

A Living  
*Funeral Testimony :*

O R,  
Death Overcome,  
A N D  
Drown'd in the LIFE of *Christ*.

W I T H

A Further Description of the Various States  
of Separated Souls; as to what they may  
expect will ensue after Death, whether  
*in Christ, or out of Christ.*

P. J. De Louthembourg

---

By J. LEAD.

---

Rev. iii. 20, 21.

*Behold I stand at the Door. — To Him that  
Overcometh, will I grant to sit with me in my  
Throne, even as I also overcome, and am set  
down with my Father in his Throne.*

---

LONDON: Printed by J. Bradford, at the  
*Bible in Little Britain, 1702.*

---

---

THE  
EDITOR  
TO THE  
READER.

IT may be expected that this Piece will be as Surprizing to Some, as Satisfying to Others. It is a New Kind of *Funeral Sermon*, Preach'd in the Person's Life-time: It is a *Living Testimony*, bearing the Marks of a *Dying Legacy*. The Motives and Occasion for Writing the same, and leaving it to the World, are sufficiently declar'd by the Author. If any one reap not  
A 2      Edificatiott

*The Editor to the Reader.*

Edification hereby, he will do well to Examine himself. For nothing can be more Absurd or Ridiculous than to Imagin that a Person Daily expecting to be Dissolv'd from this Mortal Tabernacle, being Aged near Four-score Years, and Depriv'd of the Light, of the World, but enjoying the Perfect Use of the Mind, should attempt to Impose upon Mankind after such a Manner as This; if it be not *Reality* what is Here Declared. Since if it be a Reality, and the Matter of Fact be faithfully Represented, it is Impossible but it must Edify those who entertain it accordingly. There are many Circumstances herein to Corroborate the Veracity of the Deliverer, if it were needful to insist  
on

*The Editor to the Reader.*

on them. But enough has been said, And this is the most-Solemn Appeal which can be made to God: Who therefore is Oblig'd to Appear against it, if it be not from Him; as for it, if otherwise.

The *Reader* is further desir'd to take Notice, that This is an Authentick Confirmation of the former Books and Tracts Published by the Author, and especially in those Points that are the most Doubted of.

P J DE LOUTHERBOURG.

---

THE

---

---

# THE PREFACE

**I** Find it Obligatory upon me to Recommend this following Treatise as my Funerall Testimony to the Beloved Philadelphian Society, (as accounting my Self a Member thereof, not as to the Title only, but as to the Essential Property and Nature of Love;) where-ever they are scatter'd or dispers'd throughout all Kingdoms and Nations, being gather'd into one Unity of Spirit, as Baptized into the Fiery Pool of Love, bearing the Inscription of the God of Love; who swallows up all Variances, Controversies, and Disputations into the Unity of him Self: This being both the Profession and Practice of such as are of this Love-Fold, to whom may be expected the Dominion and Kingdom of Christ to appear first, as built upon the Pillars and Foundation of Love. To such as these I must acknowledge my nearest Alliance, as also theirs to me: Of the which I have receiv'd signal Proof, in that many of them have been raised up as Witnesses, and Receivers of the Dispensation of Truth, which is in several Volumes and Treatises that have been Publish'd from after the Year 1680, to this present date of Time, Which God has set his Seal unto upon the Hearts of many; and this, by blowing up the Flaming Coal of Love

## The P R E F A C E.

*in them, The which has been matter of Great Joy, and Praise to the Mighty Operator, that hath wrought so effectually through them, in the chosen Vessels prepared herefor. Which has given me also great Encouragement still to dip the Pen of the Spirit in what shall still be springing from the Holy Anointing, persuading my self in good assurance, that the Subject Matter that I have here treated upon, may have no less Efficacy for information, and spiritual Improvement, than that which has preceded. For there is nothing of so great a Weight and Concern to the Soul, as the consideration of that which closes up, and is the Consummation of all that we have Labour'd for in the Life of Christ, according to the Track and Race that Christ did himself run, so as to be Perfected by Suffering. Of which the first Part of this Treatise does give an Account, as most necessary, for the filling up that Part in Conformity with Christ our Head, who willetth all that are Partakers of his Life, must taste of the same Cup with Him; having put Him on always as the Armour of Proof, for Fence and Security, as not knowing how long we may have occasion, for the exercise of every Spiritual Weapon. For after one or more Overcomings, still more may Attack us; all being contrived in the Wisdom of the Father for great Advantage, both during the present Time, and also the future State. For it may often happen, that through great Tribulation, the First Fruits and Beginnings of Christ's Kingdom may have its Manifestations in some particular Souls; that through Refinings and Humblings may receive the Gift of the Holy Ghost for Reign and Dominion. As setting a foot Christ's Kingdom here upon the Earth; recovering the long Lapsed Dispensation of the Spirit's Ministrations, but was Witnessed in the Days of the Apostles.*

A 2

Upon



## The PREFACE.

*Upon this account no Tryal will seem Grievous, nor yet to abide (as in some Sense) absent from the Lord, while present in the Body; as to the full Fruition of being with his Personal Glory. Though it, may put the Soul to some Strait and Uneasiness to be held out of those more full and perfect Enjoyments with Christ in his Triumphant Kingdom. Because nothing can come thereto disturb, nor molest the Felicitous State of that Kingdom. Which gives Pre-eminence beyond what can be expected here. Therefore till This come, in which Satan shall be bound, and Christ in his Saints possess the Kingdom; will be made good that Saying; Blessed are those that Dye in the Lord, ceasing from all their Conflicts, Strifes, Labours and Sufferings, both in the Mind, and in the Outward Body.*

*Now give me leave to Recommend to you especially, who are of the number of the Love-Fold, that which I have exercised my self for some late Years in, which is to acquaint my self, and to be much Conversant with that Translated State, that does enter the Soul into Immortality, involved among the Denizens of that City, where all are Crown'd as Kings to Reign in Righteousness. The Consideration of which may be great Pleasure, during the time of Temptation, and Tribulation here, that we may have a foresight, that we shall inherit no less than the Joy of the Lord. Therefore let not the Passage-way hereunto seem Grievous or Frightful, reckoning or accounting it but a Love-Call and Kiss, as it was to Moses, to go up to Mount-Nebo, there to be disposed on according to the Purpose and Will of a Faithful Creator, and Loving Father, that will take Delight to have His Kingdom near Him, and Conversant with Him, to open and make known Himself in such variety of Wonders, as will*

*Give*

## The PREFACE

give all endless Pleasure and Entertainments: which while living in this Gross and Earthly Principle, there is no possibility of being capable of; not for any Saint, though mounted up to a very high Degree of Communion, and Fellowship with the whole Body of the Trinity. For such is the Impediment of an Element-ry Body, that it cannot for any considerable space bear up under such Weights of Glory, as in the Kingdom of Christ will open. Therefore great Excitement and Encouragement it may be to you, who have known the Mystical Death: according to what has been Published in the Heavenly Cloud; Reprinted last Year: Which as it has been Beneficial to many, so it may go on to be, to bear a new Impression on the Mind and Heart of such as well disposed are. All which may be in order to prepare for a dissolving Day: As there are various manners of Death, some by Violence, others by the common Course of Nature, and others may live in such a Time and Age, in which Mortality shall be swallow'd up of Life. Which shall be counted not a Death properly, but a Change, into a Transfigur'd Body. Now any of these may happen to be our Lot to stand in, as by Living in Christ we may be found in a ready posture for it. To which I doubt not but you to whom I have Directed this Epistle will apply your selves.

And for such as have been Careless and Negligent, and Disregardful of this great Change, of being unclothed of their Mortal Forms; not having taken care to Live Christ here, and so  
running



## The PREFACE.

*running the Hazard of being separated from Christ their Life; For such I cannot but express my deep Sense and Sorrow at the Dangerousness of their States; and therefore out of Love-Compassion to them, do Warn them to escape those Punishments that will certainly follow after Death: as I have in this Tract made mention of: Which is according to the Records of Truth, both Old and New, Reveald by the Spirit of Truth. Which as they would Deliver their own Soul, they would do well to Peruse.*

*Now having discharg'd what was committed in Stewardship to me, my Soul shall stand in all Readiness to Depart in Peace; when-ever the Joyful Sound shall be heard, Come away; put off your Earthly Tabernacle, and Enter the Heavenly with all Triumphant Joy. In which Habis of Mind I shall remain (while in the Body) as true Ministring Assistant to those, who in the Fellowship of the Spirit have been known to Me, and I to them. In all true Service of Love, reckon me Yours to be both in Time and Eternity,*

Jane Lead.

CON-

---

---

# CONTENTS.

- T**HE Motives for Writing and Leaving this *Testimony*; with Observations upon some Peculiar Providences. §. 1. to 10.  
The Text for the Author's *Funeral Sermon*, §. 10.  
What it is to *Live Christ*, §. 11, 12.  
In *Objection* against it Consider'd, §. 13, 14.  
The Blessed Estate of *Dying in Christ*, §. 15 to 19.  
Reasons to groan for a Dissolution from the Body, *i. b.*  
The Reason Reconciling the Author to continue longer in the Body, §. 19, 20.  
An Excitement to others, to prepare for a Blessed Change, §. 21, 22.  
The Various States and Degrees of Souls departing out of the Body, §. 23. to 28.  
Grounds and Assurances for the Truth hereof, §. 28 to 35.  
Considerations upon the Redemption of the Body in the Approaching Blessed Kingdom, §. 25 to 41.  
A Manifestation of the Light-World; which causes an unsatiable Longing to be Thither Translated, by putting off the Body, §. 41.  
A Reproof this Eager Longing: With a Gracious

## CONTENTS.

cious Promise made to the Author,	§. 42, 43.
The Doctrines of <i>Intermediate States</i> , and <i>Universal Restauration</i> . further Confirm'd,	§. 44 to 49.
A Necessary Caution hereupon against Pre- sumption,	§. 47.
Of the Improvement of Time Here, for the attaining of the Fulness of the Stature of Christ,	§. 49 to 52.
The State of Perfected Saints Consider'd in Seven Particulars,	§. 52.
(1.) The Change of <i>Habitation</i> ,	§. 53, 54.
(2.) Their <i>Society</i> and <i>Conversation</i> ,	§. 55.
(3.) Their <i>Employment</i> and <i>Offices</i> .	§. 56 to 61.
(4.) Their <i>Royal Apparel</i> ,	§. 61.
(5.) <i>Festival Varieties</i> and <i>Dainties</i> ,	§. 62.
(6.) <i>Matrimonial Union</i> with Christ,	§. 63.
(7.) The <i>Duration</i> of their <i>Glories</i> ,	§. 64, 65.
The Conclusion that is thence drawn,	§. 66.
A Resolution concerning the Manner of the Author's Certainty concerning such Secrets,	§. 67, 68.
The Great Consequence and Use of this Ma- nifestation,	§. 69, 70.
The Postscript,	P. 45.
The Seraphick Voice that Echo'd to the Author from the Heavens,	46.
An Additional Testimony,	48.
A Testimony of the Blessed Kingdom by a Friend of the Authors,	49.
The Cyrus-Gate. A Poem.	53.
	BOOKS.

---

---

# BOOKS

Written by *J. Lead.*

**A** Fountain of Gardens, water'd by the Rivers of Divine Pleasure, Being a Mystical Diary containing many secret Transactions, Manifestations, and Marvellous Manifestations, Preparatory to the Kingdom of Christ now Approaching. Beginning at the Year 1670, and continued down to 1686. In Three Volumes. 8<sup>vo</sup>. Price Thirteen Shillings.

*The first Volume contains Divine Openings and Revelations from the Year 1670 to 1677. An Apologetical Preface of the Editor to the Reader. Solomon's Porch, or the Beautiful Gate of Wisdom's Temple: A Poem. A Letter of Resolution, in Answer to some Objections. The second Volume contains Mutual Emertainments betwixt the Essential Wisdom and the Soul in the Year 1677. With the Editor's Preface Apologetical. The third contains, Part I. The Wonderful Experiences of a Christian Soul, under the Conduct of the Heavenly Wisdom: Continued for the Year 1678. Part II. Continued for the Years 1679, 1680, 1681, 1682, 1683, 1684, 1685, and 1686. See Occasional Considerations in the Acta Philadelphica. Num. V.*

*The Tree of Faith, or the Tree of Life, Springing up in the Paradise of God. Price Bound 1s.*

*This*

## BOOKS Written by J. Lead.

*This begins with the Year 1687, where Author's Diary concludes: And there is added to it The Ark of Faith, with a Discovery of the New World.*

*The Revelation of Revelations. An Essay towards the Unsealing, Opening and Discovering the Seven Seals, the Seven Thunders, and the New Jerusalem: State. The Second Edition, with an Appendix. Price Bound 2s.*

*It is as a Mystical Commentary on the Revelations: In the Appendix some considerable Questions are Answer'd. See a Character of this Book in Theosophy Transl. p. 253.*

*The Heavenly Cloud now Breaking; or The Lord Christ's Ascension-Ladder sent down. Pr. 6d.*

*It shews the Process of the Mystical Death, Resurrection, Ascension, and Descension or Glorification: In the New Edition (both in English and High Dutch) there is added a Postscript of the Author.*

*The Enochian walks with God; found out by a Spiritual Traveller. Price 6d.*

*It gives an Experimental Account of what was Known, Seen and Passed under this State of the Soul: and contains a Revelation of the Immensity of the Divine Love for Restoring again the Whole Creation.*

*A Revelation of the Everlasting Gospel Message. Price 6d.*

*It was Written in Vindication of the Former: and there is press'd to it a Prefatory Epistle of the Editor, clearing the Doctrine of Universal Restitution to be according to Scripture and Reason.*

