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# Visitation in Love

To those of the People called BAPTISTS,  
with whom the Lords Spirit yet ceaseth not to  
strive, that have not slain the Witnesses, by making War,  
and contending against the Light, who although they  
may think themselves Rich, and increased with much  
goods, yet are found to be Wretched and Miserable,  
Poor, and Blind, and Naked.

With Counsel from the Lord, that they without  
delay (before a farther day of Misery and Calamity  
overtake them) come away from all blind Leaders, and unpro-  
fitable Teachers (who keep them alwayes learning, but never bring  
them to the knowledge of the Truth) unto the spirit of the living  
God, the everlasting Teacher of his People, that so they may cease  
from all their own works and labours, and stand still, and wait to  
know and feel the Lords work wrought in them, by the Arm of  
Gods Salvation, *Christ Jesus the Light of the world, the only way*  
to the Father.

That they may no longer feed on words, and seek  
after that food that perisheth, But that they may all come to feed  
on the Word of Life, on that Bread which came down from God  
out of Heaven; That they may know the fountain of Life set open  
in themselves, that out of their bellies may flow forth rivers of  
living Waters, to the refreshment of their immortal Souls, and the  
Heritage of God.

By one who travels in Spirit for their Souls good, and by the  
everlasting Light of the Son of God is come to see and know, that  
though *Johns* Ministratation once committed to him in its time was  
Excellent and Glorious, and he the greatest born of a woman; yet  
a greater than *John* is come; and that the least in the Kingdom  
is greater than *John*,

J. A. SOUTHERN BAPTIST

LONDON, Printed for Robert Wood at the Broomfield-Street, Broad-Eagle  
and Wine-shop in Martins-le-Grand, 1700. KY.

SOUTHERN BAPTIST



## IN LOVE.

*A Visitation to those of the People called Baptists, with whom the Lords Spirit yet ceaseth not to strive, that have not slain the Witnesse by making War, and Contending against the Light, &c.*

*Truly Friends,*

**H**AVING wandred in times past from Mountaine to Hill to find pasture and refreshment for my soul which is immortal, and will not be satisfied but with that Food which Perisheth not, when it was the earnest desire of my very heart to be delivered from the bondage of corruption, and to be brought into the Liberty of the Sons of God, (for which the whole Creation groans) daily panting and breathing after the waters of life, that in the living Truth of God I might be set free to serve the living God: And in this, though my desires were pure, yet I labouring for the accomplishment thereof in *my own strength* and way in all my performances and duties (as I judged) in imitation of what others hath done and performed in dayes of old, and months past in the Power of Gods Spirit: But I being not in, and guided by the same spirit, all my *labour* was in *vain*, *it being not in the Lord*, though in never so like imitation from the Letter of Scriptures, wherein I strove long to overcome, but in vain is salvation expected from the Hills, or from the Mountains, but from *him* who is mighty to save, the Arme of Gods Salvation, *the Word of God which is nigh*

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*in the heart and in the mouth, In him alone I found everlasting strength,* which giveth Victory and Dominion over sin and corruption, which lodgeth in the heart of every man by nature, wherein he is a child of wrath: Out of which estate, I verily believe, it is the desire of many souls amongst you to know Gods Salvation and Redemption, and that you might yet at length, after *a cloudy and dark day* which hath been over you, come forth to the new and *living way*, to the glorious *Light* of the Gospel, which is *the Power of God unto Salvation*, that you henceforth might *serve him* no longer in the oldnesse of the Letter, but in the newnesse of the Spirit, which is only accepted by the Lord, In whom my soul hath often travelled, and seriously weighed your condition of Bondage, under such Elements as must passe away, and be consumed with the Spirit of burning, which must passe upon all flesh that shall be saved.

Verily, touching you, I have had often thoughts of heart, who sometime were a people, that in a measure, and in some things did run well; but who hath bewitched you (I may say) that begun in the Spirit, that now ye should think to be made perfect in the flesh, in which ye will certainly end, unless you come in every particular *to be witnesses in your selves of the new Birth*, in the new and living way, *Christ in you the hope of Glory?* And all your Ordinances, as you call them, and performances, shall not cover you, nor stand you in stead in the day of the Lord, when nothing but the covering of the Lords Spirit shall hide you from the wrath of the Lamb; Truly Friends, my bowells yearn towards you, knowing that there is *a right Seed* in some of you that groans to come forth out of the prison, from under the bonds of the cruel Oppressor, the enemy of your immortal soules; Oh! that you would yet at length learn to be wise unto 'Salvation, and no longer lay out your money for that which is no bread, but that you might all come to him, who is the *way*, the *truth*, and the *life*, *Christ Jesus*, the *light* of the world, through the Cross to the Crown, from things that fade and perish even with the use thereof, unto that which is everlasting, and never shall fade away.

