blessed rest that God has prepared, which the Primitive Christians who believed entered into. Where they did not speak their own words, nor think their own thoughts, nor do their own works. Their Father spoke in them, and their thoughts were thoughts of God, and He wrought all their works in them and for them.

This is a blessed state indeed. And none are entered into the rest which God has prepared, but such as are come to witness and experience these things now in this age, as the Primitive Christians did in ages past. For while any are found thinking their own thoughts, and speaking their own words, and doing their own works, (though under a profession of Christ and of Christianity) they cannot enter into the rest which God has prepared, thought they may create unto themselves false rests, and kindle a fire, and walk by the light of their own sparks, but in the end lie down in sorrow.

True *rest and peace is obtained, or comes through total self-denial*. A dying to self-sinning and self-righteousness, self-thinking and self-working, contriving and inventing, self-wisdom, knowledge and understanding also. All these things must be denied, annihilated or brought to nothing and confounded. The feeding upon these things occasioned and occasions the curse, then add all the labor and turmoil, trouble and sorrow and torment that have attended, and does attend mankind since the fall. To the death must they all come before a sitting down in the kingdom of God can be witnessed, or before any can cease from their own works as God did from His.

Now you who are a Child of Light, understand this one thing for your comfort and encouragement in your warfare against evil thoughts; that notwithstanding the multitude of thoughts that arise in you, and troops thereof attend you, which are in themselves sinful, yet *if you join not with them in your mind, will and understanding, they are not your thoughts; neither shall the evil thereof be imputed unto you*. If you love the Light, and keep your mind joined to the Spirit of God, or the Appearance of Christ in you, that discovers all temptations unto you in the very thought and first appearance of them, then you are helping the Lord against the mighty, being joined unto Him you are becoming one with Him in your mind, and spirit (though in your members there is a law, or a power that wars against you), and as you abide with the Lord, waiting upon Him, even as the eye of a maid waits upon the hand of her mistress, He will save and deliver you and subdue all your enemies; even those of your own inward house, which are the greatest enemies to your salvation.

Though temptations may and will attend you, yet it is no sin to be tempted, though with inward temptations, neither are you to account yourself, nor be accounted as a sinner, because sin and vain thoughts may present themselves in you, during your warfare estate; yet you may say as Paul did, "it is no more I, but sin that dwells in me; and that in me, that is, in my flesh dwells no good thing." Which flesh you are now in the way to know, withers as the grass, and the glory of it becomes as a fading flower of the field, and sin that dwells therein is destroyed, and the creature of God's making is preserved. The earthen vessel that holds the heavenly treasure is sanctified and saved, and delivered from the yoke of

bondage that the whole creation of God groans under. And this you shall certainly arrive at as you keep your eye upon your Savior, your Light, your Way, your Captain, who you will see going before you conquering, and to conquer, till all His and your enemies are subdued, brought under and destroyed, and you made as a king, as a priest unto God, meeker than Moses, stronger than Sampson, wiser than Solomon, and more patient than Job.

As your Elder Brother was, and as the Primitive Christians were, who could say, "as He is, so are we in this present world; pure as He is pure, holy as He is holy, righteous as He is righteous," harmless and innocent as he was, and in all resigned up unto the will of God. "Not My will", said the Second Adam, "but thine". Though His will was as innocent and harmless as the first Adam's was before the fall, and did excel; when you come up hither, you will understand and receive what I say; till then it will be as a mystery and a hard saying to you.

And in your way, take heed of the thinking, willing and running that obtains not the prize. Stand still and see the salvation of God. Mind above all the Arm of His Power in you, which is able to suppress your thoughts, mortify your will, and stop your running, and give you perfect strength to resist the Devil and make him flee from you, and to furnish you unto every good word and work, and give you dominion over your own spirit, whose property is to be swift in your thoughts, eager in desire, and restless in the accomplishment thereof.

