

COUNSEL TO THE CHRISTIAN-TRAVELLER

Made Publick, as a Testimony
to the Right Way to God,
Revealed and Made Known in this
the Day of his Glorious Appearing
to his People. That they may be
Encouraged to Walk therein
to the End thereof.

By William Shewen

Exod. 14:15 Speak unto the children of Israel,
that they go forward.
Matt. 10:22 He that endureth to the end, shall be saved.

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WILLIAM SHEWEN

TO THE
Christian Reader.

I Do not mean thee that hast only the name CHRISTIAN, because thee hast been born in a Nation called so, or because thy Parents were so, and that thee hast walked in their Traditions, and made Profession of that which is reputed the Christian Religion: Neither do I mean Thee, that art the Son, Daughter, Servant, or Hand-Maid of a Christian indeed, who hast been Trained up, Educated, and Instructed in the Principles of the Christian Religion, not only by Precept, but by Example; and hast in Honour and Respect to thy Parents and Master, yielded Obedience so far, as to walk in some measure in the Form thereof, out of the Superfluity of Naughtiness that is in the World, which is commendable in its Place, Time, and Season: Yet thou art not the Christian I here intend. But Thou art the Man or Woman, who hast known something of the work & power of God in or upon thy Heart, Mind, & Conscience, and art in some measure quickened, and made alive thereby; & hast been made sensible of thy sore Bondage and Captivity; and hast Cries and Breathings begotten in thee for Deliverance, under the Sense of the sad Estate and Condition, without a Saviour: Thou to whom Sin hath been a grievous Burthen with which thou hast been weary and heavy laden: Thou, to whom Sin is made exceeding sinful; so that thou hates it even as God hates it, viz. Because it is Sin; and art in love with Righteousness, Purity, and Holiness, having felt the Drawings of the Father to the Son, thy Saviour; and thou art now in Him, pressing hard to be

wholly freed from the One, and to become a Servant, Child, and Friend of the Other.

Thou art the Christian Reader my Bowels yearn toward, my Care is for, and my Advice is to, that thou may persevere to the End, and escape all the Dangers in the way; that thou mayst be acquainted with the Wiles of the Enemy, and with his Mysterious Working against thee, even after the Strong Man is bound, his Goods spoiled, and thy House swept and garnished; after thou hast clean escaped the Pollutions of the World, and the Errors therein, and hast had much Experience of the Power and Presence of the Lord; even after he hath brought thee in his Vineyard, into his Garden, and made thee a Dresser and Keeper of it, and a Labourer in it: If thou wilt receive and keep the Penny, the Reward, thou must be diligent and watchful therein. And remember, the Serpent came into Paradise to deceive; and that Satan came before God, to accuse and stir him up against the Righteous; and that the Great Red Dragon got into Heaven; and not only so, But made War there, and stood before the Woman which was ready to be delivered, to devour her Child so soon as it was born. And when he was over-come in Heaven, and cast into the Earth and Sea, and among the Inhabitants thereof, he ceaseth not to be wrath with the Woman, and to Make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus. Read Rev. 12. This hath been his Work of Old, and is the same at this Day.

Now, seeing Paradise, the Presence of God and Heaven, are not exempted from the Approaches of the Serpent, Satan, and Dragon; what great need is there for

thee to be always armed against him, and to keep a watchful Eye over him (especially when he appears as thy Friend, as he did in Paradise, when he said, You shall not Die, you shall be as Gods; as if he had said, I am so much your Friend, that I am come to persuade you to do something to better your Estates, and to bring you into a greater Glory: I propose nothing, but what, if you obey me, shall turn to your Good. Thus he beguiled them then; and hath done since, and may do again, if thou abide not in the Light which discovers him, and all his Wiles and Devices, Forming and Transformings.) But as thy Eye is single, thou wilt always See and Know him to be as he is, and not as he appears to be: So shalt thou never be deceived, nor betrayed by him. But many Assaults, Trials, and Temptations, thou must expect from him: Amidst of all, keep thy Eye upon God thy Saviour, who hath given thee Faith in him; which Faith is indeed very precious, and very powerful, able to overcome, and give thee Victory over all thy Enemies. If thou keep it, and grow in it, it will certainly be as an Anchor unto thee, when Storms attend; As a Shield and Brest-Plate unto thee, when Enemies assault. And remember the Counsel of Paul, Silvanus and Timotheus to the Thessalonians, Let us who are of the Day be sober, putting on the Breast-plate of Faith and Love, and for a Helmet the hope of Salvation; for God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ. This was the blessed end of the call and appointment of God in all Ages; even that all that hear & obey it might obtain Salvation, the end of Faith and Hope; and is the same to a Remnant in this Age: happy art thou that enjoyest it, and abidest with him that hath called thee

to it, and wrought it in thee, and for thee, which is God blessed and praised throughout all Generations.

Now Christian Reader, what I have here committed to the Press, is from a deep and weighty Consideration, Observation, Experience and Knowledge of the glorious Appearance of God in this our Day, in the Hearts, Minds and Consciences of Thousands, who have been made as Clay in the Hand of the Potter, ready to be made and formed according to his will, even Vessels of Honour, and many have been made so, and do so remain; but some have been mar'd, even upon the Wheel, some have miscarried in the midst of the way, some have sate down in the way, some have fallen out (even with their Brethren) by the way, some have turned out of the way, and brought an evil report upon the way, and have laid stumbling blocks in the way; and occasioned the way of Truth to be evil spoken of, whose damnation slumbers not: My hearty desire is, that neither thee, nor I may ever be any of this number; so what I say unto thee, I say unto my own Soul, go forward to perfection, let not the Enemy of thy Soul beguile thee of thy exceeding great reward, which is laid up in store for all that love the Appearance of God in Christ Jesus, and that join therewith, and work therein, till all the works of Sin, Self and Satan are wrought out and destroyed; and thou fully delivered from the bondage of corruption, into the glorious liberty of the Children of God, which thou hast longed for and breathed after and art now called to the possession and enjoyment of; and not only so, but to the abiding and standing fast therein, so thou shalt never be entangled with the yoke of Bondage again, nor turn back in thy Heart to Egypt again, nor ever hunger and thirst after the forbidden

