

Created: 10/6/2009
Revised: 4/13/2025

17th Century Version

THE
Wars of David
AND THE PEACEABLE
REIGN OF SOLOMON

Set forth in two treatises,

An Alarm to the Lamb's
Holy Warriors

and

The Glory of Sharon

1700, 1816

Transcribed and Edited by
Diane Guerrero

The Wars of David and the Peaceable Reign of Solomon

In Two Treatises: An Alarm to the Lamb's Holy Warriors, and, The Glory of Sharon

by Jane Lead

17th Century Version (17CV)

by Diane Guerrero

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Diane Guerrero, Editor

Spirit's Day Studies

The Writings of Jane Lead

www.Janelead.org

diane@JaneLead.org

The Spirit's Day mission is to sound the trumpet-alarm for the coming Kingdom of Christ's Love; and to reach and equip the Children of the Kingdom, in preparation for this ultimate and glorious event, through the literary works of ancient, prophetic, holy and devout souls.

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Diane Guerrero

Editor of the 17CV and the SDV

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

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

MELCHIZEDECK.

SET FORTH IN TWO TREATISES, WRITTEN

By **JANE LEAD,**

And first published in the year 1700,

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

CONTAINING

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

TO WHICH IS NOW SUBJOINED,

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

London,

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

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

1816.

THE
PUBLISHER'S ADDRESS

TO HIS
READERS.

By Francis Lee, M.D.



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

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

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Now whereas there are several things in the *Journals*, and in *other* writings of this Author, before published, that have given offence to some persons of sincere intentions, and lovers of the truth, yet not set quite free from the traditions of men; she was pleased to declare to them that were about her in the time of her sickness, and in the greatest extremity of it, that though she knew herself to be an unworthy instrument, taken up by God out of his free and unbounding grace, yet she had endeavoured to her utmost, to be faithful to the gift committed to her, and to discharge her trust, in delivering what she had received; which she did not doubt but he would vindicate, and go on to bless, as he had begun to bless already in several nations: and that she was certainly assured, by the testimony of Jesus her Lord, that the work which was in this kingdom begun (howsoever contemptible it did generally appear) should never be stopped, but should prevail against all manner of oppositions, till his holy and peaceable reign should be here fully established, according to all what she had had a prospect of in the spirit, and what had been set forth for a public good, if not in this, yet in the approaching age. Many sweet admonitions at the same time, and encouragements to perseverance, without shewing the least hesitation or doubt all the while, came from her with much power: and she expressed the greatest satisfaction to put off her vile tabernacle, and to be with the Lord; desiring to be dissolved for this end, and so to go to her Predecessors in the faith, unless he had some further work to will and command her.

In consideration of which, there can be no legitimate prejudice against the sincerity of the witness, or the validity of the testimony laid down in the following papers: and all the esteem that is usually paid to the most solemn and even dying words of persons of the strictest probity, is due to these. The books of this writer are (for the most part) to be simply looked on as Narrations, and the value of them doth not depend upon any other qualifications, but upon the credibility of the relator. Now greater proofs cannot be given of the integrity of a person, than what is here to be found; there being so little artifice used to put upon the world, as all her methods have been most strangely contrary to those of the world: of which numerous instances of her life might be given. Neither as to the ability or capacity of any person, in order to be a witness in such cases, are there more favourable presumptions to be found. She has had a long experience; has seen the miscarriages of many; has lived in much watchfulness and prayer day and night, all the years of her widowhood, since the year 1671; has had a longer course of observations, than would be enough to make one excellent in the most difficult and crabbed sciences, where there is but a disposition in nature; has kept as it were a calendar of these observations, and from year to year did make her calculations from the same, at the beginning of every New Year, so long as she had her eyesight; has been almost continually exercised under great temptations and oppositions, and been fighting the good fight of faith from her youth upwards; has been above threescore years called by God, after a manner more than ordinary, and to herself exceeding strange, as well as to others, unto a life which the world knows not, and cannot judge of; and has been above half the time under the more immediate and constant visitations of the *spirit of wisdom and revelation*, as what hath been already published doth testify.

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

The sober and moral conversation in which she was nurtured, was not sufficient to give her any rest, when this voice spake first to her: which was very suddenly and surprisingly. For it was in a time of great festivity, at the celebration of the Nativity of Christ, (according to custom) with music and dancing, in the house of her father, where was a concourse for that end of the gentry, when of a sudden grievous sorrow was darted as fire into her bowels, and she was made to consider that this was not the way to be conformed to Christ, or to remember his birth aright; and a soft whisper gently entered into her, saying, CEASE FROM THIS, I HAVE ANOTHER DANCE TO LEAD THEE IN; FOR THIS IS VANITY. Upon which she was as constrained to give over abruptly her dancing, and so presently withdrew herself from the company, retiring to consider of this *immediate call*, which the Divine Spirit pursued so very hard, as after this she had no liberty to converse as formerly in the family, or to mind any concern of it: but was so wholly taken up in the consideration of her interior state, and of the one thing necessary, as to desert all things besides. Yet though her relations and acquaintance took great notice, and marvelled much at what had happened, she diligently concealed the true cause from them all; excepting only a Chaplain in the house, who having some time afterward surprized her reading in his study, inquired into the matter, bade her be of good courage, and believe that God had some great good to bring about, by all this conflict of soul she was in; which was so terrible, indeed, as nothing was able to give her any satisfaction or rest, or to ease her wounded spirit, that was struck through and through for having once persisted in a falsehood about a trifle; the sense of which continued upon her for the space of three years, with very great anguish and trouble, these words being very frequently brought before her:-- *Whoever loveth and maketh a lye cannot enter into the New Jerusalem.* The dreadfulness and horror of sin carried her down to the gates of Hell: and every little circumstance of its evil, was continually presented to her mind, with all the possible aggravations thereof. And if this were but her beginning, what may we expect of her latter end? And if in the first conversion only of a soul to God, so great a dread there be, for having offended against the truth in but a trivial matter, how great of necessity must it be in the progress of that soul, (if it should fall again so strangely) to offend against the truth more highly, more solemnly, and in matters of the very greatest importance? Surely this is no slight presumption for the validity of a testimony, which is given afterward in the most sacred form, and persisted in with the greatest constancy and cheerfulness, notwithstanding all kind of oppositions from the world and the Devil, as well as the flesh. Now it was in the nineteenth year of her age, when the light of the divine countenance, which had been hitherto hid, begun to shine upon her, and to bring her soul out of this state of obscurity and darkness, and out of the pains of Hell, that had taken hold upon her, feeling the arrows of the Almighty: And she was comforted with the sweet message of the free and superabounding love and grace of the most tender and merciful Father; and was so richly favoured by her dear and blessed Mediator, as to receive at that time the seal of her absolution and assurance, in a manner very special, there being presented to her in a vision, the form of a pardon, with a seal to it; signifying that her transgressions were blotted out, and that she was sealed by the Spirit, for the Promise of the Father; as a witness whereof a mighty gust and power of prayer was then given to her. And ever since she has been a trained Soldier, under the discipline of the blessed Jesus, and the leadings of his Spirit: which is a spirit trying the reins and the marrow, and that will not abide but with simplicity of heart, and truth in the inward parts. Let this suffice for the credibility of the evidence: for the present at least.