*The Laws of Paradise given forth by Wisdom to a Translated Spirit. Price 6d.*

*It is chiefly a Mystical Interpretation of the Decalogue.*

*A Message to the Philadelphian Society, whithersoever Dispers'd over the whole Earth. Price 6d.*



## BOOKS Written by J. Lead.

*It is a Divine Manifestation concerning the Philadelphia Church shortly to Arise. To which is added a Further Manifestation hereof, being a Second Message to the Philadelphia Society. See the Propositions hence extracted in the Theosophical Transactions by the Same. Num. II. P. 85.*

**The Messenger of an Universal Peace, or a Third Message to the Philadelphia Society. Price 6d.**

*It contains a Prophectic Call to the Proprietary, and all Foreign, Churches; with an Address to Christian Princes. There is prefix'd to it a Prefatory Admonition: And there are Subjoin'd the Marks of a True Philadelphian, according to the Description, of the Blessed Apostle St. Paul.*

**The Wonders of God's Creation Manifested in the Variety of Eight Worlds; as they were made known Experimentally to the Author.**

*It is a Declaration of the several Regions allotted to Human Souls, according to the several Degrees of Ascent and Descent. And to it is added a further Manifestation of the Four Heavenly Worlds; or the Three Heavens, and the Eternal World wherein God is All in All.*

**The Ascent to the Mount of Vision. Price 6d.**

*It treats concerning the First Resurrection; the State of Separated Souls, and particularly the Children's Kingdom; the Patriarchal Life; and the Blessed Millennium: Giving also some Account of the Happy State of this Nation Approaching.*

**The Signs of the Times, forerunning the Kingdom of Christ, and Evidencing when it is Come. Price 6.**

*It shows Seven Signs preceding, and as many that follow upon the Entrance of Christ's Kingdom: Speaks of Angelical Generation, and the Preparations to  
the*



## **BOOKS Written by J. Lead.**

*the Seventh Trumpet, and concludes with an Invitation to the Civil and Ecclesiastical States.*

*The Wars of David, and the Peaceable Reign of Solomon; Symbolizing the Signs of the Times of Warfare and Refreshment of the Saints of the most High God. Price 1s.*

*In it are contain'd Two Treatises, Written for the Service of the Children of the Captivity: The one an Alarm to the Holy Warriors, to Fight the Battles of the Lamb: The other; The Glory of Sharon in the Renovation of Nature, introducing the Kingdom of Christ in the Sealed Number of the First Fruits, 144000. To which is added, a Narrative from Abroad of the Mighty Powers of Faith. And is there Prefix'd, besides the Preface of the Publisher, a short Exercise of the Spiritual Warriors, by an Old Experienc'd Soldier in the Faith.*

*A Funeral Testimony. Price 6d.*

---

**A**

A Living  
*Funeral Testimony :*

O R,  
*Death Overcome, and Drowned,*  
*in the Life of Christ, &c.*

---

SECT. I.

**H**AVING an Excitement from the Superior Wisdom of God to Recollect, and make Observation of the various Passages, and peculiar Providences, relating to my self and some others; and more especially since *December 1700.* (by which great Experiences and Improvements may be made) in reference to the Prize of the Heavenly Calling; in which, with several Worthy Souls with me engaged in the *Spiritual Warfare*, I am obliged to go forward on, till as the finishing Part the *Victory* shall come: I do therefore according to the Divine Excitement leave This as my Memorial and Testimony.

§. 2. Now whereas in the Year 1699, the Prophetical Spirit did foresee a War to be commenced of a Spiritual kind, (as the Wheel within the Wheel, that had the foreseeing Eyes of what was

B

to

to come to pass, and must have its time of Fulfilling upon such Subjects, or Persons, as were to be counted worthy to follow the Lamb, as Valiant Batteliers under his Standard) verily, so it happened to be. Whereupon chosen out I was, with some other Precious Stones that were to be tried with me, to put on Armour of Proof against this Great and Notable Time; in which the Fight of Faith was to be maintain'd, against all those great Potentates, acting by such in whom the Evil one did find place and matter to work upon, so perniciously as might reach to the Afflicting and Wounding the Soul, that would not have been distressed, nor put by from Riding on in the Chariot of Love's Peaceable Kingdom, against which such great Strife and Contest was made. The Blessed Vine that had been spread upon the Walls of the Mind, by the Arrows shot still from the anger of the Evil One, was made to bleed often fresh again: but not thus left was I without relief, because the Olive-Tree still dropped most Sovereignly and Sweetly, and poured into these Wounds all-Healing, as from a Spring which gave great refreshing and support, with renewed strength, all the Assaults from the Furious Warriors to repel, and still to stand on the Foundation of Faith's unshaken Ground, not doubting but to see, (as heretofore some Evidence already given is for encouragement) that a total Rout shall come upon all that has Confederated against the Peaceable and Love-Reign of the Great Immanuel: whose Kingdom can never be supplanted, while in this World Heroes in the Faith impower'd in Spirit as mighty Champions, shall go forth with their Captain who commandeth all the Angelical Hosts.

§. 3. Thus far it may be observed, That Agents may be taken up to do Violence, by laying Waste; and making Spoil, as it was in *Joh's Case*; The Evil One stirring up and tempting God, thus far to permit such Calamitous Things to fall upon those that are Beloved and Pretious to Him; and God Eying the great advantage that all these Sufferings shall produce. For if that Just One must not be spared, till he have past through the hottest Furnace, tho' he had no Dross therein to lose, yet tried and perfected hereby this *Green flourishing Tree* was to be; much less the *Dry Trees*: that hereby we might come to know what is lacking in our Patience; and entire Resignation, and Reconcilableness to what we are to be proved withal. The Loving design of God our Father is to melt, and dissolve, what in Reluctancy in his own Children may be found, into a silent Nothingness; quite Abnegating and losing their own Will, whereby they may be made meet Subjects, as Wax, to take such an Impression as may render them of a meek Nature like to the Lamb of God, and bearing his Inscription.

§. 4. What fault now then can be found, or exceptions made against Chastisements, or Afflictions from our Fathers hands? When so great a Good is design'd hereby, to make us meetly qualified, through all Humbleness and Piableness in being brought to the foot of our Suffering and now Glorified Head, so as we may from this low Degree be raised up, and be made Partners with him in his Crown-Dominion.

§. 5. 'Tis observable, That when ever any great Blessing and Advancement is intended by God to his Children, he prepares 'em by Exercising and Proving of 'em through manifold and various

Conflicts, *Within*, and Onsets from the *Outward* Principle. Hence then have I been Admonished hereby my self, who would willingly have been at ease, and have put off the knowing any further what might molest or disturb the desired Rest of my Soul in the inward Kingdom, that had opened it self in me. But now being made to see further, the Great Immunities that will follow, I do excite and perswade all my dear Fellow Members, and Branches, that from the true Root of Life do grow, that if they be exercised and proved through manifold Assaults *without*, and Temptations *within*; they may look upon it so necessary and needful, as to bear it without murmuring or repining at it. Considering that without following the process of our Suffering Jesus; and being Baptized with him into his *Dying* Cup, we cannot otherwise drink with him out of that Cup, where nothing of Death nor Sorrow mingled is: but where, from a bubbling Spring of *Immortality* of Life, and Joy, and Glory, as we shall drink with him, in his (and our own) Kingdom.

§.6. Therefore how expedient is it to keep full pace in that way that leadeth up to him, who has Overcome, and has entered not only for himself, but for as many as shall keep the word of his Patience, and so possess the same Glory with him? Now for support and encouragement, we must look through that Prospective Glass, that sees a-far off what is the issue and the event of the various passages of the Love, and Divine Providences, as to what they will conclude in. For if we take but a part of the whole Scheme and Scene of what is intended by the supreme Wisdom of God, we might then be cast into many Suspensions and Fears: As sure thus it was with those pretious  
**Worthies,**



Worthies, *Jeseph, Job, and David*, till the accomplishment of the great Good that God design'd 'em herein; which when brought about how amazing and surprizing was it, and what matter of Admiration and Love-Adoration did it give?

S. 7. And thus by later Instances also, I cannot but for my self and others, bear Witness: that so for the future, whatever may happen to the Children, that are brought up in the School of Trials and Afflictions, they are not to fear or mistrust, but all shall turn to a most happy and blessed Issue, as under the Management and Government of such a tender and compassionate Father of our Spirits.

S. 8. I shall now add further for Memorandum to my self, and Improvement to others, that in this present flight that (as a Cloud) did spread over me, and those bound in the same Bark with me, an additional Exercise of the Outward Corporal, and Elementary Part; which for some Weeks was under the Dolorous feeling of a violent Predominant Humor, sharply piercing through all Parts. This gave me opportunity of Consideration of the britleness of the Tabernacle, which thus under Suffering was brought; and hereby great Teaching I had for lving low and humble, as one that in some respect had enter'd upon Dissolution. So that calling to mind that State, Prophecy'd to me of, wherein Sickneses, Diseases, Penuries, Persecutions, and Death it self shall be all swallow'd up in the Reigning Life of Christ completed, as reaching to the full and mature Age appointed herefor; I much reflected hereupon, how far remote yet I was from attaining to this Mark, so that herefrom I make this Observation:

That



“ That God may take up some Vessels choſen for  
 “ this purpose, to make known to ‘em, and give  
 “ a discovery of the great and wonderful Pow-  
 “ ers of Christ’s Kingdom; that shall *move*, and  
 “ *rest*, upon some Persons hereto ordained and  
 “ elected, but haply to be under *Concealment* till  
 “ time shall shew it.

§. 9. Therefore the use that the true Monitor the Spirit has Counſelled, is, that we be always found in a waiting posture, whether to entertain the appearance of Christ in his Kingdom viſibly in its Grandeur and Glory, or as now carried on hid- dently and privately without such publick Mani- festation; not excluding our selves from the hopes thereof, because it is left in a suspension; for it may be upon us before we are aware. However nothing can debar or hinder the present Enjoyment of the Kingdom of Heaven within us, which nothing of Mortality, or even Death it self can hinder.

§. 10. The Sufferings, and Symptoms of which upon the Mortal Part gave a very good occasion, for a further inquiry and searching into the My- stery of the *Corporeal Change*: even as in the Vo- lum of my Writings, much has been treated of the *Mystical Death*, in order to the preparing a safe and a sure Passage into Immortality of Glory. But as there is a *Dying* into Christ, so then the *Resurrection* does follow; which those who do ob- tain, may truly say, That now for me to Live, is Christ; and to Die, is Gain.

§. 11. From which Words I had a precious Open- ing, and an Explaining thereof; *First*, what this Life of Christ does imply. And it was made out to be a Living Quickning Seed, which in the refined Mold, and inward Ground, of the Soul doth put forth and spring gradually in every Branch,

Branch, till it comes to a full grown Tree, which has Life in it self from its own Root. And this assign'd, and appropriated is to each one that has passed through the inward Spiritual Death, according to the saying of the Apostle, *I am Crucified to the World. And I Live; yet not I, but Christ Liveth in me.* And thus the Soul enters into Eternal Life, from that nourishing Sap which it feeds upon. For indeed, great is that Mystery which Christ spake of, They that eat me shall live by me, as I derive my Life from the Father: which expresses no less than that the Humanity of Christ was fed from the Deity: And thus it must still be, running through this Line of Eternal Life, that we may be Co-partners with him in the same Eternity of Life, which drowneth and swalloweth up the Death of Sin. O Happy translation from this Death! Blessed are those that are come here, so as to know no other Feeding but what they draw in from this Tree of Life in themselves: by which Exempted they shall come to be from sucking in that Venom which the Serpent had introduced into Nature's Tree: Upon which did ensue the miserable Sting of Sin, that brought in Mortality.

§. 12. Now, then seeing Christ the Lord has offered himself to become this Tree of Life in each holy and believing Soul, who would not refuse the Bitter *Death's* Tree, and open the Ground of their Hearts to take in this Seed of Immortal Life: and so no more Debtors be to feed on that Tree, upon which the Curse of Misery and Death is pronounced?

§. 13. But here it may be Objected; *That the most perfect and greatest of Saints, both in the Ages before, and after Christ, were not excused, nor*

*Redeemed out of the Persecution and Suffering-State, both as to violent and natural Death which happen'd to them.*

To this there is a twofold Answer. The *first* is, That they were to fill up the Measure of the Sufferings of Christ, which were left to be perform'd by his Members, in succession of Time, in conformity to their Head. But it is not to be concluded that the least of the Curse, or Displeasure and Wrath of God, should mingle herein; because the Obligation to the Demands thereof is made void, by the finishing of a Triumphant Redemption in us, as he in his own Person did make an open show over all Principalities and Powers of Darknes.

§. 14. *Secondly*, It is answered, There is a Time and Age coming on, in which all of these Sufferings, Calamities, and Death it self, shall be turn'd into a Victorious Overcoming; wherein the Life of Christ shall so swallow up the Corporeal Death, as that it shall not be reckon'd a Death; but a putting off the Elementary part; the Elements only being Untied, to set the Spiritual Body free from what is Natural; so that it does but change its vile Figure of Corruptible Cloathing, that it may put on its change of Raiment, which is the *Aethereal* Body, in which Christ did appear after his Resurrection, that could come in and out when the Doors were shut. And this may well enough consist, while in the Body Elementary we do remain: and so hereby the Natural Day of Outward Life may be lengthened out longer; in all readiness for the great Appearance of Christ in his Glorified Body. But for this there must be an extraordinary Spirit of Faith; which Christ says at his Coming would so *rarely* be found: which does

Does infer it will be an extraordinary and choice gift that will be given to some against his Appearance.