Fruit again; so to him that is able to keep thee from falling, and to the word of his Grace (in thy Heart) I do commit and command thee, the which as thou keepest unto and learnest of thou wilt be enabled to persevere safely to the End, and in the End lie down in Peace; and know the God of Peace to keep thy Heart and to keep thy Mind in Peace; which is the blessed fruit and effect of Righteousness, of well-doing, of faithfulness, diligence and watchfulness; the which as thou art found in, Grace and Peace will be multiplied in thee and to thee, through the knowledge of God, and Jesus our Lord, who hath called us to glory and virtue, to whom be praise for evermore.

W. S.

IF this little Book shall come into the Hand of such who account themselves Religious, and are zealous for the Doctrines and Traditions of their Fore-Fathers, & can say much for Christianity, God, Christ and the Holy Scriptures; but are highly offended and displeased, yea, sometimes incensed and enraged against a little Remnant of People that God hath raised up in this Age, to bear witness to the way of the Lord, under the Name Light, Grace, Law, Spirit and Power of God within: And because they call and endeavour to persuade their Neighbours and Country-Men to come to walk therein; accounting it a new sort of Doctrine, inconsistent with Christ and Christianity, giving it despicable Names, &c.

To such my earnest request is, (even in love and goodwill to you) seeing you say, you love, believe and honour the Scriptures; that you would shew your selves like the Bereans, (who were called noble for so doing) with an

unprejudiced Mind to search the Scriptures, especially these following, quoted Chapter and Verse for your ease, be serious, take leisure to read them, meditate a little, laying aside thy Carnal Thoughts, Conceivings and Imaginations, and that Wisdom which is from beneath; which darkneth the counsel of God, and wresteth the Scriptures, then thou mayst clearly perceive that it is no new Doctrine to preach the Light, nor error to assent that it is the way of God, that leadeth all that turn to it and walk in it, into true Christianity: So if any objection ariseth and remaineth in thy Mind concerning the way of God here born Testimony to, if any words that can be read, writ or spoken, are able to give thee a satisfactory convincing answer thereto; the Scriptures are those words, especially to thee that professest an honour and obedience to them.

But this in short I testify to thee, that if thou sleight the gift of God, the manifestation of his Spirit, Light and Grace bestowed upon thee, and given unto thee as one Talent at least to improve; thou canst not understand nor receive the Testimony of the Scriptures, much less mine. So if thou hast any desire to understand the holy Scriptures & other things of God; thou must come to know and love the Light, Law and Spirit of God, and feel the operation of it in thy own Heart, to fit and prepare thee to understand the divine Mysteries of his Kingdom, and to inherit them; until which though thou mayst account thyself wise, rich and full, and art clothed with a profession of Christianity, yet thou art Poor, Blind, Miserable and Naked, being covered with a covering, but not with the Spirit of the Lord; not with a meek and quiet Spirit; not with a Christ like Spirit; not with the Spirit of the Primitive Christians.

So not in a capacity to understand their words, though thou mayst profess them as the Jews did the Law and the Prophets, yet persecuted him of whom they testified: That thou mayst avoid doing the same, I counsel thee to receive the Grace of God, the Light and Spirit of God, which appears in thee, & shines unto thee, in order to lead thee & guide thee unto Everlasting Life; and this is the will of God and his People; that all Men might come to the knowledge of the Truth and be saved; not only from Hell, Damnation and Punishment; but from committing of Sin the cause thereof.

And by this one thing, thou mayst know whether thy Heart be right in the sight of the Lord, whether the Spirit and nature of Christianity be prevalent in thee, yea or nay, if thou art not as much afraid to commit Sin, as thou art of Hell & Punishment; if the doing of Evil is not become so odious and hateful unto thee (because contrary to the nature and mind of God) that if there was no reward of Punishment entailed upon the doing thereof; yet thou would not defile thyself therewith, nor dishonour thy God, nor thy profession of his Name; if it be not so with thee, thou hast cause, yea great cause to question whether thou art indeed what thou hast a Name, Profession or an Opinion to be, viz. a Christian.

*The Testimony of the Holy Scriptures concerning the
LIGHT which is Spiritual.*

Job 29.3. When his Candle shined upon my Head, and when by his Light I walked through Darkness.

Isa. 9. 2. The People that walked in Darkness, have seen a great Light: they that dwell in the Land of the shadow of Death, upon them hath the Light shined.

Chap. 60. 1. Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee.

Luke 2. 32. A Light to lighten the Gentiles, and the glory of thy People Israel.

John 8. 12. Then spake Jesus again unto them, saying, I am the Light of the World: He that followeth me, shall not walk in Darkness, but shall have the Light of Life.

Chap. 12. 36. While ye have Light, believe in the Light, that ye may be the Children of Light.

Vers. 46. I am come a Light into the World, that whosoever believeth on me, should not abide in Darkness.

2 Cor. 4. 6. For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

Coll. 1. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light.

2 Tim. 1. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to Light, through the Gospel.

1 John 1. 5. This then is the message which we have heard of him, and declare unto you, that God is Light, and in him is no Darkness at all.

Vers. 7. But if we walk in the Light as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.

Chap. 2. 8. Again, a new Commandment I write unto you, which thing is true in him and in you: because the Darkness is past, and the true Light now shineth.

Vers. 9. He that saith he is in the Light, and hateth his Brother, is in Darkness even until now.

Vers. 10. He that loveth his Brother abideth in the Light, and there is none occasion of stumbling in him.

2 Peter 1. 19. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the day-star arise in your Hearts.

1 Peter 2. 9. But ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the praises of him, who hath called you out of Darkness into his marvelous Light.