Now as for the subject matter both of the one and the other treatise, it is a divine call to prepare and fit ourselves against the greatest revolution to come upon the world that ever has been, with directions how we ought to behave ourselves in this wonderful crisis, and what shall be the success if we abide faithful and stedfast. The stile and manner in which they are written, is not suitable to the genius of this polite age, and especially this nation: it is parabolical and emblematical, full of figura-

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tive speeches, and abrupt transitions, and so utterly strange, to the modern reformation of language from the stage, as it is not to be wondered at that it pleases so few; but withal, such as it is, the power of God is the more manifested through it, and it wants not also a beauty and strength which is peculiar to it, and which would be very hard (if possible) to imitate.

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

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

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

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

3. That this Spirit blows where it lists, and is not controulable by the wisdom or power of man.
4. That regeneration in man is the work of the Spirit, and that man ought only to cease from the activity of his own will therein, and to seek to become wholly passive to the divine operation.
5. That in the process of regeneration, there is a conformity to the blessed Jesus, as to the great exemplar: and that the several degrees hereof are as so many steps to the Kingdom of God.
6. That this Kingdom consists in perfect righteousness, peace and joy in the Holy Ghost: and in the renovation of the whole man, spirit, soul and body.
7. That this Kingdom shall comprehend the utmost ends of the earth, by virtue of an everlasting decree: and that Christ, as he is the second Adam, is the head and representative of the whole human nature.
8. That not only the justice, but also the mercy of God is over all his works: and that as the one is not confined to this short life, so also not the other; but that they may both endure for ever;
9. That Christ, as he is Heir of all things, will lose nothing that is his right, or that the Father hath given him: and that therefore of his kingdom there shall be no end, but all creatures, whether in Heaven or in earth, or under the earth, shall be made to submit themselves to him, and to bow the knee.
10. That the times of restitution are now about beginning; and that there is a voice at present in the Wilderness, crying, *That the kingdom of Heaven upon earth is at hand.*

And moreover it is to be remarked, in order to a right understanding both of these and of all such books, that they do generally turn upon these suppositions: 1. That beside the literal sense of the Scriptures, there is frequently a mystical one also. 2. That it is not enough to believe the Death or Resurrection of Christ, without bearing the marks of them in ourselves; And 3. That the Operations of the Divine Spirit, and the Openings of the Kingdom of Christ, are successive and gradual. Which being well understood, there will be no great difficulty found in the reading of these, or any other treatises of the same author. This was thought necessary to premise for caution to the Readers, that so they may apply what they read to some of those general propositions, or interpret her by one or other of these principles, and be careful not to wrest the same to their own condemnation. For as it is very dangerous to be imposed upon in matters of this nature, so is it no less dangerous to impose on ourselves, by perverting any thing from and against the original design: and more dangerous to judge definitively in a case that doth not properly fall under our judicature and cognisance; lest haply we may be found fighters against the spirit of God, when we think it not. All that is here presented, is virtually an Appeal to the Sovereign Judge; to whom it belongs to authorize, or condemn that which is sent forth as in his name: and he will not suffer judgment to be wrested out of his hands. For the work of every person shall shortly be made manifest: And the day is at hand which shall declare it by the revelation of fire; wherein the children of the Kingdom shall be purified in the first place. And though there will be found among all of these some *hay* and *stubble* to be burnt up; yet the precious materials will hereby suffer no loss, but will appear so much the more radiant; and all that is established upon the foundation of the Rock, Christ, (who ceases not still to follow his true *Israel* in the Wilderness,) shall abide in the furnace, and overcome the flames. The consideration of *S. Ambrose* may be enough, I think, to strike terror into us, and to teach us to be sober in judging: who, after speaking of that fiery baptism, whereby all iniquity shall be consumed and the righteous shall shine as the sun in the kingdom of their Father, saith, *Omnes oportet probari, &c.* "All must be tried by the fire;" whoever desires to return to *Paradise*: all must pass through the flames, whether it be that *John* the evangelist, whom the Lord so loved as to say concerning him to *Peter*, *if I will that he tarry till he come, what is that to thee? follow thou me.* Concerning his death some have doubted; concerning his

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passage through the fire we cannot doubt. Whether it be that *Peter* who receiveth the keys of the Kingdom, he must also say, we have passed through the fire. He is tried as silver: I shall be tried as lead: till all the lead do vanish I shall burn.” *And again he saith*—“With fire shall all the children of *Levi* be purified, with fire shall *Ezekiel*, with fire shall *Daniel*, &c. be purified. Woe is me if my work burn, and I suffer the loss of my labour: and if the Lord save his servants, they shall be saved by faith, yet so saved as by fire; and if we shall not be burnt up, yet we shall be burnt.” Also he saith farther—“There is only one, who could not feel this fire, even he who is the righteousness of God, Christ.” Wherefore for as much as the day of this fiery trial is at hand, which hath been spoken of both by this, and by many others of the ancient holy fathers, and has been also mentioned in many places of the writings of this our Author, let us every one seek to prepare ourselves according to the word of our Lord, to watch that this day overtake us not unawares, and to hold out in the warfare of faith and love, without wavering: and especially to take heed that we judge not, that we may not be judged; but that we leave judgment to whom judgment belongs, who in *righteousness doth judge and make war*, and out of whose mouth *goeth a sharp sword*, with which he will smite the nations, and *rule them with a Rod of Iron*, who refuse to submit to his golden sceptre. And it is hoped, that what is here delivered, may be an excitement to some, yea to many, to prepare themselves accordingly, to love the Lord Jesus, and to believe the promise of his coming: to live the life of faith, according to the pattern in the Mount; and to love one another even as he hath loved us: that so the beauty of the primitive *Philadelphia* may break forth, and the glory of the apostolical *Jerusalem* may shine out, in the *Spirit* and name of the everlasting Father; that all nations may go up together to the house of the Lord, and that this nation in particular may be as the Garden of Sharon.-- *Amen, Amen.*”

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

The world is crucified unto me
And I unto the world.

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

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

THE INTRODUCTION.

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

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

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

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whose pleasure it will be to make them joint heirs, to possess with him the same kingdom and glory which the Father hath given to him.

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

JANE LEAD.

AN
ALARM
TO THE
HOLY WARRIORS.

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

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

§.II. But then three days after this, another onset I had, of a very dolorous pain in my head, teeth, and face, which put all out of course and order in the body.—This gave me much exercise and proving, in reference to what I had so lately seen of a deliverance; recollecting and making reflection, that after so many excitements to bear up in the faith, whereby an overcoming of the malignancy of the stars and elements might be, I should be exposed yet to lie under the dominion and power of them; which caused a great war, and mutiny in the bodily part, being attended with a feverish distemper, that might very easily have released the imprisoned soul out of the decayed body. And truly many expostulations did arise in me hereupon, so that I said with *Elijah, Lord what am I better than my progenitors that were elders in the faith, who did prophecy of the glorious Kingdom of Christ to come: but yet died in the faith of it, not seeing or possessing it themselves.* So making it parallel with my own state, (God having taken me up as an organ, through which many weighty and wonderful manifestations of the secret things of God have past, that reserved may be for their fulfilling part beyond what is the limit of my outward life,) I endeavoured to pacify and reconcile myself to whatever I felt in the sensitive part, under the dominion of the jarring elements, which gave me great longing

therefrom to be unclothed, and set free from this body, that was such a depression of my superior life and spirit, and which prevented me of the free use of my supersensual faculties.