§. 15. But nevertheless we must conclude, according to that saying of St. John, *Blessed also are they that Dye in the Lord*: Albeit they do not live in the Body to such an Age, and Time, as to see him in his *Personal Majesty and Glory*, to set his Foot here again upon the Earth. For such as can say with that great Saint, *I Live; yet not I, but Christ lives in me*; to such Death can be no *Loss*, but great *Gain*, and *Advantage*. For (I.) tho' we do live such a Life in Christ, as to enjoy many Familiarities, and Immunities, of Divine Manifestations, and Openings of the Heavens upon us; with the Ministration of *Angels* ascending and descending for strengthening and support; yet all of this is much below and inferior to that, which *separated Souls* from this Elementary Body do possess and enjoy; such as Dye in the Lord, who before their departure hence, have attained to the First Resurrection in Spirit; seeing they will cease from their Labour of Fighting, and maintaining the War against those Assaults, and Tempting Objects, which from this Principle do raise up as it were a Battery against them: For the highest Saint cannot keep the Vision of the Face of God open and clear unto it, but as the Clouds that do rise from these Mortal and Elementary things be made to vanish away, through the Co-working Power of the Spirit of Christ in the Soul: So that the Mind will require a continual Guard, and industrious Watchfulness, to keep out those numerous Evil Things, that would themselves insinuate, and invade upon the Soul; whereby the intercourse and all-intelligible Communications from the High Throne-Trinity would be restrained. So that



that while living in Corporeity, this Danger does us attend; which the separated Souls that are in Christ are freed from. For in the *Mount-Sion* Kingdom, as any are gathered there to be with him, nothing does there present to tempt: but all variety of Beatitudes do offer themselves for Delight and Pleasure; No interruptions, no ebbings and flowings, but all in a constant temperature, without fear of change. Whereas, contrariwise it is with us here: if we enjoy at any time Transports into the Heavens, and ravishing Visions, with the beloved *John*: All of this is so envied from the Prince of this World, and his Legions of Spirits, that we cannot hold it in constancy; but are often pulled down: which causeth a painful Anxiety to lose the Divine Sensation of such Glorious Appearances. Altho' it does not in the least lessen or abate the Love of God in such a Soul. For of the Covenant of Life and Peace, there can be no Nullification. Neither let such as have not arrived to these high degrees of Entercourses and Correspondencies in the Heavens, (which are peculiar and rare Favours) be any way doubtful of their Title and Claim, to the Redemption purchased by Christ; and to the Friendship and Favour of God the Father. For the Covenant is established upon a sure Foundation, to those that are of the Faith of *Abraham*, that is, not in the open sight of God's Countenance; but in the Blessing of them who do not See, and yet Believe. Which stands as a Sealed Evidence in the Regenerated Soul: So that tho' Death may in its Natural course make its Seizure, it must needs prove great Advantage and Gain; upon manifold Considerations, further, as

§. 16. II.

( 11 )

§. 16. (II) That we are here cloathed upon with such a gross Material Body, that Lets by reason of the Cloudiness, and the often Infirmities and Diseases, it is incident to; which do impede and weaken the Forces, and Organs, of what pertains to the Function of the Soul, as that it cannot so freely act in its own Sphere and Element. All of which arises from the influences of the Elements, and the Planetary Constellations, which take hold of what is their own. But this may not have Power and Dominion over all Saints: Some there are that have already experienced a virtual Power, and Spirit, that has open'd the healing Power; and bound down, for the present, the Malignancy of the Stars, and Elements; and have wrought Cures upon themselves, and others, through a strong Magnetick Faith, that hath fetcht *Medicine* from the Tree of Life. But this is a special Gift, which assign'd may be to some, which yet to others may be denied.

§. 17. (III.) Another Consideration, and Advantage of a dissolv'd State, is the being free from the having an Habitation and Living among the *Babylonish* Traffickings, and Commercements amongst those that have neither Fear nor Love to God; but are of a Crooked and Perverse Spirit, Persecuting, and Defaming, such as are of a Christ-like Conversation: The *Ishmaelise* Spirit so overspreading, and multiplying it self every where; that will be casting stumbling Blocks up, and making Bars to stop the Saints in their further progress, in Christ their Life and Way. All which from this World of Evil are great Grievances to a Heaven-born Soul. Which makes it Sigh and Groan after another World, and State, that does set it self free from such Mortals as are of this vile



vile and wicked Race. And by passing through the Valley of the shadow of Outward Death, an entrance may be made into what is all agreeable, and suitable for Divine and Immutable Association amongst the Just, Perfect and Holy Ones; where nothing is known but Tranquillity, Love, Joy, and Peace. Could there be such a suitable Concord and Fellowship of Love found in this Habitable part of the Earth, it would conduce to the desire of a longer Continuance in it. Which when the Kingdom of our Lord shall so come into his Saints, as to suppress and bind down the Evil of Sin; with all the Monopolizing Powers, that agitated are by the Prince of Darkness, that ruleth in the Children of Disobedience, then it would be well worth our living upon the Earth, because the Life of Christ in its Sovereignty would overrule all Contrarieties, so that the Heavens would open and spread over the Earth, and from themselves in a greater Heavenly-mindedness, in those that have been Carnal and Worldly-minded. And this must come to pass by the Rising-Day, with the Glorious Powers of the Holy Ghost descending upon a number Selected, and set apart herefor, as shall so influence and send forth a Fire-Leaven, as to beget Souls into this new Spirited Life, that shall Divine be, according to the nature of *Jesus*: and then Righteousness shall spring, and Truth flourish through the Earth.

§. 18. But this happy State being only in Prospect, and Faith's expectation, it may admit a groaning under the sinful weight of this present Creation, and to be in a longing and ardent Love-desire to be absent from the Body, which detains from the full Fruition of God (as in a naked Clearness, Eye to Eye, to behold and see) in the  
Glorified

Glorified Humanity of the Lord Christ, with the Fellowship also of the Saints in Light, that with him be. For as this assurance, and a foretaste of this, to any Soul is given, it cannot otherwise be, but a great Spiritual self-denial, to be willing to be detain'd in this Outward Figure of Mortality; as finding nothing in this Temporary Life that can suit or agree with it for Conversation, but what it must fetch and draw in from the Super-cœlestial World. So that (tho' living in it) as one dead, and absent from is such a Soul; according with that worthy Saying of the Apostle, *I am Crucified to the World, and the World to me: So that henceforth I live, yet not I but Christ lives in me.*

§. 19. Now presented to me there is no other Motive to induce, or reconcile, me to live in this Corporeal House, but to run out the *Full Race* assigned me, for the perfecting of That, which may render me all, that may make meet for such an high Conjugal Union with Him, that is Crown'd with Glory and Immortality: And in the second place to be reconcil'd herunto for the furtherance of my Fellow-members growth, and increase in the *Faith, Love, and Joy* of the Lord unitedly with me; and also for the sake of others that may be brought in to the Light of this Gospel-Dispensation, and Fellowship of the Spirit: and so to be as an Agent for Christ, to act, and perform, by his Spirit all that is Great and Worthy; and that may answer his Appearance in the Ministry of his Spirit. Now only on this account length of Days can be desired.

§. 20. But this belongs only to the First-born, that have obtained, by the Mystical Death, the beginnings of a Resurrection-Life: which quite  
delivers

delivers from the Bondage and Fear of a Natural Death, if it should so happen to them. And this cannot properly be call'd a Death to them, but a swallowing up off Mortality into Life; and the putting of Corruption, and putting on Incorruption. Thus while living, the Soul has been in Christ, and for Christ; and must needs finish its Course with great Joy, and with Triumphant Faith say, the Life of Christ is now become the overcomer of Death. Thus now are we the Sons and Daughters of God: but it does not yet appear what we shall be, when he shall appear to put upon us the Transfiguration of his own Glorified Body.

§. 21. The consideration of all this may provoke us to such a Posture of Spiritual-mindedness, as may make us capable of reaching this high Mark. Highly Magnifying his great Prerogative, to be Spiritual Factors here upon the Earth, as Trustees deputed from the Lord Christ to manage what refers to his Kingdom; the Glory of which does only consist in the increasing and multiplying such Revenues, as the Spirit of Faith from God's Storehouse doth bring in; for the giving of a Proof whose Family we are of, being distinguished from the Rudimental way of the Nations of the Earth. Highly Blessed are those that are found thus Living: Nothing of Death need to be affrightful to 'em.

§. 22. But what shall we say to the greater part of the World, that stand out yet as Strangers, and Aliens to this Happy State: for whom our Compassions and Bowels of Love are strongly moving, if by any means, by setting forth the Excellency, both of a present Enjoyment, and a future Felicity, any may be induc'd to the falling in with,

with, and embracing this Life. Which can no otherwise be, but by a renouncing and denying that Life that is born of the Earthly lapsed State. For the which so many Motives are, in order to the awakening and stirring up of such a firm Resolution. Which being found negligent in; and dull, and slighting of this superabounding Love of God, hereby they run the adventure of the loss of what would have been their greatest Advantage and Gain; by so living Christ here in this Body, that when separated from it, no stop may be from entering into *some* Cœlestial Degree of his Glory; For as Christ says, *In his Father's House are many Mansions.*

Now we are to denominate the various States, and Degrees, of Souls that have their Birth according to Natural Course in this Principle.

S. 23. We shall *first* speak of such as are only Born *after the Flesh*, by sowing of the Serpent's Seed in the Degenerated Ground of Nature. From whence springeth and putteth forth wild and evil Plants; which are the vain and wicked Imaginations, which do generate and multiply, so as to overcharge and overspread, for the increase of the Satanical Kingdom in 'em; passing thus (as is the case of the generality) the whole time of their Life, in an Animal Sensitive Love to the things that are only Transitory and Temporal; by which they quench and bury that Eternal Spark, that it never comes to a Resurrection in 'em. Thus living void of the Quickning Life of Christ, they depart out of the Body, Ignorant where their Souls must go. Which State is to be lamented and deplored: and were it not for the extension of an infinite Grace and Love that reacheth at last to these, they



they might be Eternally and Totally Lost. But albeit, from everlasting Perdition they may be exempted, yet not from a State of Suffering, and Punishment, in those Centres and Regions where they are assign'd to be; where they will have cause enough of Repentance, for the loss of their Opportunities they had here in this World.

§. 24. But among these, those that have been more Incarnated with the Satanical Spirit, into an open boldness of Defying God, and Prophaning his Holy Name, doing despite to the Spirit of his Love and Grace; this sort are still more under the Reign and Terror of the Prince of Darkness, than the others. And yet such are the Compassions of the Mighty God and Saviour, even towards the worst of these, that he does take care to send his Messengers, as Christ himself did, to go and Preach to the Spirits in Prison, for the bringing of them out of that doleful State. So by the same Spirit of Christ care is taken for their Admonition, and hopeful Expectation, that a release herefrom may at last be given for a Gradual Admission; and Translation, into a more Bright and Light Principle. For as it is here in this World, the Dead in Trespasses and Sins do hear the Voice of the Spirit of God, through the Ministry of those Messengers sent forth by Christ; even so it is with those separated Souls; the Love of Christ and the Efficacy of his Redemption being in like manner offer'd to 'em there.

§. 25. For upon the Complaining, and Lamenting the State of the Visible Region, that after such an open shew of Christ in the Flesh, and offering up himself through the Eternal Spirit for the Restitution of the lapsed Creation, yet still after all this there remains the same Reluctancy and  
Insensibility,



Insensibility, for a renewing and coming out of this vile and evil Body of Sin : I say, as I was Bemoaning thus before my Lord, concerning the delay of his coming to put an end to the Births and Generations, wherein the Predominance of Sin still did remain, Iniquity still abounding every where ; the Reply of the Holy Spirit to me was, *That I did not understand the deep Wisdom of God herein, whose Counsel herein was unsearchable ; but thus far be it known, that one end of the Lord's not coming to make a full end of Transgression and Sin, in this visible World, was, for the sakes of the Elected Ones, that were in these invisible Regions, to be brought in to the Knowledge, Love, and Acceptation of him to be their Redeemer : for that there were such Works to be done, in the changing and making removes among the Regions of the Dead, as no Mortal has ever enter'd, into the Thoughts of. But this Mystery ( it was further said to me ) shall be better understood and known, before Christ's return to this World in his Glorified Humanity.*

§. 26. Therefore a Warning-*post* Rings and Sounds now very loud, to awaken the Inhabitants of the Earth, that lie buried so deep under the Face of the vile Covering, that they cannot find how to heave it up from that Load of Careful Weights, that from this visible Region is throng'd in upon them. Out from which there is a Call to come away ; for no excuse must justify their neglect hereof ; to say this, or that, I must provide for my Bodily Subsistence, and the like. Here included is both the Countryman with his Tillage, putting forth his Plea ; as also the Citizen, with all the numerous Merchandizing and Traffickings of this kind, which do so universally take up the whole Mind, that there is no leisure

C

to

to concern themselves about the knowing a Life of *Christ* in them, either in the present time, or for a future Eternity. Not that there should not at all be the use of these Worldly Callings, by such as are assigned and fitted in their Capacities for them, as outward Stakes for the Tabernacle-Body of the visible Creation to be supported by: This is granted to be all necessary; but then it is to be after such a wise Management, as nothing of the External Business, and Outward Calling, may interfere, so as to block up their way in the performance of their High and Holy Calling. For truly herein lies a great Danger, wherein many Instances have been of a Spiritual Births Miscarriage, in such as have made a fair progress and appearance in Travelling, to obtain a formation of *Christ* in them; but have choak'd and smothered the Life of *Christ* in its Infancy. Therefore now this Message sent peculiarly is to all such as may find themselves under a Defraud herein, through the Temptations of this Worldly Principle. For tho' they may not excluded be from a future Salvation, yet not exempted can they be from what must purify, and prepare them afterwards (if not done while in the Body.) Suffering in this Case can no way be avoided, when parted out of the Body: some of one kind, some of another, according as their Demerits have been while living in the Confines of Time. For such as live naked and divested of *Christ*, which is the true living Cloathing, cannot hope suddenly (when out of the Body) to put Him on, till they have suffer'd first an Annihilation of that Body of Sin they brought with them out of the World. For as the Tree falls here; so it will lie in the separated State: That is, with the same evil Habit, and Body of Sin,

Sin, they had at the time of their Death, when they go into the other World; Therefore let this Excitement take place, and be consider'd of Weightily: for it will be found much more easy, to do this Work, while we have our Day lengthened out here; both for the putting off, and putting on, what may render Souls in such a similitude and likeness to Christ; as a free Access may be found up to those Mansions, which encompass the Throne of the Lamb, the mighty Shepherd of that separated Fold: where nothing more is to be done, or added, but to know the Blissful Rest, entring into their Lord and Master's Joy.

