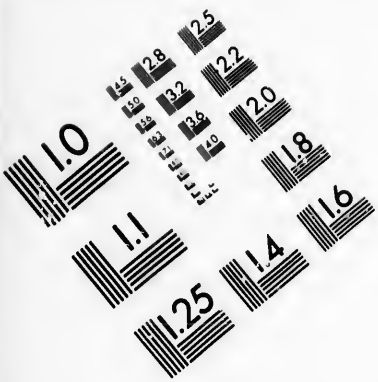

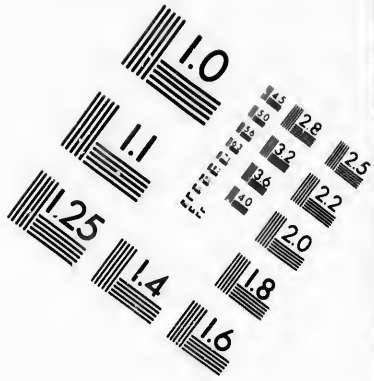

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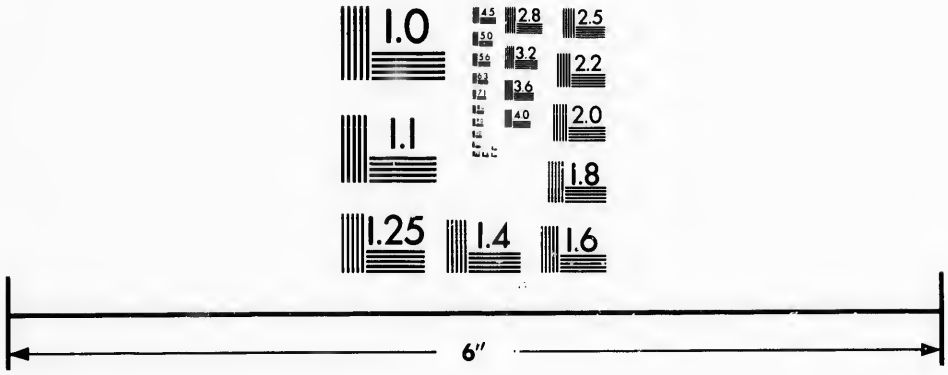

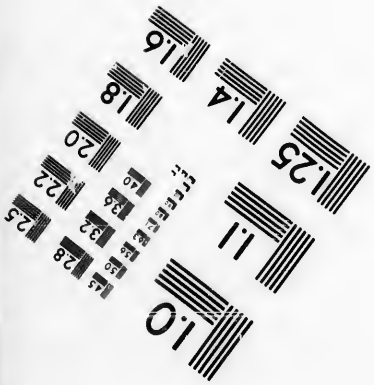

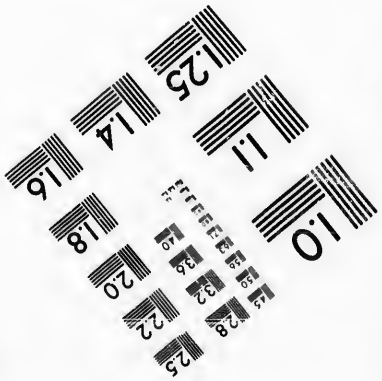

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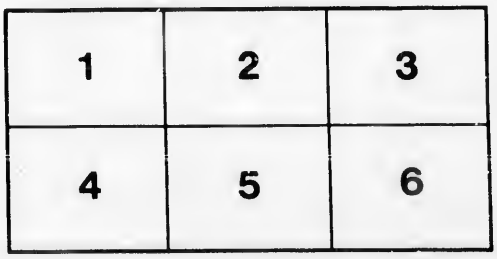

THE RIGHTS OF CHRIST,

ACCORDING TO

THE PRINCIPLES AND DOCTRINES

OF

THE CHILDREN OF PEACE.

BY DAVID WILLSON.

PHILADELPHIA:
PRINTED FOR THE AUTHOR.
1815.

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INTRODUCTION.

I, the writer, was born of Presbyterian parents in the county of Dutchess, state of New-York, in North America.