Rev. 21. 24. And the Nations of them that are saved, shall walk in the Light of it; and the Kings of the Earth, do bring their glory and honour into it,

1 Thes. 5. 5. Ye are all the Children of Light, and the Children of the Day: we are not of the Night, nor of Darkness.

Ephes. 5. 8. For ye were sometimes Darkness, but now are ye Light in the Lord: walk as Children of Light.

Vers. 13. But all things that are reprov'd are made manifest by the Light: for whatsoever doth make manifest, is Light,

Isa. 2. 5. O House of Jacob, come ye, and let us walk in the Light of the Lord.

Psal. 27. 1. The Lord is my Light, and my Salvation; whom shall I fear? the Lord is the strength of my Life; of whom shall I be afraid?

Chap. 119. 105. Thy word is a Lamp unto my feet, and a Light unto my path.

Micah 7. 8. Rejoyce not against me, O mine Enemy: when I fall, I shall arise; when I sit in Darkness, the Lord shall be a Light unto me.

John 1. 4. In him was Life, and the Life was the Light of Men.

Vers. 5. And the Light shineth in Darkness, and the Darkness comprehended it not.

Vers. 7. The same came for witness, to bear witness of the Light, that all Men through him might believe.

Vers. 8. He was not that Light, but was sent to bear witness of that Light.

Vers. 9. That was the true Light, which lighteth every Man that cometh into the World.

Chap. 3. 10. And this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their deeds were Evil.

Vers. 20. For every one that doth Evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd.

Vers. 21. But he that doth the Truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God.

Acts 13. 47. For so hath the Lord commanded us, saying, I have set thee to be a Light of the Gentiles, that thou shouldest be for Salvation unto the ends of the Earth.

Chap. 26. 18. To open their Eyes, and to turn them from Darkness to Light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and inheritance among them which are sanctified by faith that is in me.

Vers. 23. That Christ should suffer, and that he should be the first that should rise from the Dead, and should shew Light unto the People, and to the Gentiles.

*The Testimony of the Holy Scriptures concerning the
LAW, SPIRIT, WORD, GRACE, LOVE, and POWER of
GOD Within.*

Psal. 37. 31. The Law of his God is in his heart, none of his steps shall slide.

Chap. 40. 8. I delight to do thy Will, O my God: yea, thy Law is within my Heart.

Isa. 51. 7. Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law; fear ye not the reproach of Men, neither be ye afraid of their revilings.

Rom. 2. 14. For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves:

Vers. 15. Which shew the work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another.

Chap. 8. 2. For the Law of the Sprit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.

Vers. 9. But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Christ, he is none of his.

Vers. 10. And if Christ be in you, the Body is dead because of Sin, but the Spirit is Life, because of Righteousness,

Vers. 11. But if the Spirit of him that raised up Jesus from the Dead, dwell in you; he that raised up Christ from the Dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.

Vers. 13. For if ye live after the Flesh, ye shall Die: but if ye through the Spirit do mortify the deeds of the Body, ye shall Live.

Vers. 16. The Spirit it self beareth witness with our Spirit, that we are the Children of God.

Vers. 23. And not only they but our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit the Redemption of our Body.

Vers. 26. Likewise the Spirit also helpeth our Infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.

1 Cor. 12. 7. But the manifestation of the Spirit, is given to every Man to profit withal.

Chap. 2 4. And my Speech, and my Preaching was not with enticing words of Mans Wisdom, but in demonstration of the Spirit, and of Power.

Vers. 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Vers. 11. For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.

Vers. 12. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Chap. 6. 17. But he that is joined unto the Lord is one Spirit.

1 John 3. 24. And he that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

Chap. 4. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

1 Peter 1. 11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the suffering, of Christ, and the glory that should follow.

2 Tim. 1. 7. For God hath not given us the Spirit of Fear, but of Power, of Love, and of a sound Mind.

Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, Crying, Abba, Father.

Chap. 5. 16. This I say then, Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.

Vers. 25. If we Live in the Spirit, let us also Walk in the Spirit.

Ephes. 2. 22. In whom you also are builded together for an Habitation of God through the Spirit.

Chap. 3. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us,

John 5. 38. And ye have not his Word abiding in you: for whom he hath sent, him ye believe not.

Vers. 42. But I know you, that you have not the Love of God in you.

Chap. 6. 53. Then Jesus said unto him, Verily, verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.

Chap. 8. 37. I know that ye are Abrahams seed, but ye seek to kill me, because my Word hath no place in you.

Chap. 14. 17. Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

Chap. 15. 4. Abide in me, and I in you: as the Branch cannot bear fruit of it self, except it abide in the Vine; no more can ye, except ye abide in me.

Vers. 7. If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.

Rom. 8. 10. And if Christ be in you, the Body is Dead because of Sin: but the Spirit is Life because of Righteousness.

Vers. 11. But if the Spirit of him that raised up Jesus from the Dead, dwell in you: he that raised up Christ from the Dead shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.

1 Cor. 3. 16. Know ye not that ye are the Temple of God; and that the Spirit of God dwelleth in you.

Chap. 6. 19. What, know you not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Chap. 14. 25. And thus are the secrets of his Heart made manifest, and so falling down on his Face, he will Worship God, and report that God is in you of a truth.

2 Cor. 13. 5. Examine your selves whether ye be in the Faith: prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?

Gal. 4. 15. Where is then the Blessedness you speak of? for I bear you record, that if it had been possible, ye would have plucked out your own Eyes, and have given them unto me.

Ephes. 4. 6. One God and Father of all, who is above all, and through all, and in you all.

Phil. 2. 5. Let this Mind be in you, which was also in Christ Jesus.

Vers. 13. For it is God which worketh in you, both to will and to do of his good pleasure.

Col. 1. 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.

Chap. 3, 16. Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with grace in your Hearts to the Lord.