Now it is written, "he that hath rule over his own spirit is stronger than he that rules a City; and he that hath no rule over his own spirit is like a city broken down, and without walls. When the Righteous bears rule, the land rejoices; but when the wicked rules, the land mourns." These things are infallibly true. While the Usurper within keeps the throne, the Prince of Peace and His peaceable government is not known. Tribulation and anguish comes upon every soul of man that does evil, and thinks and imagines evil, and that yields his members as servants to unrighteousness; let his opinions, profession, and talk of religion be what it will. He that commits sin is of the Devil. And without returning from it, a finishing or ending of it, and righteousness set up in the stead thereof, he will, with the Devil, have the wages and reward of the same, and possess the fruit of his own thoughts and doings.

Now it is a heavenly estate to live under the government of Christ; to know and experience Him swaying the scepter in the heart, and established in the throne thereof. But this none comes to enjoy till they have first known Him to sit as the Refiner with fire; and as the Fuller with soap; and as a Spirit of judgement and of burning; and as the Stronger man to dispossess the strong man and spoil all his goods; sweep and cleanse the house, and to furnish it again with heavenly goods, with heavenly thoughts with heavenly desires and meditations, and all things else that becomes the House of the Lord.

"Holiness unto the Lord" was written or engraved upon the Crown and plate of gold, and all the furniture of the outward Temple was sanctified, of which this is the true anti-type or Substance; as he that enjoys it well knows. And now it is the duty of a Christian to watch in the Light against evil thoughts and to use the axe of God, which is laid to the root of them, that their springing up again may be hindered, and the end of them prevented. So also it is the duty of everyone, when good thoughts and desires spring up in the place thereof, to cherish them and join with them, and to keep their eye unto the Lord that begat them or raised them up in the heart; and so they may be called God's thoughts, being of His own bringing forth, of His own begetting; being thoughts of purity, thoughts of peace and righteousness, thoughts of holiness and joy in the inward man, which **thoughts you of yourself cannot think**. These are comfortable thoughts, justifying and excusing thoughts, thoughts that will stand approved in the Light, and the end and tendency of them is good, even as pleasant fruit to the soul. So that such can say as David once did: "how precious are thy thoughts unto me, O God. How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee!"

As you love the Light and delight yourself in the Law of God, and meditate therein, these good thoughts will multiply and increase in you to your great contentment and satisfaction. But the thoughts of the wicked are sin, and sin brings trouble, anguish and torment. Men are accused or excused in their thoughts. It is said that Belshazzar was so much troubled with his thoughts that his countenance was changed, and the joints of his loins were loosed, and his knees smote together... (Daniel 5:6) Many are the amazing, scaring, tormenting thoughts that attend the wicked, "who's feet run to do evil, and make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths". The way of peace they know not, and there is no judgement in their goings. (Isaiah 59:7-8)

Now the thoughts of the righteous are right, and those that commit their way unto the Lord, their thoughts shall be established. And that is a blessed state indeed, to have good thoughts established in the heart and in the mind. Such can go forth and come in in peace, and lie down and rise up in peace, live and walk in peace, and praise the God of peace, who is blessed forevermore. And this is the peace, that **inward peace**, which the world with all its pleasures and treasures cannot give, nor by its frowns take away. And is the portion of all that get the victory over all their own thoughts, imaginations, lusts, desires, and affections. And that do also keep in the wisdom and power of God, so that when good thoughts are established in them, and they are made partakers of the Divine Nature, they naturally think good thoughts, thoughts of love, peace, and obedience, (as they did while in the degeneration think the contrary) yet in this state of innocence and harmlessness to be diligent in the wisdom of God; to dress and keep the Garden [of the heart] lest you, having found honey, eat more than may suffice to nourish the right birth; lest you feed yourself without fear, eat and drink and rise up to play, growing idle and wanton through plenty and so forget the Lord, and let His benefits slip out of your mind and slight His

Commandments, and let pride and exaltation in your selfish spirit grow up again as the first Adam and others did, mentioned in the scriptures, which are written for our learning and admonition, upon whom the ends of the world are come. (1 Corinthians 10:11) "Therefore let him that thinketh he stands take heed, lest he fall."