In the year 1801 I removed with my family into this province, and after a few years became a member of the society of the Quakers, at my own request, as I chose a spiritual people for my brethren and sisters in religion. But after I had been a member thereof about seven years, I began to speak something of my knowledge of God, or a Divine Being in the heart, soul, or mind of man, all which signifies the same to my understanding; but my language was offensive, my spirit was abhorred, my person was disdained, my company was forsaken by my brethren and sisters. After which I retired from the society, and was disowned by them for so doing; but several retired with me, and were disowned also, because they would not unite in the disowning and condemning the fruits of my spirit; for as I had been accounted a faithful member of the society for many years, they did not like to be hasty in condemnation. Therefore we became a separate people, and assembled ourselves together, under a separate order, which I immediately formed. After I retired from our former meetings, and as our discipline led to peace with all people more than any one in our knowledge, we called ourselves Children of Peace, because we were but young therein.

DAVID WILLSON.

East Gwillimburg, county of York,
and province of Upper Canada.

East Gwillimburg, County of York,
1st Month, 21, 1815.

I, and my brethren and sisters, are scandalously reported of throughout this Province, viz. Upper Canada, (chiefly by the quakers, and others whom they have employed) by false accusations on myself and others, from the beginning of my work in the ministry in this place, for this cause I write as follows:

Sin is a shame to all people; but the works of righteousness remaineth for ever and ever. Therefore it is mete for me to make known that which I have received, as it is for others to make known, that which they think to be evil and against my spirit in the world. Therefore I commit the same to publication in this Province, and to all others where it may come: least the day should come that my enemies should rejoice over me without a cause, and make themselves glad for nothing. According to the expressions of the wise man "there is a time for every purpose under the sun"—So also, there is a time for me to meet with my enemies, not only in the sight of men, but in the *presence of God*, who is my judge amongst men this day, and will deliver me from the hands of mine enemies, that rail against me without a cause, save this, that they are afraid, that I shall be as much thought of in principles and doctrines as themselves, and they should receive dishonor thereby. As every class or society wishes their profession to be best thought of amongst men, therefore, when others are thought to be equal with ourselves, we can receive no honour from them, for what we think we know more than others. For which cause, I write not that we should be exalted above others, but that we should be as others, in this, that we should have liberty to improve the talent or

talents which we have received of God in peace, without the condemnation of any people; seeing we have not disturbed, nor accused any, of those things of which *we are accused by them;* which is unto death and abundant suffering according to the laws of the British government, under which we both labour and suffer reproach with joy, for peace sake. If so, it may be said of me or others, why writest thou against the accusation of others? For the same cause, that they may repent of their iniquity, become ashamed of their sins, and have joy in the sight of God also; where our own sins are our just accusers, without the condemnation of men, or any, that are raised up in the spirit of judgment, in the sight of God, in the name of religion.

Hearken to my accusations, and marvel not why I write unto you: ye have gone the greatest length your tongues can go, my accusers. Now, I demand of you, to give the world a cause and reason for these things, as I am about to publish that which I have received of God to your condemnation.

Blasphemy hath been your speech,—*denying of Jesus Christ* hath been your common sayings,—denying the Godhead is a speech of me, to which ye have been subject, and that I denied and condemned the scriptures, hath been your by-word from day to day, to almost every one you did chance to meet. Now think, what ye have done unto me, with what I am going to write unto you, with faith, that God will deliver me from your dark accusations in the sight of all men, who are willing to judge with an impartial spirit between you and me. It might be justly supposed, or so ought to be, that those that are in haste to judge others, are clear of the crime of condemnation, which they so freely place on others, who they think are far inferior to themselves in the name of religion. Let him that hath received little, not condemn

him that hath received much, because he hath not received it; neither let him that hath received much condemn him that hath received little, because he hath not received as much as ourselves: or such as condemn others, for not being like unto us. But rather let every man and every woman improve that which they have received of God, without the condemnation of any. The same liberty I ask of all men without the condemnation of any, that every man may be free in the grace which he hath received, seeing it is the gift of God to all. Amen.—It is hard to say, or yet make it appear, that any one man received the fulness of the knowledge of all the scriptures, save Jesus Christ, who fulfilled them all, according to the will of God: Therefore, all that scripture that was of God, given forth by holy inspiration, was fulfilled in Jesus Christ, as the spirit thereof abode in him before the world began, in the heart or soul of man, as his spirit remained with the father or fountain of all good, both before, and when the worldly nature entered into the heart of Adam, by eating the fruit of this world, which sets mankind up to be judges of good and evil in each other, rather than to be proper judges of what we are in ourselves: Therefore Adam was not left to be his own judge; but God came in him or into him in the garden of Paradise to be his judge of those things which he had done. And what he did, proved his own condemnation in the sight of God; in which state, it is lawful for *God in man* to judge each other; as our eyes being opened by the spirit of God, to the casting of the deeds of our brethren before their eyes, as God did the iniquity of Adam's before his, to his own condemnation. But when God condemned Adam, it was according to the measure or portion of grace which he had received of God, and his disobedience thereunto, proved his own condemnation. Therefore