§. 27. But here I may meet with several Contradictions, objecting this Assertion is not according to the reserved Doctrine generally Preached, and Believed in. Answ. Albeit it has been traditionally set afoot in the World, (at least in these Parts of it): that there are but two Receptacles for departed Souls, which are the Highest Heaven, and the Hellish Lake; yet is it most Ungrounded. If it were so, Wo, Wo, unto the far greater part of the World, that go out of the Body altogether unqualified, and incapable of entring into that high and perfect Degree, where nothing that is unholy can appear. Therefore let it be judged how small a number goes out of the Body so cloathed upon with the pure fine Linnen of Christ's Immaculate Righteousness. Such indeed as do obtain this Excellent Degree, may pass swiftly; and not be detain'd in any of the lower Regions: But as for those who have not reached to this high Prize and Mark, tho' even Illuminated and Regenerated in some part, there is an Allignment made for such in the out-Borders of the Glorious City of God, the New Jerusalem, there to remain till they have

put on the Flaming Garment of the Deity, by which all Defects are swallow'd up in Immortality of Light. And for those other various numbers of Souls, that are as numerous as the Stars in the Sky, that Dye *Ignorant*, and void of the Light and Life of Christ in them; what should become of all these, if there were not Provision made by the great God and Creator, that so they might not fall into the *Lake* where such terrible and fearful Torments are known? But the depths and ways of God's Wisdom and Love are without Bounds: And so accordingly he has prepared for these *Desolate* Soul's Habitations in the Air, or other Elements, according to what they did most live in here; until another moving *Mystery* of God's Creating Power shall on them take hold, to bring them up to a higher Fold.

§. 28. Now it may be further Queried, *What Scripture have, we, for ground to believe this?*

We must Answer, That the Time for the full and general Discovery of this great Secret, was not when the Scriptures were writ; and yet they are not altogether without Testimony of the Truth hereof; but it has lain coucht among those Truths that Christ left to be brought to Light, and full Manifestation, in the latter Ages of the World.

§. 29. One Instance is, that there was a Custom practis'd by those that were Baptized not only for themselves, but for those that were *Departed*, not having known the Efficacy thereof; which implies a washing from Sin: and not only so, but it reaches further, as to the *Fiery* Baptism of the Holy Ghost, which falling upon the Persons Baptized with *Water*-Baptism, might affect also those for whom they were Baptized, that might have a  
Relation



Relation to, and a Sympathizing with, those that are Living. The place is 1 Cor. 15. 29.

§. 30. Another Testimony is, That of the Apostle, 1 Cor. 3. 15. Where he shews that such Works as have been wrought here upon a wrong Foundation, must pass through the *Fiery Judgment*; by which the Soul being purified, and the Dross burnt up, the Eternal Spark in 'em which is of God, shall obtain Salvation; which is the Sense of the Apostle here. So that by all this, it is to be understood, that there is a Relief after Death, through the Meritorious Death of Christ for the whole Lapsed Creation. Whose intercession must never cease, till he has gathered in *All*, that may make up the total Victory over Sin, Hell, and Death; throughout all Regions, and Worlds; for the full Manifestation of his Kingdom, so that God may fill *All* in *All*.

§. 31. There is another Instance practised before Christ's appearance, of Praying for the Dead, mentioned, 1 Maccab. 12. 40. &c. to the end. Which concludes thus; Whereupon he made a Reconciliation for the Dead, that they might be delivered from Sin. Therefore this Inference may be made, that those that Dye in a low and sinful State may have some Relief, by such as are great Saints living, yet here upon the Earth. This (tho' it may not be Canonical Scripture) may yet pass for a true History, as from those that were eminently Holy in That Age.

§. 32. But what is without further doubt, or question, is Christ's going into the Regions of the Dead, to *Preach to the Spirits in Prison; who were Disobedient in the Days of Noah*, 1 Pet. 3. 19; 20. By all this is proved, that Reformation may be of those, who under present Condemnation are



§. 33. Now I come further to give Testimony of what has been revealed to me, concerning the Truth of this, at such a time when I was exceedingly affected for those numberless Souls that departed Christless. And while I was Bemoaning this, I had this Word of assurance given me, that *The Blood of God shed through the Humanity of Christ, was of that Cost and Price, that it was sufficient, to Ransom ten thousand Worlds more than ever was, is, or shall be; and nothing less than this is the Eternal Purpose of the Creator towards his fallen Creatures. But for that it was to be made known, and manifest, by the Time approacheth for its completing, as the greatest Wonder beyond all that hath been brought forth.* From this I was much quieted, and pacified, in the Admiration of such an expression of Love universally.

§. 34. I could also further make mention of *Vertical* Openings, from the higher Degrees to the lowest of separated Souls, in their several Apartments, which gave a confirmation to me, tho' haply it may not reach to give belief to others. As also I have had several outwardly Related, and other Acquaintance, that have appeared to me, as my Spirit hood open into those Regions, and some pressing hard to Embody themselves in me; desiring to find Rest and Ease. And others have been presented unto me more pleasant, as in a more happy and free State, and would have been Intelligencers to me, concerning such Secrets as lay hid in those Regions; but such was my own fear, and doubts, that I could not admit thereof, tho' haply it might not have been to my Detriment, as they these Spirits of no inferior Order. But having satisfied, and pushed away my self, to that *sublime and spirit*, which is God, the

the Being of all Spirits, there in security I was, and am resolv'd to fix. Albeit, the great Elders, and Worthy Conquerors, that with Christ in his Kingdom resident now are, may do the Saints below many Offices of Kindness by their Influences; because it is from one and the same Spirit with Christ. With whom to maintain Correspondency, and Communion, is an high Priviledge and Prerogative; for which it is worth our while to separate from all gross, vulgar, and earthly Matter: otherwise no Fellowship with Christ, or them, can be.

S. 35. For here is a time near approaching, that the greater and higher Degrees of Saints in the Principle of Light, will send forth such bright Glances and Rays, by which the Superior and Spiritual Part will have a free way of Commerce with them, who hereby will open the State and Magnificency of That Kingdom, which they are in Possession of: And thus the *New Jerusalem* (by degrees) will begin to descend and spread and open the Eternal Powers by the Descention of these Elders and great Worthies, which will so brighten and greaten the Spirits of the Inhabitants of this lower World, that they will live in an Holy Neglect and Disregard of all whatever belongs to this Outward Principle: then as Radiant Stones they will sparkle forth; and it shall be known then what is that *New Name*, that shall intitule them as Demizons, that make up this Holy City: And tho' many attempts may be upon these, that are so holily compacted together for a Spiritual Edifice; yet such will be their Sovereignty, as no force of Carnal Weapons shall be able to hurt or destroy. Whereby such an Astonishment and Conviction will be to those that Aliens and Strangers

gers to God have been, as shall cause a submission in them, to those that are the First Fruits, to whom the Regency of *Christ's* Kingdom is committed.

S. 36. Whereupon it was testify'd to me, That it was not to be expected, that any Overturning of the Worldly Kingdoms, for Reformation, would be from the vile Conversation that now so Universal is, by which the greater part of the Inhabitants lie buried in the Love of earthly Things, and can no other way be awakened out of their slumbering and dead State, till such a Time as this shall come. In which the great Kingly Shepherd will depute under him Principal Shepherds, that shall bind on their Golden Horns that shall sound so loud, that through all Nations to the end of the Earth it shall be heard. Nay, more than this it was said to me, *The very Regions of the Dead should be alarm'd hereby, as a Voice that to them also should cry, in order to a Goal-Delivery, and Jubile, for Redemption of those that are more ready and ripe for it; and who shall with Joy hear and embrace the sound of the Everlasting Gospel.*

S. 37. This is that great and notable Day, that will all-wonderful be. And all that is the Rubbish and Lumber of an earthly Image, aboth in *bodies* visible and Invisible, shall suffer loss; which is the vile Face of a sinful Cloathing. So that nothing must remain, but what did come forth from the Womb of pure Eternal Nature; for whom is prepared another Covering, which is a Body from God, all Spiritual and Immatulate: making good that ancient Prophecy, *Behold the Day comes that shall burn as an Oven; and the Elements shall melt with fervent Heat.* And where will it have its first beginning, but upon *Man's Old Earth and Heavens,*  
by



by the Spirit of Judgment and *Burning*, that will from out of the Essence of the Soul open : by which the whole Degenerated Nature will come to be refin'd and calcin'd. Then shall it be seen that the Outward Elements, and the Starry Constellations, will all reduced be with Man into their first Eternal Original ; where no Strife or Curse shall be known. Thus after this manner the *New Heavens* and Earth will have their beginning, in the Plantation of a New Generation, that shall be all Righteous ; and so they will have their increase till the Thousand Years *Sabbath* shall accomplish'd be.

§. 38. Highly Blessed shall those be that shall live such a Time and Day as this to see, tho' yet remaining in the Form and Figures of Humanity. For it will be the fulfilling of that Prophecy, in which the Saints shall bear Rule, as Kings, Priests, and Prophets, entering upon the Reign of Christ, and so making ready to entertain the Lord Christ in his Personal and Glorious Appearance. Then shall all the Kingdoms of the Earth submit, and bow to the New Laws of his Kingdom. For he cometh to make all Old Creatures New. For the very terrible Brightness of his Person will give such a Reflection, as will put a Transfiguration upon the dark and earthly Image, so that the Sons and Daughters of *Sion* shall arise, and shine in the Beauty of his Glory. And from these will go forth such Sparkling Glances, as shall multiply Spiritual Generation, among the Inhabitants of the Earth. And unto these Christ frequently does, and will, appear, that they shall behold him as he is. Here will be no common or corruptible Death to have Dominion ; but they shall only put *Christ* on as their Change of Raiment ; Ascending and



Descending with Christ, sometimes appearing to the World, at other times disappearing, as occasion may be required. For this will be a wonderful Time, unfathomable and unknowable, but by those to whom Christ shall give a prospect or a foretaste of it: which he does not fail to give already to some, in order to the expecting, longing, and preparing for it. For here will be Redemption as well for the *Body*, as for the *Soul* and *Spirit*; which now under many Oppressions both inwardly, and outwardly, in the bodily Part do lie. So that this may well beget all vehement and fervent Prayer, for *Christ* to appear thus in his Kingdom, for the release of his Captives and Exiles; who in this long Cloudy Day have in a Suffering State been, as under the Reign of the Satanical Kingdom.

§. 39. So that while it remains thus to be, and that the Kingdom is not come after this manner, in Power and Sovereignty, so as to Rule and Reign openly over all Principalities, and Earthly Powers; it will be the Royal Prerogative of the Saints, now living in *This* Age of Time; wherein expected may be nothing less than Turmoils, and Perplexities of Nations, and Tribulations throughout the whole Universe. Which, as it is on the Divine Seeing, must come before, to make way for the forementioned State; for to have a Passage through Death, into the Kingdom of Immortality and Life.

§. 40. But chiefly and principally, this will belong to such as have been Baptized into the Dying Spiritually into *Christ*. They have no cause to fear; but are secure from the Second Death; because in very deed there is a tasting of *Eternal Life*, that swallows up the Body of Death. so that  
no

no Sting is found therein. This made that worthy Apostle find himself in a strait betwixt two; because *Christ* was his Life, that he lived while in the Flesh; which gave him yet but to know, and possess, in part: And so hereby he knew that he was kept from the full Fruition of the Joy with his Lord. But it may be said, This is a high Degree, which very few may reach to, that are able to say in assurance of Faith, *I know when this Vehicle shall be dissolved; I have a Mansion ready prepar'd to receive me.* In Answer to this, take the Apostles Words, And not for me only, but for all those that Love his Appearance: *We know that if our Earthly Tabernacle were dissolved, we have a Building of God; an House not made with hands, Eternal in the Heavens, &c.* that so *Mortality may be swallowed up of Life.*

§. 41. Now from hence give me leave to recommend the same Motives, that have had great enforcement upon my own Particular, and induced me to take pleasure in the Meditation hereof; as having obtained a prospect from the Heavens opening up me into which it was given me to view, and see the wide and infinite spaces of Christ the Lord's Kingdom. Where I saw as it were Clouds of Transparent Gold, numberless as the Stars in the Heavens, which were nominated to be the Goodly Tents prepared round about the High and Mighty Kingly Shepherd. The chief of which were assigned for the first Order of the High Elders, and Worthies that were elected thereunto. The Foundation of this Holy Place was all Bright, and full of Light. And there seemed to be an open Pass into it, for Clarified Spirits, that had the transfiguration of Christ's Body upon them, being seen still swiftly ascending up. And  
as

as this Principle shut up out of my fight, I had a fresh Communication with one of the Inhabitants of that place, saying to me, *What hast thou here seen, but what may write and draw thee away from what is of the coarse Matter of the Bodily Form? Now then slack not to make thy self ready, and put on the fine and undefiled Garment. For none else can come up to this Thir'd and Perfect Heaven of Glory; where Christ in his Magnificency and Majesty does appear.* For it was said to me: Lower Degrees must serve for such as have not put on Christ throughout.