2 Thess. 1. 12. That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jesus Christ.

1 John 2. 14. I have written unto you, Fathers, because ye have known him that is from the beginning. I have written unto you Young Men, because ye are strong, and the Word of God abideth in you, and ye have overcome the Wicked One.

Vers. 27. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lye: and even as it hath taught you, ye shall abide in him.

Chap. 4. 4. Ye are of God, little Children, and have overcome them: because greater is he that is in you, then he that is in the World.

Ch. 3. 3. And every man that hath this Hope in him, purifieth himself even as he is pure.

Vers. 15. Whosoever hateth his Brother, is a Murtherer, and ye know that no Murtherer hath eternal Life abiding in him.

Chap. 4. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

V. 15. Whosoever shall confess that Jesus is the Son of god, god dwelleth in him, & he in god.

Vers. 16. And we have known, and believed the Love that God hath to us. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.

Chap. 5.20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.

So thou may perceive and understand by these Scriptures, that the Righteous Men and Christians in Ages past were Witnesses of the Light of God shining in them, and to them, of the Word, Law, Power, Grace and Love of God Manifesting, Appearing and Operating in them; the which if thou art Ignorant of, & a Stranger to, thou canst

neither be a Righteous Man nor a Christian, Profess what thou wilt.

Many who Profess God, Christ & Christianity, are grown into such gross Carnality, that to speak or write to them of the Spiritual Appearance and work of God, in and by his Light, Law, Grace, Spirit, &c. And the powerful Operation thereof within, upon the Mind, Will, Understanding, Heart and Conscience, seems so strange, so new, so incredible, that they can in no wise give any regard unto it, but rather mock and deride thereat, as if they had never seen nor read the Holy Scriptures; whose Testimony thereto is as clear as the Morning without Clouds; which is an evident sign and demonstration that their Eyes are closed, their Hearts and Ears are gross and dull of hearing, their Understandings dark, and their Minds so carnal, that they are become Dead; for to be Carnally minded is Death.

And in this Death the Carnal-minded Man can talk of the fame of Wisdom; but possess and inherit Folly, and lie down in Sorrow, whose state and condition is much pitied and lamented by a little Remnant, who are ready to say in love and good-will to their Neighbours and Countrymen, come hither and we will tell you what the Lord hath done for our Souls, which were as yours are, in Death and Darkness, in Bondage and Captivity, even while Professors of other things: And this is the end of every true Christian in Writing, Printing, Preaching, &c. viz. that People might come to have the Eye of their Understanding opened, and know the Day-Star to arise in their Hearts, that they may see their way out of Death and Darkness, Ignorance and Carnality; and receive the Light of Life, and therein

Wisdom to understand and receive the sayings of Holy Men recorded in the Holy Scriptures; until which they will wrest them to their own Destruction, and never truly understand nor receive the comfort of them; nor of any words proceeding from the same Spirit of God in this Age: This is the word of Truth to all it may concern, which together with the Scriptures I have quoted; I Intend shall serve for Answer to all Objections that shall be made by the Nominal Christian or bare Professor of Christ and Christianity, into whose Hand this Little Book may come, knowing assuredly that there is no end of contending with such with Pen, Ink and Paper: but however I can in Truth subscribe myself their Friend,

W. S.

*Some Reasons why the Holy Scriptures are to be
Esteemed and Preferred, by the True Christians, ABOVE
Other Writings, (though from the same Spirit) in this
Generation.*

First, Because they give an Account of the divers Dispensations and Operations of God before and after the Fall, in order to lead Mankind out of the Fall, and to restore him into his primitive Estate again; the Manner, Method and Order of which is in the Depth of the Wisdom of God, declared and set forth in the Holy Scriptures, to the Man of God, more than in any other Book whatsoever.

2dly. Because therein are Recorded the divers Sayings, Testimonies and Experiences of many Righteous Men, throughout all those various Dispensations and Appearances and Operations of God before the Law, under the Law and Prophets, and also under the Gospel; being all briefly and plainly set forth to the Man of God, for the increase of his Learning, encouragement of his Hope, strengthening of his Faith, and confirming of his Confidence.

3dly. Because the Nominal Christian pretends he hath a great esteem for the Scriptures, and cries them up for his only rule, to walk and order his Conversation by; so that the true Christian, and Minister of Christianity hath a great advantage thereby, in order to reprove, persuade and convince him that he doth not obey, nor walk according to his own professed rule.

4thly. Because it is the Custom, Nature and Practice of

the Spirit of Darkness, Deceit and Persecution; to despise, sleight and contemn Righteous Men, their Words and Writings while they Live; and to garnish their Sepulchres, & profess honour to them when they are Dead; so though it be but in Words, (that they advance them above themselves as their rule & guide) they are of great service to the true Christian and Minister of Christianity; for the Detection and Conviction of Gain-sayers; and vindication of his Doctrine and Practice, Life and Conversation; therefore to be esteemed above other Writings, they being in some sort as a Wall of defense unto him.

5thly. Because the general good and Salvation of all Mankind is the principal aim and end of the true Christian, & Christian Minister; and seeing in this part of the World called Christendom, they profess a great reverence and esteem to the Sayings and Writings of Holy Men in Generations of Old; not much regarding whats written by the same Spirit in Holy Men in the present Age, though one with the Scriptures: as Christ convinced the Jews out of the Law and the Prophets; Paul the Athenians out of their own Poets sayings, which were of esteem among them; So the true Christian and Minister of Christ who hath unity with the Scripture, and with the Holy Mens Spirits that gave them forth, hath the same advantage now against those that only profess them in words and live not the Life they exhort to and call for. So for this reason good cause to value them above other Books though writ by the same Spirit in this Age; even that those People who want the Salvation the Scriptures bear witness of, might come to be made wise through Faith unto Salvation by them.

COUNSEL
TO THE
Christian-Traveller.

Hast thou put thy Hand to the Plow (look not back) keep it there till the fallow ground be plowed up, and the Briars and Thorns rooted up and destroyed, that the seed may grow up in thee to perfection.