Concerning the Life, State and Enjoyment of a True Christian

The Life of a Christian, of an Israelite indeed, in whom is no guile, is a life of innocence, peace and content; quietness and true satisfaction abounds in the inward man. He is always doing well, so none can harm him. He always lives in the fear of God, who has taught him to depart from iniquity and now preserves him out of the same. He loves God and his neighbor, and hates no man. So he fears not what man can do unto him. His bread is sure, and his water fails not, so he takes no thought for tomorrow but receives each day his daily bread from the Lord; he lives without care, neither does he toil nor spin. The Lilly's life he knows, which Solomon in all his glory and wisdom lacked, or was not arrayed with. If he has wife or children, houses or lands, or the increase of corn, wine or oil, he looks on them as things below, so does not set his heart, nor affections on them. He looks upon them as they are, and loves them in their places, but not more than Christ. He loves the Lord above all; he loves to keep his conscience void of offense towards God above all, and towards men. And if he cannot enjoy his estate and relations according to the will of God, he is ready and willing to part with them, and can say, as Job did, "The Lord giveth and the Lord taketh away, Blessed be the Name of the Lord".

He is not afraid of evil tidings, the rushing of the winds and the roaring of the sea does not amaze nor frighten him; he lives the life of faith which gives him victory, and enables him to overcome all things. He is always armed, though not with carnal weapons. He keeps on the helmet of salvation, and the breast-plate of righteousness, and the Sword of the Spirit, so is always armed against all assaults of the world, the flesh, and the Devil. He knows the Name of the Lord as a strong tower, as a shield and a buckler, as a wall of defense, and is prepared to suffer and endure all things like a good soldier with a settled countenance, and holy resolution. Though by men he may be accounted smitten and forsaken of God, and not fit to live upon the earth, yet he enjoys heavenly consolation, pure tranquility of mind, refreshment, comfort, and joy in the inward man. "The King's Daughter is all glorious within" and all things that do, or can befall a Christian on this side of the grave are not worthy to be compared to the glory that is and shall be revealed **in him**. And if there was no reward on the other side, he would not exchange his life and condition for all the glory, riches and excellency the world could afford, seeing and accounting it all as vanity and vexation of spirit. Yea, less than nothing, and lighter than vanity. Having found the precious Pearl which the swine regard not, he is willing to part with all for it, knowing the wonderful virtue, riches and power thereof; he bids adieu to all the fading treasures and pleasures of Egypt; choosing rather to suffer affliction and persecution for righteousness sake than to enjoy the court-pleasures of princes. He is a great gainer hereby, even in this life, on this side of the grave, a hundred-fold. He finds by experience that saying true, "Godliness with contentment is great gain, and is profitable unto all things, having the promise of the Life that now is, and of that which is to come." (1 Timothy 4:6)

So, though the true Christian seems (in the judgement of the wise in their own conceit) to lose the enjoyment of his life, honor, riches, profit, pleasure, preferment, relations, etc; but instead thereof he finds them all, and in the true self-denial enjoys them all and is able to say as Paul did to the Corinthians, "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things; having learned to be contented in all estates and conditions; knowing how to suffer want, and how to abound, everywhere and in all things." And where there is true content, there is no want, no poverty, no sorrow, but what is turned into plenty, riches, and rejoicing.

In sum, the true Christian has found the stone of the wise men (or the universal tincture) or medicine, which cures all inward diseases of the soul, the mind, and spirit; makes him sound and clean every whit, works mighty wonders for him, and makes him more precious than gold; yea, than fine gold; makes him rejoice in sorrow, sing in the stocks, makes a dungeon a palace, makes bonds and chains liberty, makes poverty riches, turns loss into gain, and darkness into light before him. These and many more are the virtues and powerful operations of the precious Pearl, the White Stone, the elect and precious Stone, the Chief Corner-Stone, which the wise master-builders set at naught and stumble at, and will not use in their building; but to the Christian, He is indeed precious. He is his foundation, corner, and top-stone also. And as a treasure better than mountains of gold, and as a rock out of which issues the Water of Life that makes the River of Eternal Pleasure that never ceases running at the right hand of God. These things are known and enjoyed by the true Christian as he arrives at the mark of the high calling of God in Christ Jesus. All that are but travelers therein taste of the same in the way thereto. But the bare professor or formalist or titular Christian knows nothing thereof.