§.III. Then I said, *Lord! of what service can I be, or what good can my life do me, while such a dry unprofitable tree I am, as one worn out in the body, by reason of my so great age? And as I was complaining and spreading this in prayer to my Lord, I received this reply, O where is thy faith? why still so slow to believe what is to be beyond all sensible feeling of old age, with its infirmities? Is there not another age that I have set before thee, which you are to keep your aim and eye upon, from the time and date in which you were born into my spirit? You are now to mind how short you are from coming up to that good old age, and eldership, in the spiritual humanity and full grown body of my strength and power, which is to have its increase: though you may have some humblings by the other, in its decay and decrease; which yet must not weaken the force and power of the springing and growing lily of faith, though it stand in the midst of a thorny ground: an overtopping of all which from the deepest fund of me thy God shall still make it spring and live.*

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

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

§.V. After this I had a summons, as hearing there was a Council of War to be called in the Heavens, in order to the raising of a spiritual army, that were to fight the Lamb's battles, under Christ their great General. For his Kingdom that has been so long expected upon the earth to come, could no otherwise be brought down in dominion and sovereignty over this lower principal where the Beast and Dragon have had so long their reign, but by the force of spiritual warriors. For hitherto many ages and times have run out, and nothing is effected of the recovery of the Lamb's right, of his Kingdom in his saints. But now this word came to me, as I was lamenting the dismal state that all the faithful did lie under; "that there was a decree sealed for the raising up such a mighty and invisible army, as shall fight valiantly, till they have overcome and regained that possession which does of right belong to Him who is the King over all regions, or worlds, whether in the heights above or here below." This was said to me to be a new method, which had not yet been taken; which was the cause that it has been so long protracted hitherto. Much has been spoken, and many calls have been to the exercise of these spiritual weapons: and many have put on the armour, but put it off again before they had gained the victory; being apt to faint or grow weary, meeting with so hard and so strong a contest from that

potent Prince of the air, with all his numerous legions. But it was said to me, *be of good comfort; for his day is expiring: for behold there is a Priestly Host that is out of God's Tabernacle to come forth, who shall be cloathed with the fiery breath of the Holy Ghost.* No rumour or noise, as in the outward hostile way, shall be heard here, for all these spiritual weapons invisibly shall exercised be, so as to do execution upon the violators and oppressors of the Lord's heritage; which do set themselves in battle array, for the maintaining their own kingdom in vanity and pomp, and earthly glory—All which will be scattered by these powers, so strongly bending against them, that they themselves shall be amazed, and confess there is no dealing with, or standing out against these mighty Hosts of the Lord. With whom is the flaming sword, proceeding out of their mouths, and the motto that they bear upon their breast, is THE ETERNAL WORD that gains the victory by his own blood. Thus the lifted up standard shall be mounted up so high, as to cast a dread upon all the armies of the *Aliens*, that will run, and therefrom fly. Then heard I this word, *O blessed and highly honoured shall all those be, that shall offer and list themselves under the great General, in this Royal and Holy Army.*

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

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

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

§.VIII. Then as to that part *upon whom the lot shall fall*—they are to be considered, as yet, dispersed and scattered, and cannot come forth and appear, until they are awakened by the mighty trump that from the Lord of Hosts shall sound in their inward ear; whereby alarmed, they will be to put and gird on their spiritual armour. And they shall know their place of rendezvous, where they shall meet altogether in spirit: so pitching their tents upon that Rock of strength, so impregably as that the nations' hearts shall melt before them, and as *Senacherib's* army, be made to fly. So dreadful will the going forth be of this *Angelical army*. So that not by outward might or strength, but by the spirit of the Lord shall all be made to fall under. And through the continual presence of the eternal ark, deliverance shall be wrought out.

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

15 *The Wars of David and the Peaceable Reign of Solomon (17CV)*

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

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

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

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

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

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

§.XV. I shall now conclude with this prophetic saying, Behold your King cometh, the King of Glory, with his Heavenly armies, that shall join their forces and powers with the holy warriors here upon earth, to take vengeance on all those that have usurped the dominion and kingdom from him,

whose right it is (in his Saints) to reign. And though none of those armies shall to the visible eye appear, yet in the mount of the Lord they shall be seen, from whence the face of covering shall be drawn away. Then, as *Elisha's* servant, they shall see this holy place all filled and covered with the chariot powers, going forth in the ghostly might, that shall smite on this hand and on that hand; so that the enemies shall all blinded be, and nothing more of their way see, to besiege this holy city and camp of the living God. To whom a new song of triumphant victory shall be given; that the field is won, and the kingdom of our God is come. And now the everlasting gates are opened, where a free pass for the holy overcomers shall be, where they shall sit down and rest in the possession of the vast glories, and riches and treasures, as the beginning of the new *Jerusalem* state: all of which is to encourage, to go on to fight the Lord's battles.

§.XVI. To which end, this trumpet from the Heavenly world was sounded, to gather them together out of all nations, languages, and people, though never so much dispersed, in the unity of the spirit: where they all stand upon unmoveable ground, in their due ranks and orders, carried on all in a spiritual and mystical way: not fearing to jeopard all that is temporal, cruel, and earthly, for the love they bear their Lord, and the desire they have to see him exalted in his kingdom, reign and dominion upon the earth; that they with him, and he with them, may possess both the upper and the nether regions, in those joys and pleasures that shall know no end. Even so let it come to pass by him, who is the *Yea* and *Armen*.

PART II.

November 9, 1699.

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

November 29, 1699.

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

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

December 10, 1699.

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

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

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

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

January 6, 1700.

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

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

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

§.XXVI. Now these following rules were prescribed, to such persons as had obeyed the summons, to be the Lord's warriors, and had engaged themselves in the fight of *faith*, till they should overcome all those contrary powers and forces that should put a stop to the reign and dominion of Christ's kingdom. Those are those that are now called to the third watch, as seeing the morning break from the cloudy and dark night.

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

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

§.XXVII. Upon this internal speech of the spirit conferring, it was further expressed; *Who would not be willing to enter upon this third watch-gate; there to wait in a silent deep, till this resurrection-*

marriage consummated may be? For by his nuptial union with the Lord, nothing less may be expected, but the fulness of the Godhead to bring forth its own increase, incorporating with the pure virgin humanity, which is Christ in us; whence all fruitful gifts and powers of the *Holy Ghost* must unavoidably be brought forth, which will shew another day of Pentecost, more durable, lasting, great, and wonderful. And as the Apostles had power to transfer the *Holy Ghost*, by laying on of hands, so it will be renewed from those that are of this first resurrection-union of life with Christ; who shall produce births of the *Holy Ghost*, by way of spiritual impregnation, in those who are in a good degree made meet and qualified herefor, through purification by faith. And thus shall the offspring of Christ in conjunction with the true Bride, spread on the earth, and multiply into a spiritual generation, that shall stand up this latter day, as distinguished from all others, that only in formal profession have been; by the resurrection-mark they shall be known: wherein they do bear that new and hidden name that gives them right to possess, and to inherit the true virgin-wisdom's dowry. Which is all mighty and defensive power from the Father, and the Son, managed by the *Holy Ghost*, that is the agent instructed to move, in that part which is immortal, and that too which is mortal; that all may be leavened from out of the springing root of the Deity, which will give the wonderful decision and character, who they are that have their dwelling in the heart of Christ, out of whose fountain heart does flow an incessant river of oil, that does empty itself into such hearts as do lie near to his heart.