Hast thou known the Kingdom and the Power, in which it stands, like a little Leaven hid in three Measures of Meal? Hinder not its working; let it leaven the whole Lump?

Dost thou know the Field where the Pearl of great Price is hid? Then dig deep, and find it; and when thou hast found it, sell all, and purchase it, and then thou wilt be the wise Merchant man indeed.

Hast thou traveled out of Egypt, thorough the Red Sea, and Wilderness? And hast thou known the Right Arm of the Lord accompanying thee, and Supporting thee in thy Trials, Temptations and besetments thou hast met with therein? Keep still to the same arm and power that hath Called, Led and Sustained thee hitherto, and it will bring thee into the Promised Land, and not only so, but he will give thee a Possession therein, and destroy thy Enemies, that did possess it; and thou wilt have a house given thee, thou did'st not Build; and a Vineyard, thou did'st not Plant; and a Well, thou did'st not Dig; and it shall spring up in thee to Everlasting Life, and thou shalt sit under thy own Vine, and under thy own Fig-tree, & lie down where none can make thee afraid; thou shalt be blessed in thy Basket

and in thy Store, in thy Going out and Coming in, Lying down and Rising up, these Blessings shall assuredly attend thee, as thou lovest the day of small things, and art faithful in following the Lord, who hath appeared by his Light and grace to thee, for thy perfect Redemption, Restoration, and Everlasting Salvation.

I say, thou wilt certainly Enjoy and Inherit these things, and receive not only Addition of Virtue, Knowledge, Temperance, Patience, &c. to thy Faith, but also the very End of thy Faith; for Faith and Hope hath an End, and it is a blessed thing to receive the End thereof, even Salvation; and there is none but such as endure to the End that can be saved; even to the End of the work of God, of the new Creation of God in Christ Jesus.

Many may begin well, and make a good progress also, and yet fall short; they may know the first days work, read Gen. 1. The Spirit of God moving upon the face of the Waters, the appearance of Light, and the Division of Light from Darkness, and to call the Light Day, and the Darkness Night, which is more than all the wise, prudent, religious men of this World can know or do; who are all as Waters, and the Whore fits upon them, and the moving of the Spirit of God thereon they despise and disregard, the appearance of Light they hate, so it shines in Darkness, and is not divided, and Darkness cannot comprehend it, so cannot give true names to things, cannot call the Light Day, nor the Darkness, Night, but Err and Mistake so far, as to call the Light, Darkness, and the Darkness, Light; this all men in the fall are prone to, and found doing, under the old Heavens, and upon the old Earth; this is as a note by the way to those it doth concern.

But to proceed, they may also know the 2d and 3d days work, The Firmament in the midst of the Waters, the waters divided, and dry land appear, and bring forth Seed and Fruit after its kind, which is good; this is more than Words, Names and Profession, these have some standing, some Foundation in the midst of the waters, these are as Trees that bear fruit, and the Earth yields its increase to him that dresseth it.

And the 4th day its written, God made two great Lights, the one to rule the Day, and the other to rule the Night; the Light and the Rule and Government thereof, may be witnessed and known also; and as in the 5th days work there may be a bringing forth and Multiplying abundantly, and a flying above the Earth, in the open Firmament of Heaven; and the 6th days work may be known, Made in the Likeness and Image of God, Blessed and Endued with Heavenly Power and Dominion over all; placed in a Garden planted by the Lord; A restoration into Innocence and Uprightness by Christ the Power, Light, Love, and Wisdom of God may be attained unto, and arrived at; yet in this very estate there is danger. There is a sort of proneness to look out at the Beauty of the works of God, and to feed upon them, and delight thy self with them, or to eat that which is forbidden, except the Law and Command of God be kept close unto and obeyed; The Sun that's placed in the midst of the works of God must rule the Day, and the Children of it; and the Moon the Night. He that hath Wisdom let him understand; the voice of the Serpent must not be listened unto. If thou wilt keep thy Habitation, and preserve thy dwelling Place in Paradise, in the Garden of God, thou must dress it, and keep it. Keep

thy Heart with all diligence: if any thing appears therein that would entice and allure thee, counsel and persuade thee to break the Law of God; see that thou consent not, see that thou do it not, but abide in the Rule and Dominion that God hath given thee (not only over the Serpent, but) over all the works of his Hands; and in so doing thou wilt know and understand the reason of the Godly jealousy and fear of the Apostle, who said to such as were brought to a good Estate, (even Espoused to one Husband, in order to be presented as a Chaste Virgin to Christ: (which is a state very near the Marriage Union) 2 Cor. 11.2, 3. I fear (said he) lest by any means, as the Serpent beguiled Eve through his Subtlety, so your minds should be corrupted from the simplicity that is in Christ. 'Tis thou that art Espoused and Adorned as a Bride for her Husband; 'til thou that art come to the simplicity that is in Christ; and 'tis thou that hast escaped the corruption that is in the World through Lust; 'tis thou that art Restored, Redeemed and brought back again into Innocency, & hast a place in the Garden of God, that the Serpent would again Betray, Beguile, and Overthrow. Therefore keep in thy Dominion, Power, and Wisdom which God hath endued thee withal, which he hath armed thee and surrounded thee withal; and he shall never prevail against thee. Look not at the first Adam any otherwise than to take warning by him, lest thou do and receive the same reward; but look at the second Adam, in whom the Serpent, the Deceiver, the Devil hath no part, (though he hath power to tempt in Paradise, and to make war in Heaven, and appear before the Lord and accuse,) neither could he ever deceive, overcome or prevail against him, no more can he against thee, as thou keeps close unto