Verily

Verily I have felt, and born the burden of *your Apostacy*, which hath grieved the good Spirit of our God, that on the 14th day of the tenth month, 1659. in the time of the late revolutions, as I was passing on my way towards *London*, this was the Lords complaint touching you, in these words, *They have betrayed me into the hands of Sinners*, when you had a day, time and opportunity put in your hands to do service for the Lord, but you like fools had not hearts to make use of it; And I know that *you are not in the way that shall prosper*, neither are your Sacrifices or services accepted by the Lord, you being gone back from that pure principle that sometime called you to repentance, and to come out of the world; and are gone after your own inventions, and Imaginations from the *Letter*, which killeth, and come not to the *Spirit* which *giveth life*: You cannot chuse but confesse, that, that favour that sometimes you might be sensible to be in your services, is gone from you, and *what meaneth your stay any longer in that place or thing where God is not to be found?* And of this be assured, the more you strive in your vaine minds to build up that which God pluck down and disownes, the farther you go from the way of rest and peace, and *unless you repent, and return, you shall lye down in sorrow*; yea, the highest and tallest Cedar amongst you shall know that the Lord God is confounding the wisdom of the wise, and all the likenesses and *Images* set up, or practiced by men in their inventions, and fallen wisdom is but *abomination* in the sight of the Lord, though in your services you could speak even with the Tongue of men and Angells, yet you being not in the right *Spirit*, you find not acceptance with God, but are *barren* and *unfruitful* unto God in all that you do; And if you *stand stil*, me thinks you cannot chuse but see from whence ye are fallen, how low, weak and carnall all your performances are, *imagining* to your selves *a life in things* that are *dead*, and will not come to him who hath the words of eternal life, who was before *Abraham*, was to that *word* which was in the beginning, *Christ Jesus the Light* of the world, the same yesterday, to day, and for ever; *He that was dead is a live, and behold he liveth for evermore*, unto whom you must all come  
for

for Salvation, as he is come a *Light* into the world, there being Salvation in no other name under Heaven, and this is the *mighty Power of God unto Salvation*; and whosoever believeth in him shall not perish, but have *Eternal Life*: And unless ye come unto the *Light*, and follow it, you shall for ever abide in darknesse; and though it seem never so small and contemptible a thing in your eyes (but as a *grain of mustard seed*) by reason of your high profession, which sometimes hath had esteem amongst men; yet unto it you must all bow and yeild obedience, if ever you expect Salvation to your immortal Souls, there being not *another way* but this which will bring you down, and teach you to become fools, and deny your selves, and to take up the daily Cross to the carnal mind, that by it, which is the power of God, you may witness a death unto sin, even in the root and ground from whence all the works of darknesse doe proceed.

This Light is the mavelous *Light* which will *shew you all things* that you have done, and will lead you in the path of life. And truly Friends, to me it is a thing to be lamented, that you, a professing people, that have seemed so zealous for the way of the Lord, as that you should now be so blind as to hate the Light, and not to come to it, to try the power and strength thereof, what it will do for you at length, after all your own Labours, from which you must cease, and in the *silence of all flesh* (which is a *hard work*) waite to hear the voice of the true Shepherd, which will teach you to do the will of God. Surely this I conclude, that if you come not to the *Light*, it is because your deeds are evil; for it *makes* all things *manifest*, even the hidden things of the heart, & brings the sinner to judgment, through which *Sions* redemption is to be known; what think ye friends, that its dangerous to come to that *Principle of God*, which teacheth to deny ungodlinesse, and worldly lusts, and to walk righteously, soberly, and godly, in this present evil world? which is the *grace of God*, that bringeth salvation, which hath appeared unto all men, that *light* which enlighteneth every man that cometh into world, that *Spirit* which *convinceth the world* of sin, and *leadeth us* into all truth, is he that we testify of, and *perswade* all men every where to *take heed*  
unto,