§XXVIII. From out of this running stream that opens from the Godhead deep, there arise seven lamps, which are the seven spirits, proceeding from the throne of the Majesty, which are appointed to attend, and be a guard upon the holy watchers, that upon faith's tower steadily do stand. These seven spirits are to be as flying eyes, sent forth into all parts of the creation, for to spy and discover what is stirring, moving, and doing; and so accordingly to shut and bind up what may be of evil consequence and hindrance to the promulgation of the weighty matters, relating to Christ's appearance in his kingdom. And on the other hand, they open and set loose and at liberty, that which may answer to the heavenly orb and kingdom, that the same that bear record in heaven, may also bear record on earth. The fulness of time for which by these seven spirits is foreseen to be at hand, and therefore calls up to such a faith, as may turn the now moving wheel, in order to bring about that great change, so long expected and hoped for; in reference to a new modification, of what lies now in rubbish and confusion: which deplorable state has been presented, and carried up by the petitioners, for the redress of it; which hath prevailed and moved the heart of God, through the mediation of the great High Priest, to raise up some principal worthies, that shall be as mighty saviours and deliverers; furnished and replenished with the seven-fold powers of the *Holy Ghost*. For the infinite Divine Wisdom sees it is expedient that they should be thus invincibly impowered, and clear sighted, to make infallible judgment of the present state of matters and things, now in this difficult and critical age, in which such various pretensions on the account of religious profession are found.

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

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

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

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

§.XXXII. Now further it was intimated to me, that when any great deliverance was to be wrought for the *Sion-Flock*, there would be a calling up such as should stand in the meek and gentle, and yet zealous spirit of *Moses*, to receive counsel and command: to be as God's agents, to perform all that revealed to them shall be, from the mouth of the true infallible prophet, Christ the Lord, in them: this being the needful season herefor, to be commissioned, for such principal work and office. Therefore is required this watch and ward, to receive not only ordination and commands, but also the Divine magical rod, to confirm the truth given forth. For what has past away in former ages, by way of revelation, and miraculous deeds following thereupon, will not serve the peculiar exigencies of this present age of time, and what is approaching. Wherefore it is required by the Lord himself, that there should be an expectation of something greater yet, that has been hid in the manifold wisdom of God, to be brought forth; as this latter day does require; wherein the Omnipotency of his reign and kingdom in his saints, as they stand united to their head, Christ, shall be consummated.

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

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

§.XXXIV. A further notation was given, that there was a call to all universally to expect and believe for the Lord's appearance in that kingdom, which shall prevail and overpower all the kingdoms of this world. Which should first be exhibited in such holy watchers, as should hold out and maintain

their ground at the watch-gate. There were three orders or degrees of persons, which had their invitation hereunto; in allusion to three sorts of guests in the parable, that were bidden to the marriage feast.

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

The *second* sort, are half believers: these have some conviction that there is a blessed and wonderful time approaching; according to the prophecies recorded of the dominion coming to the oppressed daughter of *Sion*. *These being quickened up by the alarms of prophetic spirits sent forth, as this day grows clearer and brighter, moving them hereunto, they most readily offer themselves to come up to this watch tower; as hoping some sudden breakings forth, of the miraculous powers from the heavens may come down; but waiting awhile, and meeting with some suspicion and frustration as to their present expectation, they begin to faint and grow weary in their minds, saying in themselves, "Why should we wait for the Lord any longer; for we may spend out our days, and nothing of Sion's full redemption see; as many ages have run out their time hitherto, and so may we. Therefore we may take a lawful liberty to draw off from such a strict attendance, and take up and be satisfied with what we have hitherto attained and reached unto, relating to the kingdom that is yet in reversion."* And in this demur and doubting they draw off from this watch-gate.

But here comes on in the *third* place, such as do take up a resolution in an heroic spirit of faith, resolving to live and die at the foot of this gate in a watchful posture, and as keeping up in the faith, and ardent vehement love, and importunity of prayer; the time not seeming long and tedious (as the true believers make not haste) being confident that the Lord will not fail their expectations. Which for a stay to these waiters was presented in a visional way, wherein a voice was heard, as a rushing sound of many waters; saying—*No longer delay, for the watch hour is now passed away. Therefore open wide the gate, and give free passage to enter the Blessed Land, where the everlasting rock does stand, consisting all of sparkling stones*.

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

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

THE PROCLAMATION OF THE JUBILEE.

" YE glorious, wondrous few arise,—
" God's Herald's true; throw off your mortal guise;
" Now lift your sweet, loud-speaking, trumpets high;
" Now—let your jocund levets fill the sky;
" Tell, tell—the drowsy world, their GOD is nigh.
" Now let eternal song, unbounded flow
" With torrent deep, serene, majestic—slow,
 " Disdaining art's controul.
" Now, now—let your inspired seraphic strains
 " In *mighty numbers* roll.—
" Proclaim, proclaim the gracious Jubilee,
" *And set the sin-bound captives free.*
" Proclaim, proclaim aloud—the mighty Jubilee,
" *That sets each world of captives free.*
" And YE fair Virgin Daughters of the morn;
" Sion's *first* blossoms; from New Salem born:
 " High Paraisaical Nymphs—appear,
" The Virgin Queen's—attendant graces dear,
 " Haste, haste away,
" *And join your powers unanimous to proclaim,*
 "THE WONDROUS YEAR;
" The great, the good, the now revolving day;
" Full period circle bright, of endless fame—
 " Arise and shine
" *Illustrious troops of Heroines divine;*
" Celestial Amazons; untaught to yield,
" With Heaven aspiring ardor's sprightly vigour fill'd,
" In this, The Virgin's Day, most forward—bent
" Zealous their very Heroe's to prevent,
" In terrible—majestic—gay Parade
" Hell's fierce embattled Legions first t' invade;
 " With orient beams of light,
" Scattering the misty gloom of night,
" *And chasing every black Infernal shade.—*
 " *Illustrious Heroines!*
 " Arise, And Shine."

THE GLORY OF SHARON.

PART I.

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

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

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

there forth a soft, sweet, warm gale, that made the spicy seed to fly and scatter itself abroad upon this inclosed garden, from whence did suddenly spring numerous single flowers of the same variety of colours, and number of leaves; appearing some in the bud, and others more or less blown.

IV. Then was it imparted to me, that there was a counsel taken, and care for the fencing in of this young sprouting plantation, for else the ravenous beasts would break in to devour, and the wild plants that grew every where about, would cast in their evil savours to hurt and annoy. Whereupon from the upper court and council did come forth a decree, that it should be inclosed round with a threefold circle. The first appeared as a circle of golden light: the second was a circle of a silver light: the third a mild gentle fire, yet of invincible strength for defence.

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

V. Hence followeth the opening of this presentation, by which is signified the near approaching of a Paraisaical state. Some plants whereof are now beginning to put forth, though in a kind of chaos, or wilderness state as yet, and suffering very much from the wild and ruinous principle round about; applying this to the case of such, in whom this seed from the *Sharon*-rose has been inwardly sown, being but weak as yet, and the outward degenerated birth full grown, and strong, and so would bear dominion, having all advantage of the starry constellations and this tempting principle, that does set hard to beat and keep down this holy and perfect thing from springing. The sense whereof does so deeply enter into the central part of the soul, that it provokes it to search and enquire whether or no this Divine seed and birth has not right to recover what was lost. This was put forth as a query for myself, as to my own particular, and in behalf of such others, as in love's band of faith do with me stand. And that I might be assured hereof, the records which were in the Heavens were made obvious to my eye. That nothing less was designed by the unreversible council of the Trinity; but that first flower that sprung up in *Paradise*, which was Man made after God's own image, being deflowered, and losing its virgin rose, and so became weak and impotent, and introduced the same effects throughout the whole creation, involving his whole offspring into curse, death, and sorrow, as we are all witnesses of: this decayed plant, by a strong odoriferous wind or breath from the Tri-une Deity, blowing up what was under such quenchings and death, obtains a new springing life in those that shall make up the glory of the New *Sharon*. And as the first formed one lost the honour of bringing forth his virgin offspring, for the replenishing of that blessed region in which he was placed: so now the never dying or decaying flower of life does here come to fill up the vacancy with a more noble and high graduated generation, by their passing through the womb of eternal wisdom. *All which spiritual births lie hidden in the visible corporeal figure*, which cannot bear the glory of a celestial body, as yet to visible sight; till transplanted into such an *Eden*-garden together, where we may all one cloathing wear as our immortal robes, as may suit with our glorified head.