him, armed with his power, and thy mind stay'd upon God thy Saviour. This will bring thee into a surer estate then the first Adam had, and for a time enjoyed in Paradise; thou may come to be not only taken and put into the Garden of God to dress it and to keep it; but thou may also be brought to have a place in his House, in the Temple of God, and also be as a Pillar therein, and go no more forth; thou may become as Mount Sion that cannot be moved, thy heart may be established with grace, settled, grounded, and fixed upon the Rock that is higher than thee, against whom the wiles, devices, subtle bates and allurements on the one hand, nor storms and tempests of the Enemy on the other hand can prevail; for thou mayst come to see Eye to Eye, and know as thou art known, thou may come to know the Lord one, and his Name one, (not many names) the first to the last and the last to be first; the beginning the end, and the end the beginning; and thy heavenly rest with him, who is without beginning or end, to whom be praise for evermore. And this is the end, yea the blessed end of the work of God, that all are to know wrought and accomplished in themselves, by Christ the Light, Power, and Wisdom of God: but in the way to this end there is great danger, as thou that hast been and art a traveler therein knowest right well; and there are many things written for thy comfort and for thy learning in the holy Scriptures, which I would have thee Esteem and Account a great mercy that thou hast the use and benefit of them, of whom its said by Paul to Timothy, Tim. 3. 15, 16, 17. They are able to make wise unto Salvation through faith in Christ Jesus; who is indeed the wisdom of God, the opener of the Scriptures, the only leader into the true

understanding of them; and it is by and through faith in him that the man of God comes to be made perfect, and thoroughly furnished to all good works; and it is the man of God only that hath the comfort of the Scriptures, and that hath unity and fellowship with the holy mens spirits that wrote them, or gave them forth; and it is he alone that understands them; they are as a sealed book to the Learned and Unlearned, to the Professor or Nominal-Christian and Profane. Great is the mystery of Godliness which is Revealed & Revealing to Babes, and hid from the Strong Men, from the Wife and Prudent School-men of this World, who make a trade of the History of Godliness for filthy Lucre's sake; to the destruction of their own Souls and others.

Now Tender Friend, that thou may persevere safely in thy way, always remember the counsel of Christ Jesus, Take heed or pray that your flight be not in the Winter, nor upon the Sabbath day: these two seasons are most dangerous; there is much in the words; the wisdom of God spoke them; & it is those that are endowed with the same only that can understand them; and by the same thee mayst be preserved in the Winter, and through the Winter, and be able to say, the Winter is past, and the Summer is come, & the singing of birds is heard in thy Land; and also know the Lord of the Sabbath, and to rest in him; who hath been and is the dwelling place of his People in all Ages and Generations; to whom be glory for Ever and Evermore.

Thus I have briefly touched and shewed how the inward work or new creation of God, holds parallel with the History of the outward or old Creation, & what danger attends thee when thou art a plant of God, even in Paradise

it self, which man lost through Disobedience and Transgression?

I have it also in my mind briefly to set before thee, the method and order of the wisdom of God in thy restoration, in the work of Salvation; and the danger that attends in the way thereto typified and shadowed forth, by, and in the history of his People, being oppressed in the land of Egypt; and their cries unto him, and his coming down to deliver them, and his raising them a Captain or Leader, and his bringing them out with a strong hand, and leading them through the Red Sea, and destroying their Enemies therein, and bringing them to the banks on the other side, and his giving them a Song of Deliverance and Salvation, and leading them through the Wilderness, feeding them with Manna and Quails from Heaven, and Water out of the Rock, going before them in a Pillar of Fire by Night, and a Pillar of Cloud by Day, bringing them to Mount Sinai, and giving them his Law, Statues, and Judgments, prepared his Ark, and reared up his Tabernacle, and fastened the Sockets, set up the Boards, and put in the Bars thereof, and reared up his Pillars, and brought the Ark of the Testimony into the Tabernacle, set Bread in order upon the Table, the Lamps lighted, sweet Incense offered upon the Golden Altar, and the glory of the Lord appeared in the Tabernacle, and was their guide in all their Journeys. This was glorious in its time, and the Anti-type or thing signified thereby the travelling Christian only knoweth and understandeth; these were great helps, great benefits and blessings, accompanying them in the way to the Promised Land.

Yet consider, that notwithstanding all these things, and all their experiences of the outstretched Hand, Power, and

Presence of the Lord, his promises to the Obedient, and his threatnings to the Rebellious and Disobedient, yet they forgot the Lord, turned back in their Hearts, and so through Unbelief, Murmuring and Disobedience fell by the way, and never entered into the rest, into the promised Land, which flowed with Milk and Honey, all miscarried and came short, that come out of Egypt, through the Red Sea, &c. above twenty years old, except Joshua and Caleb, and then when their off-spring came to possess and inhabit Canaan, the promised Land, consider how in process of time they corrupted themselves, and grieved the spirit of the Lord to that degree through their Backslidings, and Abominations, (not only before but also after God had erected his Temple, & furnished it in a most magnificent manner, with Vessels of Gold, Silver, and Brass, and other costly ornaments, and holiness to the Lord written thereon, and his own presence and glorious Appearance therein, yet after all this) that through sin and disobedience all became a prey to the spoiler, and themselves made Captive, and carried away into a strange Land.

These things are written for the learning and warning of the wise in Heart, whose eye God hath opened, and to whom he hath revealed his Arm of Power, and done many wondrous works in them and for them, that they turn not again into Folly, into Carelessness, into Wantonness, into Pride and Rebellion against the Spirit of God, that they deck not themselves with Gods Jewels, and play the Harlot with them, as they did, and so receive the same reward in the Mystery as they did in the History; of which there is as great danger now in the Inward, as there was then in the Outward; for likewise in the dispensation of the Spirit in