For the life, riches and enjoyment of a Christian is **inward and hidden**. His life is hid with Christ in God; none knows it but he that has it. His conversation is with God in heaven, and his treasure is laid up where he walks and dwells, and where he sits in heavenly places with his Savior, Christ Jesus, who is made unto him wisdom, righteousness, sanctification and redemption; and not only so, but he is come to see what is the fellowship of the mystery, which from the beginning of the

world has been hid in God. He is come to know the Lord is one, and His Name one, to the one Body, one Spirit, one hope, one faith, one baptism, one Way, one Truth, one Life, one God and Father of all, who is above all, through all, and in all.

This is the blessed end of all the appearances, manifestations and dispensations under all the variety of names, and the various workings of the one Eternal God towards mankind ever since the fall, mentioned throughout the scriptures, and witnessed to by the true Christian, who really enjoys the end of Paul's "bowing the knees in prayer unto the Father of his Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Ephesians 3)

Now, when the true Christian has traveled through multiplicity into unity, through the various dispensations, operations and workings of the Spirit of God before the Law, through the Law, to the Prophets, and to the ministration of John, and so to Jesus the Son of Abraham, David, and Mary; and has followed Him from the manger to the Cross and from thence to the grave, and knows a being dead and buried with Him, and a rising with Him, and not only seeking those things that are above, but has found them, having known and experienced Christ in all His offices, as the great Ordinance of God, as a Mediator, Reconciler, Intercessor, Maker of Peace, Healer of the wound, and Maker up of the breach the first Adam made, as a Quickening Spirit, the Lord from Heaven; as a King, Priest and Prophet; as a Savior, Sanctifier, and Redeemer; as a Purifier and Maker of an end to sin, and Bringer in of everlasting Righteousness; and as a High Priest to present to God without spot or wrinkle, or any such thing. When He is thus known to perform all of these offices in and for His people, He is then by such known to sit down at the right hand of God, having accomplished the work the Father gave Him to do, having put all things under and restored all things into their primitive order; He then is also known to surrender up the Kingdom to the Father, and God to become all in all. Here the first is known to be last, and the last first; the beginning the end, and the end the beginning; and the heavenly rest with Him who is without beginning or end.

I say rest with Him in a pure celestial stillness from all self-working, willing, running and thinking; and though an innocence, or innocent self be attained unto, and a harmless will known, yet that must not act, work, will, run, or think of itself, as the true Christian (who has traveled and experienced, as before is hinted) knows right well, being always of his Elder Brother's mind and frame of Spirit, saying to his Father, "**Not my will, but thine**". Herein he receives wisdom to dress and keep the Garden; power and strength to resist and overcome the Serpent in Paradise, and the Dragon in heaven, and to keep his habitation in the heavenly City Jerusalem, which comes down from God out of Heaven, whose walls are Salvation, and whose gates are praise forever and ever.

Concerning the worship of a true Christian, what it stands in, and how it is performed

There is a great contest in Christendom among the diverse sects and bare professions of Christianity about worship, and many are the modes, manners, forms and ceremonies that are cried up among them; every sect conceiving, imagining and supposing his way, manner and fashion to be right, and all being full of dispute, contention and quarreling one with and against another, envying and hating one another, fighting and killing and destroying one another about them; when they are all but of their own devising, forms and images of their own making; mostly from the example of the Jews, Gentiles and apostate Christians, and are not led thereto, nor guided therein by the unerring Spirit of God, as their fruits make fully manifest to the great scandal of the Christian religion.

Now the true Christian's worship is in the Spirit and in the Truth, not in the letter, nor in the bare form, but was before all letters, and outward Laws and prescriptions were; before all inventions were, before all errors, and the spirit of error was. This was the worship in Paradise.