§. 42. When this Communication ceased, I found in my self an unsatiabie Longing to get admittance into this Orb and Sphere of Glory. But, through Internal Communication with the Spirit of Christ, (which was in way of reproof for being so eagerly desirous of a Dissolution of the Body, before I could say I had *Overcome*, and subdued all Contrarieties under me) that Scripture was brought, *Rev. 3. 21. To him that overcometh will I grant to sit with me in my Throne, even as I have overcome and am sat down with my Father in his Throne.* So being Conscious in my self that the full Victory was not yet obtain'd, the Spirit told me, I must in Faith and Patience go on to pursue it: and not think much to live in a Suffering Body, but entertain hopes that what is imperfect, may be swallow'd up in Perfection.

§. 43. Then further it was given me to know, There was considerable Business and Work design'd for me, not only as to my own particular, but for the furtherance of the Knowledge and the Joy of others, by giving out what of the Spiritual Mysteries should be intrusted to me. So by all these Considerations, if a further lengthning out  
of



of the Day of my Life should be, admonish'd I was to rest quiet and pacified in the Divine Will; and be contented while absent from this Heavenly Court and Family, as to all the Glories therein reserved. The Spirit assuring me, that "He would not be wanting to give me Intelligence, whereby I should understand and know how the Heart and Mind of Christ, and the Father, stood towards me; tho' absent in the Body: And what should be expedient, and necessary, to be further reveal'd of the higher and lower Worlds, and various Regions therein contain'd, which were things so wonderful and marvellous, that neither past nor present Ages had conceiv'd or believ'd; it being the Pleasure and Wisdom of God to shut up these Secrets, so that the Scripture it self makes little mention of them.

§. 44. But it was further said to me, that *The Age both is now, and is further coming on, in which these deep Grounds, and Centres, wherein separated Souls are confin'd, shall be better known to the Living; that Holy Souls may not go out of the Body so Ignorant, as hitherto they have done, of the Receptacles appointed for them; each one according to what they have attained and reached to Here.* Concerning which what has been reveal'd, you may find more at large in the *Eight Worlds, the Enachian Life, and the Mount of Vision*: Since the Publishing of which, I have had further confirmation of the Truth hereof: As also of the *Universal Restoration*, whereby all that has been Impair'd, Defolated, and made Miserable by Transgression, shall to the greatest Amazement (as the renewed Wonder-work of the Creator) be repair'd, and redeemed; God in *Christ* reconciling all that had Departed, and fal'n away from Him again to Himself.



self. Tho' I am not Ignorant how much this has been Objected, and Cavill'd against; yet it shall be found a Truth, as the Circle and Ages of Time shall be further manifested. This is not only my own Sentiment, but God has raised up other Assertors hereof, both in former and present Ages; that have searched out this Mystery, and cleared it up. There has lately been put forth a Book of an Eminent and very Learned Person in *Germany*, that has Published a large Folio concerning this General Restitution of the Creature; with the State of Separated Souls, and various Punishments of negligent and wicked Souls, as Preparatory, in the order of the Divine Scenes, for the Lapsed State both of Angels and Mankind to be restored. It is Written in the *High Dutch*.

§. 45. This, however it might be before known to others, I received it not from Man, as in the Book of the *Everlasting Gospel*, publish'd by me in the Year 1697, is declar'd; which does evidence after what manner it was reveal'd, and made known, as I was in doubtfulness of this Truth: where you will also find many Objections against it Answer'd.

§. 46. Since which, another grand Objection has come to my Hand; which is this, *The Everlasting Bliss of the Saints, in the expression of it, runs parallel with the Punishment of the Wicked: And if one be for Ages of Time only, as is interpreted; then so is the other.*

*Answ.* Tho' this be Christ's own saying, yet he admits of his own Spirit to interpret and unfold His meaning, what hereby is to be understood, by the true Disciplehood: Which Spirit leads us back to the Original Copy, which is God Himself, where we may find there was no beginning nor end of Goodness, Love, Purity, and Perfection  
of

of Righteousness, that is in the *strict Eternity* of God's Essence : From whence must necessarily follow *Endless* Pleasure, Joy, and Glory. . . Now then this preceding before Sin, Evil, and Misery were awak'd, (which can be reputed no other than an *Accident* happening;) this last must fall again into its own *Non-entity*, as a *Fire* blown up by the *Luciferian Spirit*; and so must quenched be again by the meek *Water* out of the *Throne-Foundation*; which the *Lamb of God*, by descending into his own meek *Humanity*, hath freely set open: so that *That* must carry the *Premiency*; by swallowing up all of *Sin, Wrath, and Misery*; in the finishing part of this great *Work* of his unconfceivable and unsearchable *Love*, which none can set measure to; or proscribe bounds unto it. Therefore 'tis hence to be concluded, the *State of Bliss* is according to its original *Nature* *Eternal*, the other but *Temporary*.

§. 47. But from this let none dare to take boldness, or liberty, because their *Punishments* are not strictly for *perpetuity*, and without end: But let all that are so careless, as to run the hazard and adventure of their *Souls*, by living *Christless*, and with God in the *World*, dread and -oul tremble at the terrible *Judgments*, and *Anxious Painful State*, that they will after *Death* know; if not also partly before, by the *Sting of Sin*, by which the *Serpent* will challenge his *Dominion*. In whose *Kingdom* nothing less than bitter *Woes*, *Wailings*, and *Gnashings of Teeth* will be. And this will be found terrible enough, if it holds but to *Ages of Time*. For according to the *Years* they have lived here, sporting themselves in *earthly*, and *worldly Loves and Pleasures*, forgetting the *Lord their Maker*, and rejecting and despising  
Christ

Christ the Rock, that offers Himself to be Salvation to 'em: so will Punishments inflicted upon 'em be. But I shall not further insist, having already made mention of the Degrees, Ranks, and Orders that liable are to such Fiery Indignations, from the Vindictive Justice of the most Impartial God.

§. 48. Now it is much to be prayed and wished for, that the Shepherds and Pastors of the Flocks had their Eyes so enlighten'd, or at least would but faithfully and diligently Inquire into these things, that are of such import and consequence to Souls: that so they may not go so darkly and ignorantly out of the Body, as not knowing whither they go; there being so many Mansions, or Regions, allotted out by the Divine Wisdom of the Father. But, O the Happy Stations, Goodly Tents, and Dwelling Places, that are prepared for Christ, and His, that are gathered into that Holy Corporation, and City, which is the *New Jerusalem!* Whereinto a free entrance may be found, passing through all lower and inferior Regions, into this Blessed Harbor, and Joy of their Lord: while those others, we have made mention of, are shut out and excluded; who (like *Dives*) have their Pain augmented, by seeing the Righteous received into the Bosom-Rest of God their Father.

§. 49. Now I come to the concluding part of this Treatise: And to add something more to that Point, which is the main Scope I drive at, the making out the Happy State, of such as so live in the Verge of Time, as by a wise Improvement of the number of Days given them, they may have here arrived, and attained to that pure and perfect Stature; of which it may be said, *Christ is become all their Life.* And then with what Welcome may

may be entertain'd a disappearing as to this visible mortal Figure, when they have thus put on Christ before-hand, as their Invisible Body, which may well take away all the Reluctancy in its passage through Death? For what can separate from the Life of Christ, that is of this kind? Surely the Stream must run back to its own Fountain.

§. 49. But here I do meet with an Objection: *Who is it among all that do profess a Dying Life to the Earth, and a Living Life as to Christ in the Heavens, that can come up to such a Perfection of Unity?*

In Answer hereunto, I say: Tho' it may not be the lot of all good and holy Souls hereunto to attain; yet it is not to be concluded that there is not a Possibility, that some may reach hereunto; tho' but few in number to what may Dye in an inferior Degree. And yet those that Dye short hereof, shall not want their due proportion of the Fruition of Divine Joys. But there will be a Pre-eminence of Glorification to those that have lived to come up to a full ripe Fruitfulness, with Christ their Lord, and Head.

§. 50. Upon this Consideration, that by longer date of Time, living there is an advantage for increase and growth to such a Stature, whereunto a Ripeness may be attained, to possess the Kingdom in Joint-Heirship with the first born Inheritors with Christ: I have patiently born and suffer'd in this frail Elementary Body, which subjected is to manifold Infirmities and Troubles, incident to the Corporeal Life. But I may well say that, tho' there may be Impairings, and Decays, as to the Outward Form of Nature, yet there has been a Deformation springing, and growing, as a suitable adorning for admission in-

D

to



to the Royal Court and Presence of the Prince of Glory. So that the Marriage Solemnity may be immediately perform'd, before the great Assembly of the Glorified Saints, in *Mount-Sion's* Kingdom, without being detain'd in lower Centers and Degrees. The assurance of arrivement hereunto, gave a stillness and pacification, to abide till the fulness of Time shall be for Translation out of this Principle, as it now consisteth in Disorder and Confusion.

§. 51. But a *Second* Motive to bear yet to live in the Body of Time, may be the expectation to see a Change upon the Earth, according to that, that a Peculiar People, and Royal Nation may be brought forth in a Day: which implies a sudden overture or Change; by which the Kingdoms of the Earth shall under the Saints of the most High be forc'd to bow. And then indeed it would be worth living in Time, when the Powers of Eternity shall rule in it, and over it.

§. 52. But in the interim till this shall be, pursue I do what in prospect I have seen in the upper World. Where Christ appears in his Glorified Figure: wherein consisteth the Saints certainty of all Fruition of Joy in these several Particulars.

*First, As to the change of Habitation, or place of Residence.*

*2dly, As to the Community and Society.*

*3dly, The Dignification in Office and Employ.*

*4thly, In their Spiritual Cloathing.*

*5thly, The Festival Varieties and Dainties for Entertainment there.*

*6thly, The Blessed Marriage of the Lamb.*

*7thly, The Duration, and Unchangeable Fruition of these Divine Joys and Pleasures.*

Of

Of these invifible Things I fhall not add more than what has been prefented (as in Divine *Wisdom's* Glafs) unto the Eye of my Understanding: which hath given me fome relifh, and tafte beforehand, of the Powers of this World that is to come.

§. 53. *First*, As relating to the change of *Place*. The manner of being loofned from the Body is to be confider'd; which is in fome more gradually, in others more immediately, through the Knot of the four Elements untying, which the Body confifteth of; which therefore muft be before the Imprifoned Soul get free. This cannot be without fome Conflict at the departing each from other. But this will all conquer'd and vanquifhed be, by the defcending of *three* Angels from God and the Lamb: which fometimes appear to the Party, tho' invifible to other, that may be about them. Thefe *three* Angels answer to the three Parts in Man; which are *Spirit*, *Soul*, and *Body*; taking care and charge to guard the *threefold* Perfonality, having put on Chrift as a Spiritual Body: And fo is it guarded through the lower Regions, and Principles, in which thofe that have not reached to fuch Maturity of Life in Chrift, may be detain'd; tho' not excluded from a good degree of Bleffednefs and Glory. For degrees of the Heavenly Worlds muft be allowed, as *Paul* witneffeth when he was taken up into the *third* Heavens.

§. 54. Concerning the *Place*, and Habitation, into which thefe Angels do usher the Soul, it confifteth of an Inacceffible pure and transparent Light, from the reflection of the Father of Lights. The Climate is pure Air, that breaths nothing but guffs of Odoriferous Perfumes. No Scroching Heats, or Aching Colds; but all of an equal even temperature. Here needs no buildings for Shelter,

otherwise than goodly Tents, or Mansions like Golden Clouds, which pitched are farther and nearer about the Throne of the Lamb: The one Eternal Element, spread as a Canopy over their Heads; and the Paved-street, upon which they move and walk, is as the continual flowing in of the Glassy Sea: Upon which they most solacingly do converse. This is the one Everlasting Day in which there is no Night for slumbering or sleeping, such as into which the first *Adam* was cast; but the second with his offspring are ever watchful and waking, and in Divine Joys each other Recreating. O Blessed Translation out of Death and Darkneſs into this Glorious Light! Let all that hear, acquieſce with me herein.

§. 55. Now as to the *Second*, for Community and Society; there is first the *Tri-une-Deity*, wherein is included the *Virgin-Wiſdom*; and the Glorious *Humanity* of *Chriſt*, as the High Maſteſtick Kingly Power, that ruleth and governeth here. Which do appear all with pure and open Face of Tranſfiguring Glory: ſo Enamouring and Ravishing, that it opens a Gulph of perpetual Pleaſure to the Beholders. Beſeaſe here they come to know as they are known, and ſo are changed into the expreſs Similitude of the Object ſeen. Here alſo enjoyed is a free Fellowſhip and Converſation with the Glorified *Saints*, being a Body ſo compacted together, as no leſs than the deep immense Love of God doth radically act, move, and work through every individual Saint: as being all *one* in *Chriſt* their Head. So alſo their whole conſiſtency ſtands in Love, whence they flow as burning ſtreams of Love towards each other: taking up their Joy and Felicity in converſation with each other. Neither here can there be any excluding from the  
*Angelical*

*Angelical Society*; that are all Fellow Companions, being taken into God's Household and Family. The Felicity and Joy of this Communion is so great and marvellous, as this Pen must stop. For an Injunction is put upon it as to what might be further utter'd and declar'd.