VI. Had not the Lord himself so condescended, as to cloath himself with the self-same dishonourable image, that we through the apostacy of sin do bear, we might have disdained ourselves in such an appearance. And truly I have often myself reflected hereupon, (as well I might do) finding such nakedness and impotence, with maladies and infirmities. But as I have been sometimes complaining to my Lord concerning this vile body, he has answered me in the most kind and friendly manner, saying, *Think not much, nor be dismayed, seeing it is but for a limited time that thou bearest this badge, that so contemptible is; seeing that I myself did not despise it for your sakes, nor suffered it to be any impediment to the springing and growing body, that moved in it invisibly, for the fulfilling of all righteousness. So in like manner you are not to think it an impossibility, but that you may to the same*

perfection arrive gradually, as the Deified seed, which is cast into a new created heart, shall come up to a spiritual body, answering to my own. Which when made complete, as occasion may require, this inward body by the rosy tincture may give a radiancy and shining glory upon the invisible gross part. But however, all the defects and impotencies are not to be charged upon the outward form, so much as upon the inward root and body of Sin, the destruction of which is to be principally aimed at. For while that life is strong, the spiritual remains weak. But as this rose of Sharon shall come from its budding to a blossoming, as its root is from the Deity, so it will shew itself as a complete body according to eternal nature, replanted in the Paradisiacal land, by which the outward birth of depraved nature shall sink away down into its own root again, and be bound as with a band of iron to prevent its dominion, through the sinful properties, that otherwise would mingle and interrupt the peaceable and serene reign of the spirit. This is the true essential ground, by which the lapsed creation will be set free.

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

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

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

X. And I was commanded to declare, that this glorious *Sharon-plantation* is now at this time budding forth. And therefore to blow the horn, to awaken and raise up the seed that has lain buried for some time in Paradisaical ground; and also among the wild plants in the desolate wilderness, that lies without. For this is the set time, wherein the seventh angel does utter his mighty voice. Which the dead in Christ, understood mystically, shall hear, and so as lilies put forth and spring in that faith that shall multiply the blessings of unknown treasures, which shall outvie, and excel all of the outward typical, *Solomon's grandeur and glory*.

XI. Now what does this presage or speak forth, less than the mighty reign and kingdom that is coming upon the earth. In which the *Sharon* plants shall so renowned be, as to carry the sceptre rule and government over all that is mortal and temporary. For Christ, who is their Prince of Life, will take to him that *Alpha* and *Omega* name, that shall make the inhabitants of the earth to know that his *Jerusalem-brid*e shall sit with him upon his throne and reign, till all those that have refused obedience to this name, shall be constrained to come and worship before his and her feet. Who also has verified by a new express of his mind, that he will give into the hands of such as he shall approve, a rod of strength dipt in that golden circle; by which they shall sprinkle and baptize many *that shall*

receive of the same ghostly power, for a witness from, and in whom the Spirit of God and glory does go forth to touch, and inflame with, that love that answers to the Deified name.

XII. By way of preparation and order for this to be accomplished, in this very season of time, a royal command from the King of the superiour *Jerusalem* is gone forth, to stir up some heroical spirits, to lay the foundations for the building up this mystical and spiritual defensive wall, which bears an analogy to the building of the *Jewish* temple. As the ancient temple was laid waste, so likewise the spiritual gospel structure, of which the twelve apostles were laid as the foundations, with their Head Corner-stone, has been much demolished and decayed, so that its first pure and primitive model has been as it were obliterated for many generations past. In the sense of which, I was spreading before the Lord, and mourning for so great a lapse of this ministration, as *Daniel* for some number of weeks; after which I found a strengthening power girding me up, and several bright clouds encompassing me, out of which I saw several persons, as I apprehended to the number twelve, representing twelve apostles, that had each one a golden reed in their hands, to measure out the lengths and breadths, upon which this edifice was to stand: who did depute and empower some persons now living in this age of time, for the building and raising up what the *Babylonish* spirit has been pulling down.

XIII. And as I was enquiring whether or no these opposing powers would not still let and hinder, as they did in Christ and the apostle's time, It was answered me; it is not always so to be. For this mystery of iniquity after it has had its full unmasking, must have its downfall; *as this holy apostolical fabrick shall have its rise*. And it was further noted to me, that I was not to fear upon the renewing of this great work, by persons so ordained, as to represent the apostolical order, (which may in process of time exceed that number,) that these should be prevented by persecutions, and from the flood-gates of the dark kingdom letting out upon them, to take them off from the full accomplishment of their work. For though this was permitted, that both the Head-stone and his followers were to be cut off by suffering and death, yet as a new progeny from, and in their spirits shall rise, they shall not only be endowed with the *Holy Ghost* for gifts and acts of power going forth transiently, but possess the *Holy Ghost*, as resting upon them *for duration*. For to this end it was necessary that those should suffer, and enter into their kingly power and glory, *and in that spirit descend, (to co-operate, and in-largate that kingdom which they do possess in the heavenly world,)* in such *as are herefor fitly qualified*, that they may receive not only of their gifts and powers, but also fortitude and strength to uphold them against all violators, so that they shall have no power to hurt, or impede them in this great enterprize that they are engaged in. Which will be made manifest by the several foundation-stones: as mentioned *Rev. 21. 19.*, that were denominated to me in their peculiar signatures and properties.

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

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

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

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

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

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

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

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

The ninth is the high magnetical faith, that attracts the virtue and essence from the first author and original of it, by which incredulity, fears, and doubtings are expelled. Applied to the *Sardine* stone.

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

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

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

XIV. Thus has been described the high composition of the wall, being all of fire-stones, tempered and compacted together, wherein *is couched and hidden the deepest secrets of wisdom*: that shall be brought forth, into manifestation as builders upon these foundations shall be raised. For which a cry is heard from the all-piercing eye of *love's* eternity. *Who among mortals shall be found fitly qualified to obtain this honour?* The answer is, it is assigned for such as do spring as lilies from this new planted earth, that lies all level and low; that shall from pure nature be renewed, put forth and grow; as the rosy tincture shall through them flow: which does express no less than the Anointed Christ, to be as the spreading flower of glory, in the midst of these plants that are yet but in their budding infancy, whose over-seeing charge will be, *till each one* to a mature spiritual body, according to the similitude of Christ their Lord may reach, *whereby they shall be capacitated, their own wall of defence thus to erect*. The platform whereof being given by the supreme governess of this principle, which is the Eternal and Divine Wisdom, to such angelical persons, as shall measure out the dimensions hereof foursquare, lying open to the four quarters of the earth; on each side of which are three gates, all oriental and transparent. Which signifies an opening of that ministry, which hath been for some ages shut up, which shall rise again out of the *Sharon*-root in greater magnificence and glory. And as the Lord in his humiliation-state did ordain, and called twelve disciples, that they might be witnesses of his mighty works and deeds, as he was the Son of God and Saviour of Mankind. So herefrom is understood that he will now also elect and assign twelve principal persons, as the foundation-builders, who shall stand *each one at his several gate*, intrusted with the key thereof, to lock out and to open as they please, as directed from their principal Head; and so to go on, to multiply the number of disciples till they be numberless, for the publishing and reviving of that more than glorious ministration, that consisteth purely of the fiery baptism of the *Holy Ghost*: which all that shall

find admittance through these gates, must be made partakers of, as they shall pass through the three circles before- mentioned, and so hereby they shall be made natives, to dwell and inhabit in this new-planted *Paradise*: for here it is to be understood, that these that are born natives in this Holy Land, they have government and laws quite different from what is after the manner of the worldly principle, for they all here move, according to the compass of the Supreme magical working wheel, that winds them up to *mighty, high, and wonderful acts of faith*, which inspires with wisdom and knowledge, to find out those secret arts and sciences that have been lost, and could never be found, till reimplanted again in Paradisiacal ground. Till these Divine *Magusses* come to be brought forth, there can be but little expectation for an establishment of that kingdom, in which the reign and dominion of Christ in his shall appear.