*unto, and follow.* And are you afraid of him? and do you look for another, because his Visage is marred more than any? and do you fly the crosse, because of the shame? or else what is it, that makes you stand at such a distance from the way of life? know yee not that the Kingdome is for the poor and hungry, and that the fat and strong are for judgement, and the rich are sent empty away? Truly friends, if that pure principle of God that somtimes breathed in you after Gods righteousness, be so choaked and stifled in you, through the deceitfulness of sin, and the cares of this life, with *things* that are *carnall*, which *feeds not the birth immortall*, that it ceaseth to strive and stir in you, your case is lamentable, you are but clouds without water, carryed about of winds, trees whose fruit withereth: yea without fruit, twice dead, plucked up by the roots, the end whereof is for the fire of Gods wrath in the day of the revelation of his righteous judgements upon the workers of iniquity, in which you are found *without the Spirit of life and power*, under the deepest coverings of *Antichrist*, wherein the *mystery of iniquity* lodgeth in those dayes of his reigne in the hearts of the children of disobedience, even *in the highest likenesses of words*, and conformity to the letter, that he is even transformed into an Angell of Light to deceive many, who comes not to the *light of life and power of God*, which *discovers and destroys his Kingdome, root and branch.*

What aileth you? is blindness happened unto you, that you cannot see where you are? and that it shall be *more tollerable for Sodom and Gomorah* in the day of judgement *than for these* that are called Jews, but are not, *that have a name that they live, but are dead* in sins and trespasses; see you not, how through your deceit, hypocrisie, and *unfaithfulness to Gods witness* in you, you have *brought up your enemies* on top of you, that misery threatens your persons, & barrenness & leanness is entred into your very souls? so that fear, the pit, and the snare, daily attends you, that you are become weak and unstable as water, that element that you have so much builded upon, and are become a *shame unto Religion* by your abominable *Apostasy* from the *ways of truth*, and the paths of righteousness, unto which you have sometimes had a Call, and a Day to make it manifest,

but

but you would not come down to the foolishnesse of the Crofs of Christ, that so in him yee might have been more than conquerors over all your enemyes, within and without; but have chosen your own wayes, and *set up the abomination which maketh desolate*, and standeth in the place where it ought not, and have made that which should be the Temple of the living God, a Cage of unclean Birds; the enemy having found the house as it were swept and garnished, is returned again with seven worse Spirits than himself, opposing the living truth of our God, and that under a profession of God, and of Christ, of the Scriptures, of Ordinances, of the Words of the Prophets and Apostles, yet hating, envying, reproaching, and persecuting them that live the life of the Prophets and Apostles, that in sincerity and godly simplicity *serve the Lord God in the measure of his eternall Spirit*, which to you may seem a low thing that *can pray when you will, and preach when you will*, that have made such a great shew *in the flesh*, in that wisdom which comprehends not the things of God whereby yee have gained (it may be) *praise of men*, the which you would faine keep up *above the Crosse of Christ*. But down you must bring all your glory and excellency under the feet of the Lamb, if ever you expect to be crowned with him in glory everlasting in that *Kingdome*, which is not of this world, that consists not in meates and drinks, not in words, but *in power*, in Righteousnesse, Peace, and Joy in the holy Ghost, *unto which the Light will shew you the onely way*, which shineth in the *darknesse* which is *in the heart* of man, & giveth us the knowledge of the glory of God in the face of Jesus Christ. What think you of your Arguments, Disputations, and *literall knowledge* of the way of truth, and the way of life? what sins doth it give you victory over? and what stands it you instead in the day of tryall? is not all the excellency and glory thereof but a *barren empty thing* that refresheth not, nor comforteth your immortal soules, which onely with that bread of life which came down out of heaven are satisfied? Try your selves; have you that *Life* in you, which is to be *felt and handled* in the presence of the Lord? or else it is but a thing in *notion* that you feed upon, which *starves your soules*? I know you cannot but be sensible that