§. 56. And so we pass on to the *third Particular*, which has been inquired into, which is the *Office and Employ* of the great Saints in this high Orb and Sphere of Eternity. Which is so Various, Great, Wonderful and Glorious, that it is unaccountable. For the Scriptures themselves are very silent here: They only tell us in general of entering into the Joy and Glory of the Lord. But, so far as it has been Visionally and Communicatively made known by the Spirit of Christ to me, I shall make report hereof.

§. 57. As in the first Place there is an Holy Institution of *Priestly Ministrations*. For there is an Holy Solemnity here maintain'd in the Temple not made with Hands, nor of any Created Form: where the Furniture is so Rich and Glorious, that it can be liken'd to nothing but the Glorious God spreading himself forth in manifold Appearance; which draws forth a continual Bowing, and Worshipping, and paying Homage. Then further they have their Courses in high Triumphant Songs, and Praises: which proceed from such pure *Ethereal Organs*, as send forth most ravishing Sounds, as if they were playing on Harps, and all manner of Musical Instruments in Consort; and yet nothing of outward form of that Kind appears; for they have the very Essences of these things in themselves, as part of themselves.

§. 58. Now as the first Born of this *New Creation*, or *Kingdom*, is Crown'd with a *Triple Crown*, as the High and Mighty *Monarch* over  
all



all Kingdoms, and Worlds that ever were, are, or shall be: So it is given him to have numerous *Crowns* to put upon his Anointed Priests, so that they with him shall bear Rule and Reign, and sit to *Judge*, all Worlds and Kingdoms, and determine all Matters according to the Laws of this Eternal Principle and Kingdom, with him, their Supreme King.

§. 59. Another peculiar Privilege is given to these high and great Saints, that they have Power to do Offices of Kindness to those that are either Relations, Friends or Acquaintance, whether living in Bodies, or deceased; both Living and Dying but in a lower Degree, as to the work of Regeneration; having made but a slow progress in it: and so detain'd in such Regions as are remote from the Throne and Court of Christ's presence. Liberty is granted to these Worthies, to be as Advocates for them: And more than that, to descend and acquaint them upon their Desires and Longings to be set free from that Oppression, and Confinement they may be in, that the Lord and King of *Mount-Sion*, does freely give such to be under their Care, and Tuition, and Advocation, and to bring em up to a higher Degree, as they shall be found pliable hereunto. For as Christ himself went down to Preach to the Spirits in Prison, to give redress to their present Thralldom; So mission of Grace is granted to these high Favorites, to be Ministering Spirits to those, where they may have a Sympathizing withal, as being toucht with a feeling of their Condition. Which will be no little Advantage to these that may be but yet Prisoners of Hope.

So that it may be concluded, there is Imploy and Spiritual Business very Honourable for the High Saints to be exercised in. §. 60.

§. 60. After this was open'd to me, I then prefer'd (by way of Query) to my Lord. Since there was no Night, there for Rest, and Suspension of the Senses, How such infinite spaces of Time could pass away without weariness? To This the Divine Wisdom Answer'd, *That God had such infinite Treasures and Stores, and Prospects of Glory, to bring himself forth in, that they should give still fresh and new Delight to every Spiritual Sense, so as to take off all that can be accounted tedious or tiresome.* Inconceivable are the Pleasures that do entertain these Royal Kings: Which attract, excite, and convey such Powers into 'em, they are drawn into a Concurrence with God, in the product and enjoyment of his Wonders. Which is so Stupendous as cannot be further declar'd.

§. 61. The *fourth*: These High Potentate Princes as they are of Royal Degree, so answerable must their *Apparel* be. Their Garments do highly excel all that can be named in this outward Creation, to set it forth, as Gold Embroidered, Pearls or Jewels; or any thing of that kind. For these Vestments are such as consist all of bright Transparent Light, being interwoven with the pure Fire of the Deity, with the meek Water of Christ's Humanity, so co-mingled, as to sparkle forth most Radiantly. This is that pure Habit that will last out to all Eternity, in which God the Father sees now his own Similitude, and Image, Rejoicing over them, as having put on the Beautiful Sun, which can never Clouded, or Ecclipsed be. So every way suited to that high Degree, of the Heavenly *Community*. Thus it is not Glory only Within, but Glory Throughout.

§. 62.

§. 62. The *fifth* Particular is the *Royal Table*, that is furnished with all variety, for this Holy Family to feast continually upon. But how, and after what manner is this to be understood? Not according to the manner of this World, as if there were a material Substance to be taken into the Mouth. There is no occasion for any such manner of Eating; for the Quintessence of all that can be tasted for Delight, and Spiritual Nourishment, lies at the Root of Eternal Life; and is always springing up to suffice it self from it self. As, for instance, after the manner of this World Trees grow from their own Root, and the Life in themselves make them flourish and fruitful: So it is with these Cœlestial Bodies, whose Strength never decays; but mighty and powerful is to do, and act, according to the various Powers that move here. O Blessed Augmentation of all desirable Good and Pleasure!

§. 63. The *sixth*. Now all these proceeding Qualifications in Glorification, make the Bride all ready for a Consummation, and Solemnizing of the Blessed Matrimonial Unity with the Son and Heir of the Eternal Father: Which is every way set forth in unknowable Magnificence, that no account can sufficiently thereof be given. For here the whole *Angelical Host* do sound their Trumpets, and sing their Anthems of Joy and Praise, that the *Jerusalem-Bride* sits down with her Bridegroom, and inherits all that he possesses himself of Glory. This is a Great and Glorious Day, but there will follow a Greater yet than This, when the full Number is made up, that no more are to be added to this higher and upper Fold. All of which Secrets must lie hidden in the Trinity, till the Time for Manifestation shall be fulfill'd: for degrees of  
Joy

Joy must be till the fulness of all be brought in.

§. 64. The *seventh* and *last*, is the duration of this Blissful Cohabitation with *Christ*. The Happiness of which is perfected by the Perpetuity of it. For here the case is otherwise than it was with the first Paradisical State, which Felicity and Pleasure stood in the Power of the Will to be held or lost; which according to the Instability and Power of Temptation was forfeited, and so he was turn'd out of his Inheritance; but now all is Co-centred in the fulness of the-God-head, in the Glorified Figure of the Humanity. From whence the Line of pure Eternal Generation is brought forth, to be as one Body with *Christ*, fill'd with the Deity. Hence there is no possibility of admitting any thing of diminishment or decay, of what is here possess'd and enjoy'd. Which Crowns with an unfadable Joy and Glory.

§. 65. In this *Mount-Sion* Kingdom, *Christ* the Supreme King deutes all to be in Joint-Kingship with himself, and to have Dominion over Regions, both of the Dead, and of the Living. Much more than what has here been declar'd, is reserv'd to be known and enjoy'd by the Possessors that shall be counted Worthy to come up here.

§. 66. Now by all this that has been thus far reveal'd and made known, it may well kindle a Love-Aspiration, and Holy Ambition, during the time of living in the Body here, as to be daily Dying out of it, for a free and abundant entrance into this highest Region, which flows as a perpetual River of Light, Joy, and Pleasure. Methinks there is none that hears of this Happy State, in which such full Fruition of the Tri-une God is so joyfully known, can henceforth ever refuse a Self-Dying, to make room for a *Christ*;  
E. Living;



I living; whereby there will be a putting out all doubtfulness and fear, concerning outward Mortal Death, which now is made only as a Pearly Gate, that gives entrance into the *New Jerusalem-State*.

§. 67. But here having given an account of the variety and degrees of separated Souls, it may be Queried, *How I come to have such a Sight and Knowledge of it, as if I were already absent from the Body?*

*Answer.* Willing I am to give satisfaction to the impartial and sober Inquirers, according to the Measuring Line that has set Bounds to me so much to give an account of, so far as the Wisdom of God directs to.

§. 68. In the first place, the Consideration and Expectation of my own approaching Change, which for some time of late has most deeply seiz'd and taken hold upon me, insomuch that I was made very Importunate with my Christ, to have a prospect beforehand of the future Degrees and Stations of separated Souls; which I was watchful and fearful to take from any other Hand than the *Alpha and Omega*, which did reveal the great Secrets to the Beloved *John*, as to what was future and invisible. And laying this for my Foundation, in great lowliness and humility I was answer'd in my Desires, in great Favour and Love, from a Central Light that did surround me, and parted me at some Seasons and Times from my natural Self: which open'd such an Eye in my Understanding, that I became as an Eye in Christ my Head, and so made a swift flight into various Regions: and as suddenly then Returned again into the still Central Deep, where my Blessed Jesus did me meet, and there Communi-  
cate

tate and Reveal, what under concealment has been from the World; which now the Time was for disclosing, being come so near to the approaching of the Kingdom of our *Emanuel*: Therefore tho' the Scripture has been much silent, and obscure, concerning the State of the departed Ones; yet now it was no longer to be seal'd up, but the Book wherein the Names of the Dead are to be Inroll'd, shall be set Open to the Spiritual Seers. Who may know for themselves, and sometimes for others, how their Lot does or will stand; which is a needful advantage, thus to have a certain Knowledge of the Place or Mansion; that is prepar'd for each one according to what they have been made meet for, as to the Degrees and Stations that have been already mention'd. This is no new Thing for the Great Worthies, in Sacred Record, have left their Testimony, in way of assurance of their Stations, with numerous others in all Ages.

§. 69. Therefore, sure nothing is of more consequence and concern, than to be Inquirers hereinto, and not to be willing to go out of the Body at an uncertain adventure. For there is no Soul but by earnest seeking, may obtain a prospect beforehand, what Place they are design'd for. As a further demonstration might be given hereof, from One that had a particular evidence and assurance given by the Lord Christ himself; that so loved him and possess'd him, while living in the Body, that Death should not divide him from the Participation of his presence: And (as making a renewed *Affirmation* to such a Soul;) saying, "Where I am, there you shall come with me, to be sharing with me in the same Glory and Joy that the Father hath invest'd me withal.

§. 70. O therefore who would not suffer the loss of All, by sinking away from their own Carnal, Sinful, Separating Life, that they may come to know no other than Christ as their new raised up Life. Which will put all out of danger, and exclude all Fears that do usually attend the outward Death, or suspicions of the Blissful and Happy State, which is to follow after Death. Which is so great and so stupendous in its full latitude of Glory, that it is not for Mortals to comprehend. All that is required, is to be fitly furnished out, and Adorned, as a Bride that is to enter into the Joy of her Lord. And so I Conclude, with a Pronunciation of all fulness of Blessing upon all them that shall so live Christ here, as Death may become a sweet Savour of a Triumphant Life in Glory.

*Hes. xlii. 14. O Death I will be thy Plagues : O Grave I will be thy Destruction.*

---

**Postscript.**

# POSTSCRIPT.

**H**ERE the Author does farther Recommend a most inward and intimate Conference between Christ and her Superior Mind; all of which may be as a Forerunner to make way for that high Participation and Fruition of God in a Glorified State. Which through Association and Enter-courses with Christ's Spirit, while in the Body of Time yet remaining, gives great certainty of the possessing with Christ the Lord, of what now in his Kingdom entred upon us, after the dissolving of what is Elementary. For certainly if such Ravisments and Tasts of the Powers of the Kingdom may be enjoyed here; what may be expected, and how transcendently more fully shall it be, when Death is swallow'd up in Victory? Therefore all this is to excite to love the life of the Righteous, or the life of Christ in Spirit. Remember Balaam's Vision, who had a sight of the invisible Glories; who desired to dye the Death of the Righteous, tho' he had no power to live in it; and that his latter End might be like theirs. Therefore let it be of Caution and Use to well-disposed Souls, as they would be preferr'd to have a Place in the Third Heavens, or the High Court of God's Presence, that they live in all answerable Purity, and Grandeur of Spirituality, that may suit such High and Holy Aspirations, and that no Frustration may be after Death, is the Counsel I have to leave with you, who would be numbered among the Denizens of That City, which is fill'd with the Glory of God and the Lamb,

J. Lead.

The



*The Seraphick Voice that Ecchoed  
to me from the Heavens.*

O Thou Princeſs of another Kingdom! What makes thee draw in Breath from ſuch a Foggy putrifying Air as this Worldly Principle is; which damps and chills the Love and Flaming Heart which I have given to thee? Remember, O remember thou art admitted into a higher Order of Fellowship than the Droſſy Spirits, that after a earthly Life do live. Haſt thou not (O *Shulamite!*) ſometimes felt the mighty Ravifhments of my Love, and out-ſpreading Influences? Have not I thy only Bridegroom allotted thee for my Self? who ſtrongly zealous am, left any other Love or Lover ſhould thy Heart inflame. Behold me thy Prince, thy Bridegroom and Saviour! and do not turn away from me. What is it thou wouldſt have? Are there not all things in me that may thee ſatisfy? Up, I ſay, then with freſh Winged Power, paſs through all Watches and Wards that would detain and keep thee out of the warm Boſom of thy Dear and only Bridegroom: who hath prepared a Bed of Spices, with all precious Perfumes, with Golden Curtains, that therein we may ſecure our Loves and Joys together. Round about thou ſhalt behold Troops and Trains of Angels there to guard us, while in our Nuptial Embraces we do together lie, in thy ſoft Paradifical Roſy Bed; where with unknown Pleaſures I will my *Shulamite* feed, as my Virgin-Spouſe, in whom I Joy and Delight: Giving forth itill from  
the

the fresh abounding God-head, which shall maintain all thy Springs.