XV. Therefore this new model of the court and palace within, and the wall without, was described to me, with a word of counsel and information, with assurance that such an orb or principle should open and take place, for joy and praise to the inhabitants of this new earth, whereby the old earth, with all their crafts and merchandizing, and the pomp, and riches, and glory they have gotten thereby, shall all be out of date and esteem, as drossy metal, when compared with fine gold, or right jewels with counterfeit. And as none can traffick in the *Babylonish* wares, without having the mark of the beast and his name; so none can in this Holy Land, but they must first obtain their freedom from the Supreme Judge and Law-giver, and receive the Seal of the Father, Son, and Holy Ghost upon their forehead, to signify that they are ordained free denizens here, to work and act not by the outward bodily strength, but by the motion, operation, and activity of the Spirit.

XVI. Now it may be asked, whether this is to be understood to be a gathering together of persons to one place, so addicted and qualified? It is answered, there is no necessity requires this, because it is from the Divine principle that opens itself individually, and *so each one may have a Paradise opened within him, and become himself a plantation watered from the golden circled river, being a builder, and laying the foundations* first of his own wall, by him who is the springing flower of that seed, of the Eternal God-head, that does here sow itself, giving forth its increase and multiplication, as matter and ground prepared herefor shall be. *Neither can a local absence hinder the commerce* that may be maintained between those that are of the same sanctuary-function and order. For it is the property of the spiritual part, *to dart into another as swift as a thought, and for one soul to be essentially present and united to another*. This is a great mystery, *and has been little understood*; of the near affinity and conjunction, that one spirit may have with another, *though even in different kingdoms*. But it may be asked, what is the benefit and use of this passing of one spirit to another, *and into another*; and what ground there is for it; and what is the benefit of it? It is answered, the great Apostle speaks of being absent in body, but present in spirit; and of his spirit being gathered together, and meeting with them to determine matters and things, as one having obtained more eminently the spirit of discerning and judgment, *1 Cor. 5, 6, 7*. So also *the spirit of Elisha went along with his servant, and actually saw what he had done*. This is experienced more or less, according to the degree of the spirit poured forth. So that much help and strengthening mutually of each other may be maintained, by way of this intercourse of the Spirit. Hereby, in a true sympathy, *they have a real feeling of each other's sorrows and temptations, and also of their freedom and joy*: and particularly of the powers of the *Holy Ghost*, moving and acting through one unto another, which is the high and singular benefit through this union, that none can understand or perceive, but those that are in it.

XVII. And thus the temple body of Christ will be built, and the spiritual stones will be joined together; and as convenience shall be found, there may be a joining of family to family, for the holding an holy solemnity and convocation together in one accord; to worship God in Spirit, waiting together

for a more full inundation of the Spiritual Powers, as sequestering and giving up themselves unani-
mously for this great and worthy end. That the dove-spirits that yet may lie scattered in several na-
tions and kingdoms, may have a call to the temple-body, rising visibly wherever it may be pitched.

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

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

XX. It is little known or considered what Faith may extend to, in relation to the increase of all
temporal blessings. Instances of adepts herein, and also of *the deep arcanum of the philosophers,
through their knowledge of the original ground of nature, may be had from a certain fraternity* (how-
ever counted fabulous, yet) *known to be in existency and being: having hithertowards obscured and
hidden themselves, because the universal are not accounted worthy to have it communicated to them.*
These are planted as in an outward Paradise among themselves, in some part of this visible world.
*Where they do act, and bring forth great and marvellous wonders, being masters of the treasures of
the mineral kingdom.* These are reserved for a great work in their time and season. Which will be
when such a generation shall rise up, as are born into the more refined and spiritual part of *Divine
philosophy*, growing up and *taught in the School of Pentecost*, in the Ghostly Faith, which is the ker-
nel and seed, from whence may grow that Spiritual Body, that answers to the express similitude of
Christ, after his resurrection appearance: who ascended into *Paradise*, preparing mansions for all
such as quickened into the same Resurrection-life with him should be, and as he was parted from the
visible world. So mystically and spiritually will he gather up into himself, that they may live after the
Paradisiacal manner and way, as the first *Adam* did before his lapse, so Christ the second being
made manifest in our humane form, paying the full price of our redemption, has opened that gate,
whereby we may return to our native country again. For all such as have put him on as their essential
Paradisiacal body, though in this world, in their outward figure, they may yet inhabitants be; yet in
the true liberty of the Spirit they may maintain their intercourse and conversation: Christ *in the Di-
vine Mystery opening and dilating himself in the soul, in all its virtual powers and properties, in such
a Divine sensation and enjoyment*, so as that blessed principle is recovered and possessed again. The
evidences are by the immunities and privileges that belong to the *Paradisiacal* life, which is such a
pure climate and heavenly air, which the soul maintains breath of life from, that nothing of death is to
be tasted there. Because here to them the Tree of Life doth open stand, without any guard upon it: for

none are incapable of feeding on this tree, but such as are Diffident And Faithless; to every believing plant, here it offers itself all free.

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

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

In answer hereunto, they are such as have a *peculiar* and high degree of *faith*, to set themselves apart for it: keeping steady in a watchful posture, which has been known already by some, both in ages past and also present, that it has not been without effect, but they have witnessed the opening of the spiritual temperature and climate, *where all peaceable, fruitfulness, and pleasurable conversation with their Princely Lord and King is enjoyed, who is returned in spirit to keep his walks in the inward new planted earth*. And as the visible *Paradise* was separated from the grosser part of the world, so it is to be understood in the garden of God inclosed. And as *Adam* went out of *Paradise* into this world, so now in the restoration or returning back again, through union with the Spirit of Christ, there is an abiding in this place, in a most free and glorious liberty.