the end of the Prophets, I may also hint at the work of God therein, and shew that the same danger attends Mankind in the way thereof, the Mystery of Godliness is great, and the Mystery of Iniquity is great also, and happy art thou if thou abide in the Light of God, which makes them both manifest. It is not enough to know the Light to shine, but to walk and abide in it, and be a true Child of it. It is not enough to know the Spirit of Truth and the power of it, but to be led by it and joined to it, and become one with it, and to bring forth the Fruit thereof. It is not enough to know the seed of the Kingdom and the sowing of it, but its Springing up, and breaking thorough the Clods, and growing up, not only into the stalk and blade, but into the full ear and corn; and not only so, but to be Reaped and gathered into the Garner, for the use of the Lord of the Harvest. It is not enough to know one of the days of the Son of Man, the Child born, and the Son given; but the Government upon his shoulders, he reigning in thy heart, his and thy Enemies destroyed, and to attain thereto according to the phrase used in the Holy Scriptures. There is an overshadowing of the Holy Ghost to be known, a begetting and forming Christ within to be known, and a travelling to bring forth, & a being born, and a growing up from one Stature to another, from a Child to a young Man, from a young Man to an Elder, and a suffering with Christ; a taking up his Cross daily and following him, a dying with him, and a rising with him, and a seeking those things which are above, where Christ sitteth at the right hand of God; thou must be risen with Christ before thou art in a capacity to seek those things that are at the right hand of God; but its a farther estate to find them, & to be seated in

a heavenly place in Christ Jesus; and to sit down in the Kingdom with Abraham, Isaac, & Jacob, and the furthest & greatest state of all, is to know the Kingdom delivered up unto the Father, & God become all in all; where the alone safety is, till which (though thou art a Disciple of Christ, and become as a chaste wife Virgin Espoused unto him) thou must Watch and Pray, and keep thy Lamp trimmed, thy Light burning, lest thou enter into Temptation, lest thou Slumber and Sleep, and the Door be shut against thee; for there is a possibility, yea, a real danger of loss in all Estates and Growths, until thou get into Abraham's Bosom: There the Gulph is known to be fixed; there is no changing States then, as is signified in the Parable of Dives and Lazarus, Luke 16. between us and you there is a great Gulph fixed, so that they that would pass from us to you cannot, neither can they pass to us that would come from thence: And to speak a little according to this parabollical discourse between Abraham and Dives, they that would go to Hell cannot, and they that would go to Heaven cannot, the one can do nothing against the Truth, he is so governed by it, he is so in Love and Unity with it; the other can do nothing for the Truth, he is so in Enmity and hardness of Heart against it, having lost his day of Visitation is become sealed up in Darkness, in a sense of his loss; for this greatly adds to the torments of the Wicked, to lift up their eyes in Hell, and to see and behold the state of the Righteous afar off, and themselves in a state of Torment and Misery, Crying and Praying for Mercy and Relief, and cannot be heard nor eased of their Pain, the Sun being set upon them, and their day being turned into utter darkness, and is also

become their Dwelling or Habitation, where the Weeping, Wailing, and Gnashing of Teeth is.

So Dear Friend, thou mayst perceive by what I have briefly hinted, & by the currant of the holy Scriptures, and by thy own experience, that it is no easy thing to be a true Christian, it is no easy thing to go through the work of Regeneration of the new Creation of God in Christ Jesus. It is no easy thing to travail to the end of thy Journey, and to go through the Warfare, and to be able to say with the Apostle, I have fought a good Fight, I have finished my Course, henceforth is a Crown of Glory laid up for me, and to come to the wearing of the Crown, and to be more than a Conqueror in him that hath loved thee.

These things to witness and enjoy is the blessed end of all the Dispensations of God since the fall; and he that is the Conqueror, the Overcomer, and is more then a Conqueror, he hath certainly received the white Stone, wherein the new name is written, which none knoweth but he that hath it; he is the wise Merchant man, that hath sold all and purchased the Pearl of great price, which over-values all things besides; he hath right to eat of the Tree of Life, which grows in the midst of the Garden; he is blessed with all Spiritual blessings, in Heavenly places in Christ Jesus; he is a Co-Heir, a Joint-Heir with him; and not only so, but he is come into his Inheritance into possession, this is his state, though he may meet with no better entertainment in the World, then Christ the Captain of his Salvation, (his Elder Brother) and Disciples did.

So it is thy enjoying the light of Gods Countenance, it is thy being joined to the Lord, and being become one Spirit with him; it is thy knowing the Marriage Union, thy Maker

to be thy Husband, that is thy Comfort, thy Joy and Rejoicing; thy Crown and Diadem in Prosperity & in Adversity; in Heights and in Depths; in the Palace and in the Dungeon; in all States, Times, and Places; thou art the only happy man that art partaker of these things, though thy Goods may be spoiled, and thy Body in the hands of thy Enemies, yet thou canst really seal to the truth of that Testimony of Paul in his Epistle to the Romans; when he said, I reckon that the Sufferings of this present Time, are not worthy to be compared to the Glory that shall be revealed in us; and to thee this time of Revelation is come, thou knowst the Lord come, and his Reward is with him a Hundred-fold; even in this time, and in the World to come Life Everlasting; Godliness with content is great Gain, it hath the promises of all good present and to come; and they that have resigned up themselves, and all into the hand of God; hath nothing to lose, hath nothing to take care for, but to please the Lord; and it is the Meat and Drink of such to do his will, and his Paths are all Paths of pleasantness; there is no bitterness in the later end of such as walk therein;