After these All-powerful joyful Sounds, which into my Soul did penetrate. Oh! What a sweet Heavenly Gust did I feel! Another Air did upon me blow; which was that Holy Wind which did most strongly drive me into the very Arms of my Beloved Lord. Where I found Rest; yea, Rest indeed, for my Weary Head, and Comfort for my Sad and Heavy Heart. Here, Oh! Here let me for ever be inclos'd. I no more would know another State of Dwelling than in this pure Transparent Air. Oh! Now I fear out from hence to look, or cast my Eye towards Things that but Mortal are; lest I should lose these Heavenly Joys. Therefore constrained I am to let fall that Mantle-covering that would cloud this Glory from me. All lives, I see, must be given up. None with this will agree, but what is Pure and Immaculate. My *Nazarite-Coat* now the Virgin-Wisdom has put upon me, and given strict Laws that I should not them disobey, as I would her Son and Heir enjoy, in the Cœlestial Unity.

Therefore under the strongest Bond of Love I do lie. Oh! Love that will make all of the dark Spirits and Powers from me fly. Here, methinks I see my self lie in the very *Sharon Glory*. What is it can be able to hunt my Soul out here, when so greatly environ'd about with Cherubims of Glory? Oh! the sweet repasts and mutual Embraces, which with my *JESUS* now I do feel, that makes me disdain and slight all of this lower World, which with her false Glass would have flatter'd me out of these real Substantials. Which now my only Rest, Joy, and Glory be in  
my

my Dear *EMANUEL*, to whom I give my self  
as an Offering all free.

The Gate that opens into the New and Hidden way for Entercourse with my Lord, and dear *Immanuel*, in the Heavens, I have found: which is all I have to take Joy in. Whereby I am permitted in Spirit to ascend; where I am enclosed presently with such a Society, as doth well agree with my Eternal Spirit. And may I but hold up my Communion while here in the Body of Time I be, it will bear out all of Mortal Maladies,

For some times it happens so to be: as in the view I am of that Angelical World before me. Wherefrom such Gifts and Tasts I have, and still do retain them, as are a Prelude and Assurance unto me, that it shall not be long before I shall Ever and Fully be with my Christ and Lord, in the Kingdom of his Joy. To which now tends the Principal exercise of my Mind: that so the *Outward Death* may not be Grievous. Neither can it be unwelcome unto such a Soul as *Dead* beforehand is to all of what is but Element and Creaturely; as having taken leave of this low World, and now Packing up for Heaven.

Now therefore while I have some Remnant of Life yet left, not knowing how soon it may be taken away from me, I am stir'd and Impuls'd to add to all what I have hitherto Written and Publish'd, and specially to this my *Funeral Testimony*, yet this one Testimony and Witness farther for GOD, according to the Manifestation of the Spirit. Which in Holy Fear and Humility I dare appropriate to be my Dictate, and true Guide, for the declaring the reserve of That which in trust hath been left with me. that so when Death shall  
seize

seize me, I in no Bonds may be; having faithfully communicated what the Spirit of CHRIST hath reveal'd in me.

For thus it is given me to finish the Remainder of my Days, in this way of Taking in, and Giving forth, the Deep Things of the HOLY GHOST in Power: And I do foresee, tho' I may cease to be, as to my visible Figure; yet the Mystery of the Deity, as it refers to the Creaturely Humanity, shall of a surety have its *Rising Day*, in the Glory of a most amazing way: Yea, so it will verily come to some yet in this World.

A Testimony of the Blessed Kingdom, by a Friend of the *Authors*: Given May 19, 1701: Taken out of his Private Memoirs.

*WHILE I am Writing at this Time, I feel a Fresh Gust of the Holy Power: And the Eternal Virgin opens her Principle and Blessing in the Sacred Nuptial Union. The Holy Influences rise, and increase in the Joys of the Holy Spirit. And now the Lord Jesus; and with him the Eternal Father in Mighty Power give forth their Influence and Blessing.*

*And now there is a Descent of many of the Holy Angels and Saints, whose Spirit I distinctly feel, viz. the Royal David, Moses, i. e. by the Elijah, Samson, Paul, \* Mary Magdalene inwardly seen, seeming more free and forward opened*



As an Embassador & Proclaimer of the Resurrection of Christ in Spirit in his Church.

than the rest: The Angels Michael, Gabriel, and my own Angel, with the Spirits of many others, yet in the Body, but call'd into Participation and Communion with each other in the Inward Kingdom.

I perceive also an Attack of the Opposition and Fury of the Evil Spirits; but, in a various Effort, bound up, and in good Degree Triumph'd over.

From the Holy Pottery thus moving, I had the Testimony of the Living God given me to bear at this Time.

The Blessed Saints Above, Patriarchs, Prophets, Apostles, Virgins, &c. are Descending, and In-generating themselves, through the Spirit, into many Holy Souls at this Day; to accompany the Blessed JESUS in his Spiritual Nativity, not as before suffering, but for Conquest and Dominion. Some to see their Prophecies fulfill'd, and Concur in the Execution of it, others, as the Jews more particularly, to obtain the Promises of our Earthly Glorious Kingdom, under their Glorified MESSIAH; All to receive the Blessing, and Answer to their Faith and Hope their Prayers and Tears, while on Earth, Growing for the Times of Refreshment and Deliverance of Sion; and Triumphs of the Church-Militant here upon Earth: For the introducing of which, they now concur and join with us in the Spiritual Wars against the Enemies of the Kingdom: and in the Divine Union, or Communion of Saints in the Holy Spirit. Thus Enlarging, through Conquest and Propagation of their Spirit, their own particular Borders, and Portion, or the Sphere of their own Dominion, and Kingdom, as well Below as Above.

The

The Holy Angels, Arch-Angels, Principalities and Powers of Heaven, are coming down also: Impregnating and Ingenerating themselves unto Holy and Prepared Souls. And thus taking up each one their proper Post and Station, for Attendance upon the Mighty Father, and the Eternal Trinity, the Holy Jesus, with the Virgin Wisdom, and the Seven Spirits that are before the Throne of God; Descending into Nature, and bringing down the Stem-Jerusalem, Thence into Tabernacle with Men, and keep Heaven as it were upon Earth; and gradually begin and work out the New Creation of all Things. And this in Compensation and Re-herse of the Suffering State of the Holy JESUS, both in his Person, while on Earth, and in his Members ever since, Crown'd with Thorns, De-rided and Crucified.

This is the Testimony of the Kingdom of Christ now Opening, To the Truth of which I doubt not but there are many others that can set their Seal.

*The Author of the following Poem  
to the READER.*

**H**AVING had much Conversation with the Blessed Author of this Spiritual Tract, during the Time of those Manifestations that are the Subject of it; and likewise of the most heavy and pressing Tryals that can be imagined; as under the Agonies and Travels of the Church of Christ at this Day, for bringing forth the Blessing of the expected Kingdom; and under the violent Rages of the Enemy  
against

against it; for the Support and Consolation whereof these were given her. I observed it was the like Case she was in, with that of *St. Paul*, where he says, *I am in a Strait betwixt two; having a desire to be dissolv'd, and to be with Christ.* So her Soul having such Knowledge and Enjoyments of the *Heavenly State*; and also tired with the Vanity and *Wickedness* every where so abounding in *this World*; and having been so long in severe Conflicts of the *Spiritual Wars*, Sufferings, and Dyings, was now eagerly pressing, as for the priviledge of a *Veterane Soldier*, for a Cessation and Rest, by release out of the Body, being now Aged 78. But especially the Flaming Ardor of Love to God, as increased and multiplied by these last Openings of the Heavens, and display of its Glories, made her so earnest, that nothing but the Interposing Spirit of *Resignation* to God's Will, of *Heroick Faith* to suffer on for the accomplishment of his Work, and promoting his Blessed *Kingdom's* Manifestation in the World, could bring her to Acquiesce in any longer stay here. The Noble Spirit of *Faith* acted its part, but the ardent *Love* seem'd the most prevalent: And as it were urg'd Christ with this *Dilemma*, that since it was not able any longer to live without Him, he must either take her Home to himself, or come down in himself in his Blessed *Kingdom*, for daily *Converse* and Enjoyments. During the *Converse* with her under this State, this Dialogue was Compos'd; to which several Passages in it have an Eye. And is therefore here inserted, as belonging to this Treatise.

The

( 53 )

T H E

(a) **Cyrus Gate:**

O R,

*The Commencement of the*  
**TRIUMPHANT KINGDOM.**

**A Dialogue.**

Representing the Holy Violence of FAITH  
and LOVE, as Wrestling and Prevailing  
with GOD.

*Church.*

**H**OW long dear Lord and Bridegroom dost thou  
Torment thy eager Lovers with delay? (stay,  
And still put off, so oft so Solemn, Vow d,  
Our Blessed Nuptial-Consummation Day.  
Enthron'd in thy Triumphant Rest and Bliss,  
The Glories and the Joys of Paradise,  
Can those Blest Regions Ingress thee so,  
Thou shouldst forgetful or unmindful grow  
Of thy poor Suffering Bleeding Spouse below?  
Thy Self ( *Dear Lord* ) so *Happy*, and so *Great*,  
How canst thou *Love* and not *Communicate* ?

(a) *1st. 45. 1, &c.*

*Christ*



( 54 )

*Christ.*

I had my *Suffering* time, and so must you.  
*Hold out my Faithful Spouse*; and *Blessing* shall ensue.

*Church.*

Long have I Suffer'd, *Lord*, with tedious Moan;  
As a Widow left Disconsolate alone;  
Thou so far off Imbosom'd in thy Father's Throne.  
True, I must Thankfully acknowledge here  
Thy *Holy Spirit's* Comfortations: dear;  
But that ith' *Wilderness*, with me too driven;  
In its Triumphant Powers with thee too flown to Hea-  
( ven.

Whilst *Antichrist* Usurps his hollow'd Seat,  
And his Impostures vile, thy Oracles defeat.  
'Tis not my *Suffering* yet that makes me Moan,  
But on the Ground, to see thy *Altars* thrown,  
And thy own *Spirit* hear within me *Groan*.  
Tho' yet my Sufferings in their *Zenith* be;  
The hottest Fires, and utmost Raging of the Enemy.  
'Tis not my Pain makes me so eager move;  
I know my Cross at last my Crown must prove:  
But 'tis my *Longing* after *Him* I Love!

*Christ.*

*Heroick Love* expects not its Reward,  
Till it has *Won the Prize* by long Atcheivments hard.  
And *Happier* thou must *Bloody Wars* Alarms,  
While 'tis my Will, than *Circled* in my Arms.  
As for th' Usurper Vile the Day is nigh  
When at thy *Footstool*, he in *Chains* shall lie?

*Church.*

*Church.*

Gladly I bear my Suffering part with thee.  
 But long my Lord Triumphant here to see.  
 My Suffering here is *Thine*; How can thy Bride  
 Endure to see *Thee* daily *Crucified*?  
 Thy little Lambs, from thy own Life out-sprung,  
 Slaughter'd or torn, the Bears and Wolves among.  
 Ah, Gentle Shepherd, this how canst thou see  
 Pity thy *Self*: Redress our *Misery*.

*Christ*

If you're content to Bear much more am I:  
 'Tis for my Flock I daily in 'em Dye.  
 And if in you I'm made a Sacrifice,  
 What is it but in you, with you to Rise?

*Church.*

O that is the blest End for which we pray,  
 Our *Jesus* in his Church's *Resurrection-Day*.  
 This elder Saints their distant Joy have own'd:  
 For this thy *Spouse*, in every Age has Groan'd.  
 For this Triumphant Saints in Heav'n combine;  
 For this in Heav'n and Earth thy Intercessions join.  
 All this by thy own Spirit *we plead* we bring,  
 Ev'n the United Hopes, and Faith, and Pray'rs,  
 Thy *Universal Churches Offering*.  
 Thy *Promises* of Old, and later known,  
 Of *Sion's Restoration*, Joy and Crown;  
 The Pledge of *Faith*, thy Earnest Penny lent,  
 Obliging thee to full Accomplishment;  
 These too we bring, and Plead before the Throne  
 Of the Eternal True and Gracious One.

Accept it, Condescend, make hast, Appear;  
O *Sion's* Life and Joy, and Blessing dear.

*Christ.*

I hear accept, and blefs; tho' yet I know  
Thou My full Coming wants: and thinks me slow;  
A thousand times *more willing* yet than thou.  
I stay but for thy Total *Conquest* dear,  
Get-thou *full Ready*; and I *freight* appear,

*Church.*

What Readiness can more *effectual* move?  
What is the *Wedding-Garment*, Lord, but *Love*?  
Or, what can Stronger, or more Conquerant prove?  
See at thy Feet, a Heart inflam'd I lay:  
O hast, my Bridegroom Dear, and come away.  
As for my Bondage and Captivity,  
'Tis thou, my Hero, thou must set me free.  
Now in thy Strength, Great Conqueror, advance:  
O save thy *Love*, and seize thy full *Inheritance*.

*Christ.*

Thy Love I own, and ready am to Save;  
Yet to thy Suit still some *Exception* have.  
Some *Weaknesses* remaining yet I see,  
Defective of the perfect Purity.