XXIII. But caution is given, that after once being situated here, there be no turning the eye out or off from this Tree of Life. For out of all danger of being tempted *we are not exempted*, nor got beyond all probation, *till we come to be established*, rooted, and grounded so firmly into the Tree of Life, as nothing may shake or dissettle these living plants. Thus when we have past our probation-state *in both these principles, the outward and the inward*, then *will be the season to any that are thus far advanced, to expect the mighty ghostly powers will be poured down as a rushing wind* and warm penetrating showers, which will bring up the fruitful pledges or tokens of Christ's presence, returning and resting for the distinguishing marks of another apostolical resurrection of those various powers and gifts that the apostles were endued and replenished withal:—as, the spirit of prophecy; which will show things both present and to come; as also the renewing of the healing medicine or balsam that shall be sent forth from the internal word, incorporating itself into nature's property and form. But it is not commandable at the will of the creature, but when the moving is in the oily pool by the angel of the covenant, then virtue may be sent forth for the cure of mortal infirmities, at the faith of the patient upon whom the cure may be performed does concur herewithal. So the corruptible is healed by the incorruptible tincture penetrating through; which is attributed to the Deified blood of Christ the Lord's humanity. As also may be mentioned those other gifts that were exhibited in the apostolical day, as the word of wisdom, and fresh centres and springs of revelation, that shall open what has been shut up, and sealed from the knowledge of any, without it be such as are set apart upon the ministration of the Spirit to wait; to whom it shall be given in specialty to know the deep mysteries that are needful in this latter age for help and direction, to the builders upon this foundation; that have a call at this time, more immediately to set upon this work from the flaming ardency of love, to carry on and not stop till the top stone be laid, as a covering that shall appear in the Tri-une God, in all splendour of majesty and glory.

XXIV. Who then would not now think it worth their time to come out from the *Babylonish* land, and cease to be traffickers in that only which is vulgar, gross, and carnal, and enter themselves as di-

vine Magusses in that inward and holy court, where only the anointed priests are to exercise their function and calling, differing from others, who yet remain only in the first rudiments of a Christ-like profession in the outward and exterior part of knowledge, having not pressed yet forward into the internal and essential formation of a Christ in them: who prepares his own *Paradise* for habitation, as the land of all spiritual fruitfulness and blessed stores, which gives ease and rest from the burdens, and cares, and cumbrings from the worldly principle, which is the peculiar privilege appropriated to the inhabitants, who are the traffickers here, and do exercise themselves quite in an other way, that is, from a stock of an all-springing powerful faith, which is that golden coin that bears the inscription, *the Lord God omnipotent here does reign over all worlds, centres, and principles, the blessings from the heights above, and the depths beneath to command.* And as *Joshua* had the commission and power given him, after he had brought the tribes of *Israel* over *Jordan*, to divide to each their lot of inheritance; so the great *Joshua*-Jesus, by conquest, has brought a selected and chosen number into this love-paved land, where each one has their portion divided from them after a spiritual manner, according to the free donation decreed from the council of the Trinity, as persons are found higher or lower in their growth and capacities, to possess some one portion, others a twofold or threefold, or others proceeding till they arrive to a sevenfold portion, which full portion belongs principally to the holy anointed priesthood, as the celestial revenues, from the power of which what is terrestrial for the outward form which yet we bear, will be subject to serve, till mortality shall put on its immortal robe. Which may happen to such, who to the highest pitch of faith shall arrive; so, as to transmute according to the divine chemistry, course and gross matter into refined and pure gold.

PART II.

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

XXVI. This metaphorical representation has a most deep and intrinsical signification, containing in it that secret which hath not in any age of time been revealed: but though in Christ the fulness of the Godhead it was couched, yet this mystery lay in him concealed, until the time of the more full effusion of the Spirit, and opening of the centre, where the tri-une power has lain hid, but an *alarm* has sounded from the heavenly world, first and peculiarly to the new sprung-up plants, that in the *Sharon* pasture are inclosed; to whom it is given to take and draw in, of this sacred and sovereign

elixir, that may inspire according to each one's measure, growth, and degree, as *faith* can extend and reach hereunto; so accordingly will the Christ-like form come to be great, mighty, and strong, to work transcendently such mighty acts and deeds, that shall justify who are the vessels that filled are with this rich dowry, that does only appertain to the children of *Wisdom's* kingdom: whose birth-line does run from the genealogy of *Judah*, to whom the sceptre of government and rule shall after a paradisiacal manner be renewed, all being recovered again by him, who is the first born from the dead; who now in this new creation-state transfers upon these, who are first redeemed out of the old corrupt earth, various and innumerable powers for the upholding and maintaining that glorious reign here upon earth, which shall be acted by such principal, great, and worthy saints as shall represent Christ; who will entrust the sceptre of his dominion in their hands, till the time of restitution of all things, making ready for his appearance in his glorified person. Which though it may seem strange and too wonderful for this mean and temporal state, as at present it stands in, yet by the holy unction it is to me verified, that there is such an overturning coming on as will bring forth a new time, such as hath not yet been, which will by little and little out of the heavens spread and break forth, till the whole shall be brightened by this day-break of rising light, through those saints that dwell in the body of light. For the confirmation of this marvellous reign of Christ in his saints, that it is to get its footing upon the earth, take that ancient prophecy. *Rev. v. 10. And (thou) hast made us unto our God, kings and priests: and we shall reign on the earth.* Which agrees with these latter prophecies that have been brought forth as the renewed witness and testimony of Jesus.

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

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

XXIX. The third draught is of the holy composition oil, which gives the sacred dignification of the kingly dominion, which the saints of the Most High have never yet reached unto, so as to reign over the earth. Now it may be known, what it is that has retarded and kept back the possession of this kingdom; because there has not been a drinking in of these two foregoing high rarified and spiced liquors in that measure, as to have it their daily portion. Though it cannot be denied but some there are that have drank deep hereof, but not being able to maintain it as a constant flowing spring, stop unto the kingdom fully coming forth hath been: But behold, a cry is come forth from the Mighty Head Prince and King, to them who in the believing thirst are found, to let them know that now is the great day of the feast of tabernacles; wherein the gushing powers of the Holy Ghost are offered freely to be given forth, and emptied into the sanctuary-vessels, according to this fore mentioned preparation. Who now upon such a free and generous call would slack their pace? But throw off every heavy weight, and whatever of this earthly mold does cleave to them, and shackle their feet; for it is a time that does require all haste. For the mild summer from the Heavens is now breaking forth; in which

their flight may be easy and pleasant. For the gales and wind of the spirit does warmly blow, to wind and draw up from all that is of the earthly ponderosity. Skip and leap ye lambs, who are anointed to this kingly fold; and be not any longer supplanted of your right, who to the Christ-like crown do belong; that as princely powers here over the earth in him you may come to reign.

XXX. Behold in the spirit, and you will see the everlasting gates of *Lebanon* stand open and free; where, in the paved walks of *Love*, you will be greeted and kindly received by the Kingly Shepherd and his Princely Bride the *Jerusalem* Mother: who hath provided here to entertain you the seven overflowing pools which water this garden; which makes it always flowering and springing; and the continual descending showers from the superior heavens, give marvellous feeding and refreshing to the growing plants of this new and blessed earth, in which Righteousness does only reign. And albeit this mystical *Paradise*, which may every where be dispersed and opened, so as each individual person may carry their new heavens and earth within them, and Christ there maintaining his throne-dominion; though this be in the midst of this wilderness, where the wild plants do grow, and would tempt by their seeming fair and deceivable fruits, yet no force or power will they have to corrupt, or draw the mind from what is relished and enjoyed in this Paradisiacal land: for the inhabitants hereof, as the lily-purity in Christ their life, shall to its perfection come; they shall be all temptation-proof, as Christ himself while he conversed upon earth, never gave place to any thing that might derogate from his high descent. Such a Christ-like generation now upon their coming forth is, to whom he will commit the reins of his government; and who shall be princes, each one in this *Lebanon*-kingdom; which shall have all free commerce and correspondence with Christ, and the highest of those saints, that have put on the robes of glorification. And as sin and all the evil properties have hitherto reigned with innumerable evil effects, after the similitude of the first *Adam's* transgression: so by the second shall the righteous nature come to bear the sovereignty and dominion, in the microcosm within them, and in the great world without them: for the covenant of Faith will be firmly established; whereby the princes of this *Lebanon*-court shall live above all fear. For the *lion-spirits* shall be made to couch to the Lamb's mild nature in them: and such gifts shall be conferred upon them, and such Divine wisdom manifested in them, as the *Nebuchadnezzars* of the earth shall intreat their friendship; as they are evidenced to be the great favourites of the Most High God: who may be assistant to them, where all the power or wisdom of their kingdom shall be too impotent to help and relieve them. Then shall the proud *Haman* spirits also know that they must become servant-leaders of that *horse*, upon which Christ has mounted his saints, all cloathed upon as with the Heavenly King's glorious apparel, and the golden chain of divine honour about their necks; those going before and proclaiming, *Thus shall it be done to those, whom the Head Prince of the new Sharon-Paradise shall delight to honour.*

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

any means they may be in time deterred from being supporters of the kingdom of the beast, and the spirit of fallacy.