When mankind neglected this worship he fell into evil, into invention, into error, which was the cause of the outward Law, and all other dispensations of God for the recovery of lost man. And before man can witness a return out of his lost estate, he must come again to the same worship in the Spirit and in the Truth, (even the Truth in the inward parts, for it is that which God loves) to the Word in the mouth and in the heart, to the Law written in the heart, and the Fear in the inward parts, away from all fear towards God taught by the precepts of men, away from all the traditions of men of corrupt minds, away from all devices and inventions of men. This is the blessed estate the true Christian is come into, and is the end, sum, and substance of all holy writings, forms and holy traditions, ministrations and dispensations before the Law, under the Law and the Prophets, wilderness, Jerusalem and temple worship, which stood in divers bodily exercises, outward works and services, variety of offerings, observing of times, days, months and years, meats, drinks, outward washings and purifications, new moons, fasts, feasts, solemn meetings and general assemblies once a year at Jerusalem. All these things were but shadows and types. And this is the antitype and substance shadowed forth by them all. To come to the worship in the Spirit, in the Truth, to Mt. Zion, the City of the Living God, the heavenly Jerusalem, and to come to the general assembly and Church of the First Born written in heaven, and to God, the Judge of all, and the spirits of just men made perfect. And to know the heavenly City that comes down from God out of heaven, even Jerusalem, the Mother of all living citizens thereof,

whose Law and Covenant is **spiritual**, written in their hearts; whose love, fear and obedience to God is engraven in their inward parts; and from hence arises the true worship in the Spirit, and in the Truth.

This is the worship the Primitive Christians came unto and were exercised in. They prayed in the Spirit, not at any set time or appointed place only, but at all times and in all places, according to the exhortations, "pray always", "pray continually", "pray without ceasing", "I will that men pray everywhere, lifting up holy hands without wrath or doubting," always breathing to the Lord in Spirit though never a word be uttered; in the closet when the door is shut, the Lord hears and answers this prayer. And many times they were, and are also led forth to pray in words publicly, but mostly for the sake of others, and in the behalf of others, as Christ Jesus did.

The true Christian is also a preacher of righteousness, not only in words, sentences and long sermons, at set times and in appointed places, but in life in conversation. In this he is always a preacher, a teacher of that which is good, always as a candle burning and set in the right place, his lamp is always trimmed, and his light shining always as a city set on a hill, as the salt of the earth, and a light in the world, to season and give light unto others by holy example, which preaches louder than words.

The true Christian's singing or rejoicing is also in the Spirit and in the Truth, and with a good understanding. He needs no art or invention to bring words into rhyme, that they may make a pleasant sound, and a joyful noise. His music does not stand in outward sounds made by art and air, but his melody is in his heart, in the Spirit, in the inward man, in the hidden man of the heart, which is the anti-type and substance of all outward music used in the time of the Law under the first Covenant, in the worship and service of God; and as far exceeds it as the substance of a thing exceeds the shadow. He that has his heavenly rejoicing inwardly and pleasant melody in the heart will never invent to himself instruments of music, nor delight himself in the sounds thereof. Where this heart-melody is lost, the outward music is set up among Jews, Gentiles and apostate Christians. For the true Christian is come to know Christ Jesus as a Prince of Peace, as a peaceable Savior, as the Consolation of Israel, and the Joy of generations, which the world cannot give nor take away, which far surpasses all the delights of the sons of men, which by nature, art and invention they can attain to.

Now the Spirit of God is universal, and the Truth is universal, and the true Christian worship that stands in it is also universal. That is, at all times and in all places; not only when people meet together in a solemn manner to wait together upon God, and to hear His Word preached, and to hear a prayer, psalm, song or hymn, even from His own pure motion and Spirit, one hour in seven, or one day in seven (which is good and profitable in it's place) but every hour and every day, bowing in spirit, worshiping in the Truth, which makes free from all error, from all evil, from all vain observations and human inventions about the worship of God, free from all carnal ordinances, such as musics, meats, drinks, washings, fastings, feasts, days and times, which end and vanish or perish with the using (though holy and significant in their first institution) these things are not to be touched, nor tasted, nor so much as handled by the true Christian. These things are but beggarly elements, and worldly rudiments which had a beginning, and must have an end.