without we stand by, in the hearts of each other, and hear what the spirit of God saith unto us, we must be incapable of judging accordi. g to the will of God, seeing we know not what each other receives of God. Therefore, we cannot judge whether it is fulfilled or not; but God knoweth, and Christ knoweth, because his spirit was with God, and is with God when the spirit speaketh to us, of what we should do. A state very different from this sinful world, when they rise up in judgment against each other. Nevertheless let all men have received whatsoever they may at the hand of God, it is no reason we should judge each other contrary to his will, seeing [illegible] me not to condemn the guilty, but call sinners [illegible] ce. Neither is it easy to make it appear that h[illegible] ny man in the sight of God; if so, he would [illegible] ved their condemnor and not their saviour from co..demnation, which cometh by and through our own works in the sight of God. Therefore show unto me and others, a cause why ye have condemned me, least your condemnation should be visited on your own heads, as received from your own works and not from mine, who hath condemned you not, save in this, that your own works prove your own condemnation.

Therefore, I will make manifest unto the world what I am, and if cause is found, judge on to prisons and to death, as ye have begun to stir up evil against me in this province.

One thing comforteth my soul, that after death cometh the resurrection, or after condemnation is done, then shall my soul be free. To this purpose came Jesus Christ into the world to set sinners free in the liberty of the Gospel, that his day might be glorified on earth with peace: And that God might receive praise in heaven for the coming of Jesus Christ in man to set our mortal bo-

dies free from sin and death, which are the bonds of corruption in the sight of God. If Jesus Christ saw no corruption, why will ye remain therein to the dishonour of that salvation which comes by Jesus Christ, who sayeth, "I judge no man, yet if I judge, my judgment is true:" because the father is with him in judgment in all things whatsoever. And so also, if God in Christ doth judge the world, he must equally be a justifier of them that love his will therein, which appeared in Christ, by not condemning any that came before him, but fulfilled their measure to the fulness of the will of God in all. Which signifieth, that all the spirit of them that wrote the works in scripture which Christ fulfilled, rests with him this day on the right hand of peace, as he condemned them not on earth, who had received less portions of the grace of God than himself. For, although it took many souls to fulfil the scriptures by parts; yet all was fulfilled in Jesus Christ. For which cause, I have, from the abundance of the heart, called *him a man of God;* because he lacked nothing, and was the fulness of the will of God in one body, to the salvation of every state that is lost, and lieth under the condemnation of the sight of God by our own works, which renders or rendered others, incapable of their own salvation, without some one to testify of God unto us. Therefore the grace of God or angels of his spirit hath been sent into the world, for our instruction, prophesying unto us by Moses and others, that, by and by the day cometh, that we shall be made clean through Jesus Christ, and no part of the soul or mind left in the deeds of corruption any more.

But as touching the salvation of the earth, he saith, "except ye eat my flesh, and drink my blood, ye have no part with me." The same I make use of for my own defence, as the same needs but little interpretation, and is plain and easy to be understood by all.

I believe in the sufferings of Christ from the foundations of the world, and that he suffered death, in that day that Adam did that he should not; as he was the spirit of the soul of Adam, before he was made an external or visible being in the presence of God, or all others that beheld him in the garden of Eden, where he fell from the presence of God. Therefore it is the soul of man that received the loss, pain or death by sin, and not the Holy Ghost, seeing the Holy Ghost which spoke unto Adam, disobeyed not God, but the soul that received it, and kept not the saying thereof: therefore it is, and was the soul of man which suffered the loss, and received the pain which came by disobedience into man. Therefore, as the spirit of Christ, being present with God, when the commands were given to Adam, well knew how he transgressed them through disobeying what God, or the Holy Ghost, did speak unto Adam, of what he might do, and what he should not, in consequence of the reward which should come upon him for so doing;--therefore, when Christ saw the worlds *or senses* (which he had made, while he dwelt with the father,) had suffered a loss by sin, he so loved the world, and the honour of God, the power of all creation, that he immediately took the nature of condemnation upon him, to make way for Adam to dwell with the father, as at the first; where, or when he heard the voice of God every day in his heart, teaching him what he should do in the world, to the honour of him that made him; and in obedience thereunto, might have received the language, that was long after spoken to Jesus Christ, saying, this is my beloved son in whom I am well pleased. For Adam was the first son of God in the world, and Christ was his father in spirit, because, he is or was that power, by which God created all things under the *sun;* therefore the earth was Christ's and the fulness thereof.