that you have lost that in your selves which sometime in a measure, gave you the sence and savour of the things of God in the dayes of your infancy, when the Lord was plucking down the loftinesse of man; before you went about to set up a *building* after your own inventions and imaginations which will come to nothing. It being *not upon the Rock* of Ages, the foundation of many Generations, as moved and directed thereunto by his eternal Spirit: And now I believe, as you deale faithfully, and honestly with your own hearts, you cannot but see and confesse, that by all *your hard labour, study, and performances of duties* (as you may call them) from the letter of Scriptures, and use of your ordinances, you *cannot again recover that which you have lost of the savour of life*, but grow dead, yea wax worse and worse, though it may be more frequent in your ordinances than ever; you cry, but God hears you not, neither doth he regard the *work* of your hands which are *abominable* in his sight, your *sacrifices* being not offered up in *Abels* nature, *from the new birth, find not acceptance with God*; but are wholly adulterated from the present teachings of his Spirit, as if the Scriptures were given forth to stop his mouth for ever; so that you have lost your judgements and understanding in the things of God, and know not the voyce of the true Shepheard from a Hireling, a Wolf that comes to you in sheeps cloathing; and *shall never come againe to find that which you have lost, nor to the knowledge of God and of Christ*, whom to know is *eternall life*; but as you come out of *all your own wayes, wills, and worships unto the everlasting Light* of the Son of God *in your selves*, which will shew you the way to the Father, and let you see how far wide you are of the straight and narrow way that leadeth unto the Kingdome of God, unto that pure principle of God that will shew you all that ever yee have done must you be reduced, which will bring you to the beginning of Gods Creation, that the state of a little child you may come to know, waiting in the silence of flesh to hear the Fathers voyce, which will lead you to do his will in every particular, *that no longer, your own wills, but the will of God, may be done* in earth as it is in heaven, that *righteousnesse and truth* may be made manifest in your mortall bodies, which is *Christ in us, the hope of glory,*

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who is come to do the will of the Father in us : And *this is he* that we have waited for, and we know him to be *our Saviour*, because he *saveth us from our sins*, and not because he told the woman of *Samaria* all that ever she had done, do we believe; but because his wonderfull *works done in us declare him to be the Son of God*, whose manifestation is to destroy the work of the Devill in the Creature, and so set him free in Soul, Body and Spirit to serve the Lord God of the Spirits of all flesh.

Come down from selfe-conceitednesse, and all the Mountaines that you have set up, and account it not much to be ashamed of all your hope, which is but dead, and to *account all as dung and drosse that you may yet at length win Christ, whose love is better than wine*, and though the world hates and scornes him, yet he is the *fairest of ten thousands*, and *unto his Light in you must yee be turned* from the darknesse, if ever you expect to see his appearance, and behold his glory to the comfort of your soules, who is now appearing the second time without sin unto salvation? what will it profit you to talk of his Reign and come not to the Kingdome wherein his power, and glory is revealed, that *in the heart* where Satans seat hath been, you may *witnesse* all his and *your soules enemies subdued and destroyed*, that you may know the Kingdome come whereof Christ Jesus is the King, and Law-giver, unto whom the Father hath given all Power and Authority in heaven and earth, unto whom all principalities and powers must bow : Stand no longer about needles questions, but come to *know Gods work wrought in your selves*, that the heir of life may be brought forth, that your soules may inherit substance, that you may eat his *flesh* and drink his *blood*, and be guided by his *Spirit*, who is the Son of God for ever, that your soules may be satisfied that *this is the man Christ Jesus*, whom ye have waited for, and that you may see his salvation, and say that *this is he*, and that you look not for another, of whose Power, Kingdom and glory there shall be no end.

And now friends, to you that yet retain some integrity, and have longing desires after the way of Gods salvation, *its the Lords*