*Church.*

But such Defects I've learnt to lay on *Thee*,  
Who bear'st the Weight of my *Infirmity*.  
And surely Nature's Lapse to Countermand,  
Must be th' Immediate Work of *Thy Almighty Hand*.  
And

And Thou hast taught me to Believe and Pray,  
Thou would'st *Thy Self at last the Top-Stone lay;*  
*And Crown thy Work with thy own Act of Grace;*  
*And take thy Self alone the Glory and the Praise.*  
What Imperfections then in me remain,  
From thy own *merits* supply; and add the *golden Grain.*  
Come then, my Love, what yet regards thy Way?  
Love grown *Mature*, Requires the Nuptial-Day:  
Love's grown inflam'd, and can no longer stay.  
It Dies without thee now, thou *must* my Spouse;  
Yea, thou must hast away.

*Christ.*

Well art thou taught Heaven's Kingdom to assail:  
Well dost thou Plead: and shall at last Prevail.

*Church.*

Ah' Lord! And dost thou still my Suit defer?  
No, no; Love now Resolves to Persevere.  
Here at thy Feet I lie, and will not part  
Till thou, who Wounded, hast so deep my Heart,  
Fulfil my Wishes, Dear, and ease my smart.  
Sion's (a) *Rememberances* no Rest shall give,  
Nor let thee now in Glories quiet live,  
Till thou make her on Earth thy Glorious *Repos*  
*Gene-sive.*

*Christ.*

Well, let me go my Love; I'll all redress.

*Church.*

I will not let Thee go until thou Bless,  
And in thy very Throne of Love Carst.

(a) Isa. 62. 6. *Ye that make mention of the Lord—Give him no Rest.*  
Or as the Original; *Ye that are the Lords Rem. Abrahams; (i. e.)* ye  
remind him of the Promises; and Plead for their accomplishment.

*Christ.*



( 58 )

*Christ.*

Why art thou so Impatient, be still?  
The Creature it becomes to wait my Will.  
Wilt thou by Violence force Heaven's Sacred Gate?  
Cease this thy Suit, so Bold, and so Importunate.

*Church.*

Ah! Kill me not with a Rebuke, my Lord;  
I Dye with one Unkind or Angry Word.  
With humblest Awe I give my God his due;  
But as his Lover I am bold to sue.  
The Holy Violence of *Faith* and *Love*  
Thou canst not disallow, Heaven must approve.  
Then Pardon me my Lord, if thy Rebuke  
But as a *Love-Repulse* I overlook:  
And tell thee now, my *Love*, grown strong as *Death*,  
Can no *Repulses*, no *Denials* brook.  
*Love* cannot be too Zealous, or too Great:  
That's but faint *Love* that's not Importunate.

*Christ.*

Go then, and in thy Heart prepare me room:  
I'm at the Door, behold, I quickly come.

*Church.*

This long you've *said*, my Lord, yet don't Relieve me;  
*Now, now, Perform.* Ah *now, now, now* Receive me.

*Christ.*

Methinks you should delight to suffer on,  
And Fight for me, my Noble *Amazon*.

White

While still my greatest Foes are in the Field,  
 Thou taugt so well may *Flaming Sword* to wield,  
 And Armed so sure with *Faith's Victorious Shield*.  
 Where all thou Conquers still becomes thy own:  
 I more *Oblig'd* thy *Suffering Labours own*,  
 And at the End Endow thee with a Larger *Crown*.

### Church.

Lord by thy Strength my Wars are made my *Play*;  
 But War is not the *End*, is but the *Way*:  
 And must like *David's* find its Rest and *Crown*  
 In *Schelom's Peaceful Love-Triumphant Day*.  
 I would conjon'd with my Great *Solomon*  
 Thy Conquests more successful carry on:  
 At once like thee possess Heaven's *Peaceful Charms*;  
 And *Quell* thy Foes by *Love's* all-powerful Arms.  
 Short of the *Fairest Lot*, how can I fall,  
 Thus aiming at the *Prize-Original*?  
 When once I've thee obtain'd, at once I've All.  
 Come then, my Loving Spouse, no longer Grieve me;  
*Now, now Perform: Ah Now, now, now* Receive me.

### Christ.

But, know you not there is a *Stated Hour*  
 For your Investment with your Nuptial Dower,  
 And that the *Seasons* all are in the *Father's Power*.  
 How think you my Ambitious Love to climb  
 Into my Throne, before th' *Appointed Time*?

### Church.

Thou always ready art, my Lord, I know,  
 God's Time is Ever an *Eternal Now*.

In Nature's Sphere only Determinate,  
 Nature's, and our *Concurrent* Act to take.  
 For this, His *Now* He into *Time* unfolds;  
 And gradually his Reluctant Creature molds.  
 His Will unbounded still this not restrains;  
 But tho' he gives the Nature-Course her range,  
 'Tis his Prerogative the Times to *Change*.  
 While we still watch, prepare, depend, expect;  
 Till he but give the Word: then no defect  
 Can stop: Nor shall in me be found neglect.  
 Thy Day of Power shall make our *Wheels* run Glib,  
 Born in the willing Chariots of *Aminadib*.  
 And thou thy Self hast taught us Lord to Pray,  
 For th' *Hasting* of thy Powerful Kingdom's Day.  
 Here to thy *Act of Grace* we hope to see;  
 And that the *Affixive* Time shall shorten'd be:  
 Our *Time* here *Crown'd* with thy *Eternity*.  
 What hinders then but that you streight relieve me?  
 Come, come, my Loving Spouse, no longer grieve me;  
 Now, now Perform: Ah now, now, now receive me.

### Christ:

I have a Part, a *Spark of God* in thee;  
 Know then thou canst not wholly be set free,  
 Till *disentangl'd* from all *Creature-Act*  
 Self-moving, that Regains its *Native* Power  
 In thee, grown up to full *Maturity*.  
 When *That* can take, I ready am to give:  
 'Tis I must Grant, and I in you Receive.  
 Thus the *Free Gift*, and Grace is mine alone;  
 The Holy Violence and *Act* requir'd  
 In you, but as with *Me* in Union  
 You're found, in a Subordinate, and Sequent motion.  
 Come then, my Spouse, I here the Offer make:  
 Behold thy *Heavenly Crown*; and try if thou canst take.

Church.

( 61 )

*Church.*

O *Massy weight of Glory!* Who can bear it?  
Flesh trembles Lord; and frail *Mortality*  
Dares not come near it;

*Christ.*

Nay, shrink not now, when I am free to give  
What you have prest so eager to receive.

*Church.*

Frail Nature sinks, too feeble here and cold:  
But see ~~Thy~~ own Magnanimous Spirit bold  
In me Advances; offers to take hold  
Of the *Bright Flaming Terrible Crystalline Gold.*  
Ah! what *Defect?* Can *that* too Feeble be?

*Christ.*

No partly, but as stopt and *Manac'd* by thee,  
From his full Act conjoyn'd with your full Liberty;  
His Liberty Restrain'd; you bind your own:  
For your free Act is found in his Alone.  
Nice is the Point, you see, your *Dean* to find;  
Not Run before Him to Preclude or bind.  
Not stand as Equal; nor yet lag Behind.  
But under, after Him to follow free;  
*Hold fast* to th' Movement of the Deity,  
In Natures full conform, and correspondent *harmony*:

*Church.*

Pity, Dear Lord: Help my Infirmitie;  
H

Hold



( 62 )

Hold thou thy own, and keep me in my Place :  
My Weakness own'd, I still *Rely on Grace.*

*Christ.*

The Glorious Crown and Scepter you desire  
Lie strong inclos'd ith' Principle of *Fire* ;  
The Orb of the Eternal Father's Might :  
Which when broke through, conveys *Dominion-Right* ;  
To this belongs the *Twofold*'d folding *Door*,  
The *Cyrus* Gate of the Almighty Power.  
Which way then will you take? How enter That?

*Church.*

Thou Lord, thou art the Way, the Door, the Gate,

*Christ.*

True, you through Me must enter. But which part?

*Church.*

If Love's the Crown : its Gate's thy *Flaming Heart.*

*Christ.*

What Key must open it?

*Church.*

— Love's *Flaming Dart.*

*Christ.*

Love in its *Intermediate* Degrees  
May enter here; but not the *Crown* to seize.

*That*



See my first Arrow, Lord, inscrib'd by thee,  
Believe, through Love, in deep Humility,  
This to the Flaming White is swiftly gone.  
The Second too successfull shot, inscrib'd,  
Believe, thro' Love, in Resignation,  
My Third is in the Act of, Trust in GOD alone.

*Christ.*

Your Third comes near, but yet falls short you see ;  
You clogg'd it with too much *Activity*.  
By Grace with my own Hand I reach it on.  
Proceed ; your Fourth : With what Inscription ?

*Church.*

Thanks my Dear Lord. The Fourth's the Hungry Fire,  
Believe in Love, and Draw with strong Desire,  
Short of thy Heart, sure this can never stay.  
See it has forc'd its unimpeded way.  
The Fifth bears Motto. Triumph on the Cross ;  
And in the Kingdom's Trabant-Dance Rejoice,  
The Sixth, The great Rendition Act of Praise.  
Ah ! these I fear want much *Peculiar* Grace.

*Christ.*

Something Defective, Dearest, these too come ;  
But *Condescending* Love shall take them Home.  
Now for the Last All-Conquering Shaft prepare :  
Now Summon all thy Powers, and all thy Graces rear.  
Here to a *Full Circle* you must draw your Bow ;  
It must not one *Contracting Angle* know.  
Here you at once in *Adoration* deep  
Must Bow, in total *Resignation* keep.  
*Depend* on God from every Creature free.  
Reid and Rejoice with Shout of Victory.

From

From whence you All receive, must give All back  
 In your Divine Reflex *Rendition-Act*.  
 Must draw with Irresistible *Desire*.  
 And then *Believe* and *Flame* God-like through each  
 In perfect Love's All-Comprehensive Fire.  
 Come now, my Spouse, these Acts in *One* combin'd,  
 Will make your *Sun* in *My* full *G L O R Y* shine,  
 And Seat you with Me on My *Throne* Divine.  
*ESSAY.*—

*Church.*

No. *Thanks* to God. My *Work* is done,  
 The last Consummate Shaft is *Thine* alone.  
 Be *Thine* the Conquest, Lord, be *Thine* the Crown.  
 I here stand still, and see thy Great Salvation.  
 What thou'lt prepar'd for Coronation-Act;  
 In me do thou for due *Concurrence* take;  
 And on my *Passive* Powers and Will resign'd  
 Thy *Own* Impression make.

*Christ.*

Come then, my Conquering Love, my Arm in thee  
 Shall stretch the Mighty Bow to full Degree:  
 And thy great Arrows too Successful be.  
 Come join with Me, O may my Father give:  
 And all my Suffering Spouse's Ills Retrieve.  
 Father, I thank Thee. Thou always bearest me.  
 The Kingdom of Thy Power on Earth be known:  
 Thy Will on Earth, as 'tis in Heaven be done.  
 Thine is the Power, the Glory, and the Crown.

*Church.*

O Wonder! Blessing! O Amazing Act!  
 'Tis done.— I see the Fiery Portal back

Unfold



Unfold and inward Roll its mighty Valves,  
 The White, the Central Gold, the Flame of Love  
 Dilates Serene, Triumphant, Infinite,  
 Toucht and Transpierc'd by thy All-powerful Shaft:  
 And answers in Love-Lightning glances quick;  
 Darting Ten Thousand Thousand Arrows back,  
 That Play as in thy well-pleas'd Father's Smile.  
 From the Love-boiling Furnace, Ocean, Gulph.  
 Unmeasurable low the God-head Streams;  
 Sparkling with Sapphirs, Diamonds, Rubies Bright,  
 Varying the one unsufferable Light.  
 I see God's Virgin Wisdom fair descend:  
 Angels, Arch-Angels, Saints with Shouts of Joy  
 HER Progress back again to Earth attend.  
 HER Right-Hand Scepter, Immortality:  
 HER Left-Dominion, Riches, Honours, Peace,  
 And Earth's Triumphant GLORY.  
 The Eternal Father gives his Blessing free,  
 While th' Echoing Spheres Resound in Harmony.

" Go forth, my Son, seize thy Inheritance,  
 " And thou his Bride, and mine thy Joys Commence,  
 " This Token given-- Henceforth let Heaven and Earth  
 " Triumphant, and Church-Militant be One,  
 " In my Bless'd Kingdom's Power, and Love's Communion.

Ah see! my Gracious Lord, what I have here  
 Th' Broad Deal of Heav'n, th' Anointing Spirit dear,  
 Witnessing the full Time, Vouching my Plea;  
 My Charter, Jointure, Dowr, Commission,  
 To take thee now for ever as my Own,  
 Inheretrix of THY Eternal THRONE,  
 In Sacred Nuptial Tye, and Heavenly Love's  
 Eternal Consummation.

Come

( 67 )

Come now, my *Royal Love*, you must Relieve me ;  
Long promis'd, now you can no more bereave me :  
Ah, *now Perform, Now, now, now, now Receive me.*

*Christ.*

Well hast thou Wrestled, and at last Prevail'd,  
My Love, my Glorious Queen. Henceforth be Free,  
Begin the Song : Proclaim the Jubile :  
*Enter, Possess, Triumph, and Reign with Me.*  
*Enjoy, my Suffering Spouse, and Sister Blest ;*  
*Thy Glorious Love-Consummate, Grand-Sabbatic Rest.*

*Church.*

*Amen. Hosanna Let it be.*  
Be Mine the Joy, be Thine the GLORY.

*Christ.*

AMEN. *So let it be.*

---

F I N I S .