So in thy way Consider and be warned, by the Examples Recorded in the Holy Scriptures, and always Remember that they tell thee of a People that come to the knowledge of God his Law, Statutes, and Ordinances, and Manner of worship which he himself Commanded, which while performed in the Sincerity of heart (though but Shadowy and Typical) he was well pleased with, and his Blessings and Presence accompanied them; but when they lost the Sincerity, Uprightness, and Integrity of Heart: though they kept in the exact practice, and performance of

the outward part of Worship; yet all their doing and performances were Abomination to him, and rejected by him, as is testified by his Prophet Esay (Isaiah), saying, He that killeth an Ox, is as if he Slew a Man; he that sacrificeth a Lamb, is as if he cut off a Dogs neck; he that offereth an Oblation, as if he offered Swine's Blood; he that burneth Incense, as if he blessed an Idol. This is mighty strange to those that know not the real cause of it, that those doings and services commanded should become so Hateful, Odious, and Abominable in the sight of him that commanded them; God looks at the Heart, at the Inside, if that be gone astray, if that be Corrupted, Degenerated and fallen in love with the Creatures; he accepts of nothing as well done from man in this Estate, his Righteousness and his Wickedness are both Abomination to him: this was a sore evil the People fell into under the dispensation of the Law, they kept Sinning and Sacrificing, but neglected to hear and obey the Voice of the Lord. Likewise in the dispensation of the Gospel, even in the first ages of it, the like evil was creeping in. By the preaching of the Apostles many were brought to believe in Christ, and to make profession of him, and it soon grew to this pass with some that they were ready to sit down, or rest in the profession & knowledge of Christ after the Flesh; and to observe the form of Godliness, but deny and neglect the Power.

The Ministers of Christ in the primitive times had a great work before them.

First, to persuade and convince the Jews that Jesus was the Christ of God, the Messias promised and Prophesied off by the holy Prophets; (whom they

persecuted and slew in one Age, and honoured at least with their Lips, and garnished their Sepulchers in another.)

Secondly, To oppose their Temple worship, Shadowy and Typical Ordinances and Observances, which God once commanded; and to bring them from under them to the thing signified by them, and to believe in him who was the end and substance thereof, who did fulfil all Righteousness continued in the Law, in the Prophets & John; then when they had brought People to believe that Christ was the great Prophet, which God promised to raise up like unto Moses, how ready were many of these believers to sit down in this belief, and to content themselves with a knowledge of Christ after the Flesh; like as the Jews pleased themselves with the Temple of the Lord, and with their outward observances, while they wanted the root of the matter, viz. an Upright, Broken, Contrite heart, which is and was the only sacrifice God delighted in; so that they were constrained to testify against the bare knowledge of Christ after the Flesh, and as it were pass it by, Paul saying, Henceforth we know no man after the flesh; yea, though we have known Christ after the Flesh, we know him so no more; pressing the knowledge of him after the Spirit, revealed,, manifested and known by the work and operation of his Power and Spirit within; in whom this knowledge was wanting, they were Reprobates. It was not enough to know him born of the Virgin, and to increase in Wisdom and Stature, and in favour with God and Men, do many outward Miracles, preach many Excellent Sermons, give forth many Divine and Heavenly Precepts, go up and down doing Good, Suffering by, for, and because of Sin and Sinners, Dying, Rising and Ascending into the Glory of his

Father. It was not sufficient to know and believe the History and Truth of these things, in the Primitive times, neither is it now; but thou must also know and experience him in his Spiritual Appearance, Power, and Operation inwardly; and persevere therein, to the end of the work thereof, without which thou wilt be as formal a Christian under the profession of Christ, & as much rejected in the account of God as the outward Jew was, when he kept in the outward Practice & form of Religion; & cried up the Temple of the Lord & its Holiness outwardly, while he himself was a Temple of Unholiness, Uncleanness, and Corruption.

So Dear Friend and fellow Traveler, that we may run to the end of our race, and be certain of the Crown; that we may Fight not as those that beat the Air, but as those that go on Conquering and to Conquer, keeping under all that would hinder us from running well to the end, and that would deprive us of the Crown; and betray us into the hand of our Enemies. I say, that we do this, let us always remember the sayings of the Apostle Paul, who was a wise experienced traveler, and an able Minister of the Covenant, 1 Cor. 9. I so Run, not as uncertainly; I so Fight, not as one that beateth the Air: But I keep under my Body, and bring it into subjection, lest that by any means when I have Preached to others I my self become a Castaway; and in the 10th Chap. he gives an instance of the Jews, who were Baptized into Moses in the Cloud, and in the Sea, and eat of the Spiritual meat, and drank of the Spiritual drink, even of the Spiritual Rock that followeth them, which Rock was Christ, yet were overthrown in the Wilderness, and destroyed of the Destroyer; because when they did eat and

drink, they rose up to Play, and Lusted after evil things; no (saith he) these things happened unto them for ensamples, and they are written for our admonition or learning, upon whom the ends of the World are come; wherefore let him that thinketh he stands, take heed lest he fall. From which sayings with our own experience, we may observe and conclude, that it is the duty of Teachers and Preachers, Hearers and Learners, Eaters and Drinkers, even in the Spiritual dispensation to take heed that they run well to the end; that they Fight well to the end, that they Eat and Drink worthily; lest Judgment overtake them while the Meat is in their mouths; even as it hath some in this Generation of ours, who after they knew God, did not glorify him as God, but became vain in their Imaginations, and their foolish Hearts have deceived them to that degree, that under the very form & profession of Christ in his Spiritual appearance and work in the inward parts; they oppose and resist the thing it self both in themselves and others, and the mist and mystery of Iniquity hath so wrought in them, that they cannot see nor understand the same. This sore evil all shall certainly escape, who make it their daily practice to walk in the fear of the Lord; and to keep their minds exercised in his Law, meditating upon his mercies and judgments, new and old, past and present; so doing, no evil can prevail nor overtake such unawares.

So Dear Friend and Reader, whose good in writing I chiefly aim at, I desire thee to be weighty and serious in reading, as I have been in writing; and thou wilt find the benefit and comfort thereof, as I have done, ministered into thy own Bosom, & thou wilt not only clearly perceive and understand the difference between the light, careless,

overly reading, hearing, professing and talking of good things; and the serious weighty possession and enjoyment of them; but also betwixt the beginning, progress, middle, and end of the work of God in the new Creation, Restoration, Regeneration, and Salvation.

So to the Grace of God which leadeth unto Glory, and from one Glory unto another, I do heartily commend thee; which Grace is able and sufficient to teach thee all Good, and preserve thee from all Evil, and in the same I Rest and Remain thy Friend and Brother,

W. S.