The root, or cause of a Christian, which is Christ, is the end of the Law, and all of the types and shadows of it, and fulfills all the righteousness of it, of the Prophets, and also of John, and is a bringer in of a better hope, a better law, a better Covenant, a better worship, which hope, law, Covenant and worship is inward and spiritual, and not outward and carnal, formal or traditional. All that are come to this worship in the Spirit and in the Truth, which is one pure principle of Light, Life and Power, and have their hearts tendered by it, and their minds exercised in it, their thoughts and meditations guided by it, they are come to the mystery of the fellowship of the Gospel, to the blessed unity wherein is no strife, no wrangling, disputing or contention, no treachery, wars, cruelty or violence; because they are all minding one thing, learning from one Teacher, following one Guide, who is the Spirit of Grace or Spirit of God; and though they have a diversity of gifts, and are attained to different degrees of faith, of Grace, of knowledge, growth and salvation in the same, and some are as the hand, some as a foot, ear, eye, mouth, yet they are all as members of one Body. The lowest has unity with the more noble, the greatest with the least, the lowest with the highest, the strongest with the weakest, nor is there any jarring or schism in this well framed Body, of which Christ, the Unction, the Anointing is the Head and Teacher.

This heavenly unity is the anti-type of the seamless coat, woven from the top to the bottom, which the soldiers did not rend, tear or divide, but they cast lots for, and of that Law that forbade weaving linen and woolen together, and sowing mingled seed.

Now there is no unity nor agreement nor concord between light and darkness, sin or righteousness, Christ and Belial; these things of a different and contrary nature cannot unite, cannot agree, though they are nigh to each other, sown in one field. God has sown a good Seed in the field of mankind; the enemy has sown an evil seed, and in many it has taken root and sprang up above the good Seed, even among those professing Christianity itself, and from hence arises and grows all evil will, envy, hatred, strife, cruelty, violence, bloodshed, wars and murders in all of Christendom, and till the head of this evil seed be not only bruised by the Promised seed which God has sown, but also rooted out of the heart of man, all these things will grow up; these evil effects can never cease till the cause be removed and taken away, as the true Christian knows well by experience.

Now the Christians indeed, as they live and abide in this pure internal principle of Light, Life, Spirit and Truth, they have unity with one another and fellowship with God. They are the brethren whose living together in unity is comely to behold; who have the one mind, one heart, one soul, and have their minds, hearts and souls always governed, ruled and ordered by the good Spirit of God. As every one lives and keeps this order, and are under this heavenly government they cannot choose but to live together in unity, in love, in good will, in peace, heavenly concord, and agreement, every one within himself, with God, and with each other, and in love to all mankind. Here is the end of strife, wars and fightings come unto, both within and without, and this is the time and state wherein instruments of war and cruelty are turned into instruments of necessary use; and as they abide herein they can learn war no more, according to the blessed sight and prophecy of Isaiah, that evangelical Prophet. Here Jerusalem is known [to be] a quiet habitation, the inhabitants thereof established in peace and righteousness, far from oppression, (the cause of wars and oppression being taken away, which is evil speaking, evil thinking, and evil doing) and this everyone must know and experience before they can know the peace of God which passes all understanding, to keep their hearts and minds, and to rule in their hearts, and to know the boundings of it, and to delight therein; as it is written, "the meek shall inherit the earth, and delight themselves in the abundance of peace". The earth, nor earthly things shall inherit them. They tread upon the high places of it, and reign like kings and princes over all the glory thereof.