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

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

XXXIV. These are they that are born out of the womb of eternal Love, as *Wisdom's* royal offspring, to whom the name of the *Philadelphian* Church doth of right belong, so they can admit of no jar or disharmony, for their consistency of being is all made up of that perfect love, that casteth out all enmity and envy: each one manifesting and putting forth their gifts according to their various measures and growth: the infancy of one plant doth not grudge at the higher grown stature of another; and the highest advanced do not disesteem that which is more weak and low in its minority; but all appears in that lovely valley of meekness and humility, as from one eternal root, growing up together to make up that pleasant and sweet-scented rose, from whence the spicy savours of the Deified nature are blown up; so that the variety of the gifts and powers that so manifest themselves among these *Sharon* inhabitants, do not impair and lessen, but greatly illustrate the beauty and glory of the Unity. Thus avoiding all contest or strife with any, of what kind of profession soever they be, offended at nothing, but where the evil properties of sin do bear rule and dominion; and detesting all reconciliation with that, the seed of which breeds and nourishes all bitter enmity, each one against another; let us go on to draw out of the rock the honey and milk, that will make us mild and sweet, and of a peaceable spirit. According to that which the royal prophet has declared, *Behold how good and pleasant a thing it is for brethren to dwell in unity*. O blessed are those that shall herein excel.

XXXV. Thus has been truly figured out, and set before you, the true resemblance of that *Sharon*-state, for to invite and provoke such as yet in the Babylonish land (as sapless and dead plants) do grow; as feeding and being satisfied with the dust of corrupt earthly things, which is no better than

serpent's meat: haste, haste, therefore, and come away, and understand the Spirit's call this day. For who would not of the number be of these renowned plants, that shall bear and carry the glory of the *New Havilah* land, where rivers of pleasure and endless joys shall your portion be; walking among the fire-stones that shall burn and devour the briars and thorns that stand in the way to oppose them.

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

XXXVII. And for such as have cut their way through, and are sprung up in a good degree, advertisement to them is, that they awaken such a thirst that may draw down the heavenly mists and dews, till they abound as a mighty shower, that they may spring up as anointed flowers. And thus being beautified and replenished, what less shall be their entertainment, but the glorious Lord overspreading them with his presence of endless love, pleasure, and joy: that they may spend away time in a parallel state to what the saints in eternity do enjoy.

THE PRIZE.

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

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

As once the Christian hosts, while near they drew
Th' engagement, saw the holy plain in view;
With fresh redoubled vigour on they fell,
And bore down strait the routed Infidel:
So while we here, as on Mount *Pisgah*, stand,
And prospect take of the *New Canaan*-land;
What life, what zeal, what valorous flame inspires;
What pow'rs can o'er resist such ten-fold vig'rous fires!
We fight like famed heroic lovers true
That draw their conquering swords with their fair Prize
in view.
Say, dear *Sophia*, wilt thou lead us on ?
For never can we lay our weapons down
Till we're possess'd of thy bright sun, and wear thy
starry crown,
Enthron'd with our Immanuel dear,
All conquerant ! born in us, thy Spouse and Son,
In blissful love's seraphic union,
The lily thou; the rose of *Sharon* he.
Hosanna: Hallelujah: praise to thee !
Already Faith presages, and assures the victory.

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

Your Mother dear, the new *Jerusalem*,
Now calls, the *glassy* ocean's tide to stem,
She comes to meet your high ascension race,
Glancing her jasper light, love's precious grace;
And flies with open arms to your embrace.
She unlocks her pearly portals; streaming down
Celestial virtues from each precious stone,
Flaming in her bright-garnish'd rich foundation.
Her streets are pav'd with love; her heavenly mold
Of living, crystalline, transparent gold.
No sun she needs, nor moon's inferior ray:
God's presence makes her everlasting day.
Nothing profane, no curse can enter here;
This clime not one polluted thought can bear,
No cares, no sad discordant accent found;
All dancing to the sphere's melodious sound,
While sovereign over all love's joys abound:
They spring in sportful triumphs; swell and float
The heavenly orbs around.

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

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

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

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

and are bound to a far greater thankfulness and love. And I wish and desire therefore, to be holy and most intimately united with, and obliged to this most holy divine Being, in such a resignation and obedience, as is vastly greater than yours can be.

In this inexpressible free motion of the spirit, I pressed inwards more and more unto God, and especially to Christ the Son of God, praying that I might be wholly his own, as my Saviour and Redeemer; who had purchased me with his blood, for to be his own property, and of whom I had received all this living beatitude and heavenly joy. And thereby I lost myself; nay even the very shape of my own spirit, so much that I retained no other object, but a pure, infinite, incomprehensible, divine, spiritual being, which was absolutely nothing, and yet also all; all still and quiet, and yet also all power and life. In this most acceptable state I prayed to the Lord very earnestly, that this *now* so sensible and essentially experimented Resurrection and redemption-power, might not only be a transient and visiting, but a constant, and in me abiding power. And when I successively remembered again my body, which hitherto I had neither seen or thought on, opening a little my eyes, and taking notice thereof, that all this notwithstanding, my body was not glorified, I prayed the Lord might not only, as I had prayed before, keep this power of his resurrection, which I now was sensible of, constant in me, but might also strengthen it more and more, that it might work powerfully further, until the gross mortal body through and through might be thereby glorified and spiritualized.

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

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

But concerning the desired glorification of the body, I was in memory directed to the eleventh chapter in the *Revelation*, and from that I was clearly instructed, that before this cometh to pass, we must follow the Lord Jesus, and be conformable unto him in that whole process, which there is described. Namely, when we first have attained unto this internal and spiritual perfect Resurrection-state, or measure of the full age of Christ, felt and known by me this day; and when we are (like as he,) sealed and anointed with the *Holy Ghost*, in a greater and special measure, we must also hereafter, like as he hath done in the world, and before the God of the earth, witness and proclaim the truth of the kingdom of God. And this, as he hath done, for a time of a thousand two hundred and sixty days, or three years and a half. After this we must be slain with him, and must abide in such a condition for three days and a half. And then there shall at length follow thereupon such a Resurrection, as will bring along with it a glorification of the body, and an ascension in the clouds, like as it was done also with him. All this was extremely clear to me, and all irresistible, except only that I fain would have known, whether this death of the two witnesses be a corporeal death, and whether the three days and a half are natural days, or whether both this and that might have another mystical sense? But when I for this sake turned to the Lord, to have a clearer opening thereof, the divine light retired and drew back, and so this matter was left with me in doubt, and without opening.

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