*Lords Councill that you delay not but come away from all your blind guides and leaders which cause you to erre, and wait upon the Lord to know the teachings of his pure Spirit, which will bring you to the endlesse Fountain of life, and to feed on that bread which will nourish your soules up unto everlasting life, and dwell no longer in the tents of the wicked, though never so fairly covered, least your Talents be also taken from you, and given to others: And believe it, it is far better to suffer persecution with the people of the Lord for righteoufnesse sake, than to enjoy the pleasures of sin in this world for a season, which will end in sorrow; and do not reject the light, and make war against Gods witnesse, as some have done, and perished in their gain-saying, least you be also cut off from the Land of the living, and the day of your visitation passe over your heads; But come to the light that you may see to work out your salvation with fear and trembling while it is called to day, for the night cometh wherein none can work. Therefore prize your time, for the Lord wil cut short the work in Righteoufnesse for the Elects sake, and be ye separate, and come out from amongst the unfruitfull workers of darknesse, that you may learn to walk in the way to everlasting life, in which it is the very desire of my soul to meet you, even in the way of Gods salvation, which is but one, through the Baptisme of one Spirit into one Body, whereof Christ is the head; and strive no longer about words and formes, but come to him, who is the word of life, that you may be brought from under Satans power into the power of God, and in him live, dwell, and abide for ever, that you may no more goe down again into Sodom and Egypt to feed on the flesh-pots thereof, which will but make leane your soules, and fatten you for the day of slaughter which is hastening upon the wicked. And let not the faire and feigned words of some (that even make merchandize of your soules) any longer deceive you with the enticing words of mans wisdom to keep you in bondage; but come to the Light in your own particulars, that you may seele the Life, without which you are dead, and all your services are but abomination in the sight of the Lord, who is the living*

God, and the dead praise him not: *Seeke no longer for the living amongst the dead; but to the Light, to the Law written in the heart, to the Testimony of Jesus, the Spirit of prophesie, that you may witness the true anointing in your selves, which will teach you all things, that you may not be foolish Virgins without oyle in your Lamps, and so shut out of Gods Kingdome, in which state the highest professors of the letter are, that witness not the Life and Power in themselves.* Therefore redeem the time because the dayes are evill, and cleave no longer to lying vanities, and forsake your own mercies, but repent, and return to the Lord God, withall your hearts, withall your mindes, and withall your soules, that you may *live for ever in the Lambs Light of life*, in which the Nations of them that are saved shall walk.

And sit down and consider whereunto have your teachers brought you in so many years, but even into trouble and dissatisfaction, not knowing whether to goe for rest to *your precious soules*, which are even *languishing under deaths power*, and shall not find refreshment but *in the presence of the Lord*, unto which *the Light onely will bring you*. See you not how dead and dull your teachers are become, striving to keep you in that which profits you not, but starves your soules? and how nigh they are come to be one with the hirelings, who form weapons from the Scriptures to fight against the Lord of life, pleading against *perfection* in this life, because *they cannot attain thereunto in their way*; laying hold on the *sins of others*, that *they themselves may continue sinners*: Crying out the word of the Lord, and the Lord saith, when the Lord hath not sent them, nor spoken by them, they knowing not his voyce, neither have they seen his shape at any time, who is full of grace and truth; but feed people with imaginations in worshipping a God a far off ignorantly; when indeed *our God is* (not onely a God a far off, but) *nigh at hand, and that which may be known of him, is manifest in man*. But here is the *transgression* from the beginning, that *man is not content with his Lot*, and gift that God hath given him, but through lust *covers after, and eats of the forbidden fruit*, which brings death upon his soul, and misery and disorder upon the

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the Creation, and from thence comes wars and fightings, rents and divisions, even because men abide *not in the measure of Gods Spirit*, given to every man to profit withal, but run out in their vain minds to follow their own hearts lusts, and so strengthen the hands of the wicked against the just; And many are ashamed through the Cross to return, by which the enmity comes to be destroyed, but go on untill their hearts are hardened unto destruction; that *they* themselves standing not in that wherein God makes people free to serve and worship him, but having lost the way, and their wisdoms confounded, they strive also to keep others with themselves still in bondage, and even envy others in whom the power and Spirit of the Lord God is made manifest, which commeth not in their way, nor by observations, but *worketh in us freely both to will, and to do, according to the good pleasure of our Heavenly Father*; which is contrary to the will and wisdom of the flesh, which pleaseth not God; And let not the Spirit of bondage so prevail in you any longer, to envy the Spirit of prophesy in Gods people, but *come up to the help of the Lord against the mighty enemy of your Soules*, and give up all the materialls of your own buildings unto the fire of the Lord, that your *work may be tryed*, that your hearts may be purified, and that you may be saved, so as by fire, for the *Spirit of Judgment and burning must passe upon you*, before ever your bodies become the Temples of the holy Spirit, and you become vessels of honour, fit for the Masters use.