O! This is a blessed state indeed; all wait to possess and enjoy it more and more. This is the blessed end of the Gospel of Peace, and of the Christian religion. My breathing is that all who profess it may come to inherit peace, righteousness and joy in the inward man; even to lie down in that peace where none can make afraid, and to dwell on that Holy Mountain where no destroyer is, and to inhabit that City who's Builder and Maker is God, to whom be praise and glory forevermore.

A few words added, for the sensible Reader

You who are awakened out of the sleep of death, and risen out of the grave of sin, and the sea of corruption, and are come to the exercise of your spiritual senses so that you can see, hear, taste and handle the things of God, you well know the blessed end of all holy men's words and writings, testimonies and declarations, proceeding from the love of God is that others that are yet unholy, wandering about in and after the vanity of their own minds, thoughts and imaginations upon the barren mountains, even as sheep without a shepherd, may come to be gathered and brought home to the fold of rest, where safety, peace and satisfaction is to be found for their weary souls, who have long wandered in desolate places, seeking rest and finding none, spending their time, labor and money for that which does not profit, feed or nourish up unto eternal life.

I say, to direct these strangers, wanderers, laborers, and unsatisfied travelers into the way of rest and peace is the blessed end of all words and holy writings, even that such may come to possess, enjoy and inherit the things spoken and written of, without which all hearing, reading, seeking, inquiring, toiling, laboring, spending time and money is to no purpose.

Now, it is the mind, the soul, the spirit of man that wants rest, who is gone from it's center, and has lost it's stay, habitation, and dwelling place in God; and innumerable are the thoughts, imaginations, devices and inventions, willings and runnings that poor mankind in this estate is exercised in, and carried away with, both Jew and Gentile, professor and profane upon the face of the whole earth. For in all sects and sorts of religions those who are sincere and devout therein propose this end to themselves in the exercise thereof; in other words, to attain unto a state of happiness and felicity at last.

Many are the ways, means, precepts, prescriptions, directions and observations that men give to and receive from one another, enjoin and persuade one another, and sometimes compel one another through violence to walk in, and to make use of, in order to arrive thereto, as they think and imagine. But it is in this age, as of old, the guides and teachers of the people cause them to err, cause them to go astray and to wander from the right way of the Lord. They were erred in vision, judgement, and understanding themselves, and cause all that follow and obey them to do the same, being unskillful guides and blind watchmen, and are but as the blind leading the blind, and so both fall into the ditch together.

Now the way to everlasting happiness is but one, both to the Jew and Gentile; which way is Christ, who is the wisdom and power of God, the Truth and the Life; and ***the appearance of this Christ of God, is within men, in their hearts.*** It's first appearance is as a light shining in darkness, and as a pure, spotless Spirit that consents to no evil, but reproves and convinces all that are found in it; and to this Light or Spirit all who write or speak for God, and for the good of mankind, do turn and direct the minds of men, and endeavor to persuade them to give regard unto it's reproofs of instruction, as being the Way unto Life, and to obey it's counsel and teaching as the only means for Salvation, and the Way of returning to the Rock from when they were hewn, and to the hole of the pit from whence they were dug; to their habitation and dwelling-place in God again. Many thousands can give testimony that this is the only way and means God has ordained for the recovery, return and restoration of lost man, and that all other ways and means which they had been wearying themselves in availed them

nothing. But walking in this heavenly way, the Light, the Spirit and Grace of God within, and learning from the Anointing within, they come to witness Salvation come to their house, and to surround them as walls and bulwarks, and to witness the fulfilling of that Divine Prophecy, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. The eye of them that see shall not be dim; the ear of them that hear shall hearken; the heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly. "These are the blessed effects of walking in the way and paths of righteousness, which a remnant are living witnesses of, and can praise and magnify the Name of the Lord in the true sense thereof.