And say again, and lay it upon you, that you expect not Salvation from the Hills, nor from the Mountains, *But wait in the Light*, for the coming of the *Holy One in Gods own way*, and the Resurrection of the *Just* out of the grave, where he *lies buried in Sodom and Egypt* spiritually (so called) *under your lusts and corruptions* which war against your Soules, that you may know him, *the word night in the heart*, and in the mouth, who is *ready to helpe*, and *mighty to save*; and that you may come to feel the *Seed of Gods Kingdom in your own hearts*, working out the seed of corruption, and all that worketh abomination, and whatsoever loveth and maketh a lye, which is for the lake of fire, into which the Beast and false prophet is to be taken and

and cast a live; That you may know the *children of the Kingdom* begotten of the seed of the bond-woman *cast out*, that the right Heir and Seed may take his Possession, and Inherit the Kingdom, whose right it is to reign in the kingdoms of men; and blessed are they that are become joynt heirs with him of that Inheritance which is everlasting, and never shall fade away. And thus Friends, as from the Lord, well knowing that *you are not, as you stand in the way of Gods Salvation*, have I written in the uprightnesse of my heart, and in tender love to your souls, and to that pure seed which yet breaths in some of you after the living God; that you may yet at length be turned from darknesse to the Light, that so you may be brought from under Satans power into the power of God, that you may no longer lye under that *Yoke and spirit of Bondage*, which by *your leaders* is begotten amongst you, and laid upon your Consciences to keep you from the *Covenant of Light and Life*, but that you might come forth in the freedom of the Lords Spirit, out of the house of Bondage, into the liberty of the Sons of God, in newness of spirit, to worship and serve him all the dayes of your life.

It's a strange doctrine, that you must believe as your Teachers believe, and do what they do, as infallible; whilst they themselves know not, but deny the immediate or present teachings of *Gods infallible Spirit* amongst them, and come not to feel and know in your selves the *true Teacher*, the *living Hope*, and the *true Faith* of Gods Elect which *purifyeth the heart*, which God requires; even truth in the inward parts; what are your Teachers more than others of the world, that you should be so in bondage to them, as to fear their threats of death and destruction, or the like of that (whilst they themselves are under the power thereof) to whomsoever shall separate from them, and turn from their pernicious wayes? That many poor souls that have entred themselves in Covenant, as it were with death, under their beggarly and unprofitable Rudiments, are affraid of their big-swalling words and excommunications to come out from amongst them, and because of the *Flood that proceeds out of the Dragons mouth against the woman that travells to bring forth the man Child* that shall

shall Rule the Nations, you come not up to the war of the Lamb : Though you may see and believe in your Consciences that there is a more excellent and living way known and set before you, and are not satisfied with that food which perisheth, but groan in your spirits for the bread of life : And were it not for fear of persecution which follows the righteous Seed, and the shame of the Cross on the one hand, and the fear of your Teachers on the other hand, would you not come out from amongst them ? Deal faithfully with your own souls, and Gods witnesse in you, and confesse the truth to Gods Glory, and come away out of all that's dead and carnal, unto the living truth of our God.

For truly Friends, this I verily believe, as *Gods witnesse* comes again to be raised in you, in whom he is not yet slain, (as some have done by warring against him) that there will not be a time of disputing and halting left you, but you must either come away to follow *the Lamb, the Light of the world*, or take your portion in that lake that burns with fire and brimstone, where you shall know that worm that never dies, & that fire that never shall be quenched ; and there shall not be peace again (saith my God) to the wicked, but torment day and night, distraction, horror and confusion, shall be their portion that comes not out of *Babylon* at Gods Call, which hath reached unto you : therefore hasten to come away, and follow the Lamb whithersoever he goes, that with him you may reign in glory on Mount *Sion*, for ever and ever. And whether you hear, or forbear ; whether ye believe, or not ; this again I truly say and testify, that in bowels of tender love to your precious souls and the seed of God, in discharge of my Conscience towards God and you, that I may stand clear of your blood, have I written ; knowing that the day of the Lord hastens, wherein he will render to every man according to his deeds done in the body, whether they be good or evil, when many shall cry and call to the Rocks and to the Mountains to fall upon them and cover them ; But in that day *none of your Coverings*, but the Covering of the Lords Spirit shall hide you from the wrath of the Lamb. And you shall certainly know, that I speak the truth in Christ Jesus, and lye not.

*Bridgewater* the 10th of the SOUTHERN PART OF *Wardon*.

5th month, 1664 THEOLOGICAL SEMINARY LIBRARY  
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