But none come to enjoy this blessed estate, nor inhabit this heavenly dwelling-place but only as their minds come truly to be exercised by and in the Light of the Lord, and that by walking and abiding therein, they come to have their minds established, settled, and stayed upon Him who is indeed the only Stay of His people, and the Rock of His Inheritance. And nothing can be found in the heavens above, nor in the earth beneath that is able to satisfy or stay the mind of man, but the Lord alone. The mind or soul of man is more noble, more excellent than all visible things, so they are not at all capable to fill or satisfy his soul, nor stay his mind, though he might have the whole world to himself, yet in the end he will be made to cry out and to confess, with the preacher of old, "Vanity of vanities; all is vanity and vexation of spirit!" (Ecclesiastes I) But to have the mind stayed upon the Lord, there is pleasure, peace and contentment truly found and enjoyed, according to the testimony of that divine Prophet Isaiah, who said, speaking in the Name of the Lord, "Thou wilt keep him in perfect peace, who's mind is stayed on thee". This is such a Truth that none knows but he that has it. It may be soon written, read or spoken, but to enjoy that estate is much more than words; it is the end, sum and substance of all that can be said or done, and is the reward of the righteous from the immediate hand of God; in other words, **to be kept in perfect peace**. It is the end of all holy breathings and desires after the Lord; it is the end of the preaching of the Gospel of Peace and Salvation, even to know, and to feel, and experience the peace of God to keep man's heart and mind, and to rule there.

This is a blessed state indeed, worthy to be waited for, and pressed after, by all that have a sight and sense thereof, and are in the way that leads thereto, though not yet arrived there. Go forward in the Name of the Lord; even in that Name "Light", by which He has made Himself known unto us in this age; by which Light you saw the wandering and unstableness of your mind, and the multitude of your thoughts, imaginations and inventions. Persevere in the same and you will become not only a child of it, but also grow from a child's estate into the state of a young man, elder, and Father. Keeping the faith and firmly believing that which shows you the wandering and unstableness of your mind, will be as a Shepherd's Crook unto you, and in due time will bring you back into the fold of rest. That Holy Light that discovers and shows unto you your thoughts and inward enemies, will also, by the brightness of it's arising, disperse and destroy them for you, and bring you into that estate your soul desires, pants and looks after, even into the presence of the Lord, where the fullness of joy is, and where the rivers of pleasures run; where the reaping and returning with joy is, where the singing for joy of heart is, and the joy of God's salvation is felt. The blessed Light of God or Son of Righteousness in whom you have believed is the only Way to possess and inherit those things. And your walking, abiding and persevering in it is the means; and there is not any other way or means appointed of God to bring man back into that Paradisiacal State of felicity he lost by transgression, and to the establishing of him in it.

But all that walk not, nor abide and persevere therein, after they are come into it, never attain to that blessed end of it's appearing and shining to them. For a bare knowledge of the Truth, and a profession of the Light and Spirit of God within, if they walk not in it/and are not guided and led by it, it avails them nothing, but rather draws down fierce wrath and vengeance upon the heads of such, who know their Masters' will and yet do it not; who talk and profess well, but are found doing evil, and thereby lay a stumbling block in the way of the blind, and cause the way of Truth to be evil spoken of, and the Name of the Lord (by which He has made Himself known in this age) to be blasphemed by reason of their ungodly deeds, under a profession of godliness, and a cloak of righteousness; unto such their damnation slumbers not.

This I testify and declare to all people to whom this may come (which may also serve as a caution and a warning to them) that if they meet with an}' under the name, form and profession of a Christian, who in his converse, trade, dealings, commerce and affairs does not let his "yea" be "yea" and his "nay" be "nay", but breaks his word and promises, there is need to have special care of that one, and look upon him as one false and deceitful to the holy principle of Truth, and as a hypocrite under the profession of it. He that is false to God cannot be true to men. You would have better truth and credit given to a heathen or an infidel than to such an one. There is no wickedness worse than which is acted under a peculiar cloak of religion. Such who gain credit and repute by wearing this cloak to get widow's and orphan's money into their hands, to create great trades by sea and land, and then break are some of the worse sort of robbers and cheats; and the cry of the poor, the fatherless and widows cry loud against them. This is a short testimony arising in my heart against this sort of wickedness, wherein I have a little eased my mind, and in the Truth remain a friend to all men.

William Shewen