So also the bodies of men belongeth unto Christ, and the righteousness thereof: Therefore he took the nature of condemnation upon him, that the world might be free from sin, and *he* suffer the loss, who was able to hide all the works of darkness, in works of righteousness, that the fruits thereof should be lost, and seen no more. Therefore as soon as the first state of creation suffered a loss by Adam, Jesus Christ immediately forsook his joyful rest which he had received of God, for the works of creation, and bowed himself to toil again to save that which was lost by sin, that his works with him might rest on the right hand of God again, seeing he so loved the worlds which he had made, that he rested not while they did lie bound under death and corruption which came by sin. Therefore he left God, and condescended to dwell with man, in favour with God till man was restored, and every man should dwell in the presence of God's spirit, as the soul of Adam did in the presence of God when the worlds was finished, till sin took place in man. To which state, or in every state or soul that sin hath taken place, the text or saying is applicable, viz. "if ye eat not my flesh, and drink not my blood, ye have no part with me." Therefore, if we do not these things we can have no part with Christ, and, if we have no part with Christ, we have no part on the right hand of God, —and if we have no part on the right side of power, how shall we be justified by Jesus Christ; seeing he must first justify every man in the heart, before he resigns up the kingdom to God therein: which is to say, when he hath done with the state of sin in us, and man is worthy to hear the voice of God once more in the presence of Jesus Christ. Which is to say he first ascended the kingdom of heaven, before the Holy Ghost was given to his disciples, signifying thereby, that the spirit of God should have all the honour, both in him and his

disciples: else he would, or could not have said that he would perform that humble act for us, which, "I," saith he, "will pray the Father, and he shall send you another comforter even the Holy Spirit." Which signifyeth *to me* the will of God made manifest in us exclusive of all flesh. For he saith, "if I go not away the comforter will not come." Therefore let God and Christ have their proper due, and God the honour which his son giveth him: which is to say, him that sent me is greater than me, which signifieth to me, that the spirit is greater than the flesh, and the power of God's spirit came in Christ, doing all things *that is done* in his name. And it is the spirit that doeth, and not the flesh; seeing his flesh was but a servant to God, or the spirit thereof, which was in him from the beginning of sin and transgression on earth. Now it becometh us to know what part suffered in Christ, and what did not, least the Godhead should be affected and corrupted by the state of sin. Adam was made a living soul in the presence of God, full of the knowledge of what he should do, and what he should not, and received his instruction of God: so also, believe I, of Jesus Christ, that he was a living soul; born of the spirit of God, without corruption, free from the deeds of his forefather Adam according to the flesh. For such he was, by Adam's being made flesh, or the soul thereof clothed with flesh, before the spirit of Jesus Christ. But after sin began to take place in Paradise, Christ, or the spirit thereof, so loved the world, that he began to take upon him the nature of the rewards thereof, and began to groan under a sense thereof for relief in the presence of the Almighty fountain of heaven, who had power to forgive sins through repentance, which is made by the groans of Jesus Christ in the presence of God. And God so loved his Son, that in due time he gave him relief for all men, or for all sins, and accepted him the second

time into the kingdom of heaven: Therefore Jesus Christ laboured and toiled the second time for his salvation, occasioned by the sins of wicked men.

First, he laboured to create the worlds, and the things therein at the command of the internal power of God; the second time, he laboured to restore that which was lost by sin, and his spirit abides on the right hand of God for ever, as a judge of the iniquity and transgressions of Israel for ever; which signifieth a people, that receiveth the internal law of God, and keep it not to their own salvation: which thing Adam done in the beginning; and when God condemned him or them, he condemned nor judged not the Holy Ghost; but that spirit which led the soul astray therefrom; therefore, it *is that*, that suffers in man, enabled by God thereunto, 'till it receives the rewards of its action, and the soul for receiving, and the flesh for giving. Thus, man suffers in body, soul and spirit for sin, seeing, he takes into him a spirit thereby which God never commanded him, and is contrary to the will of God; therefore, it must come wholly out of him, before the spirit or will of God can enter the heart of man, in the fulness of his power and glory, as in Jesus Christ, in whom the fulness of the Godhead dwelt, which is to say, the body, soul and spirit of the man according to the degrees of nature, altogether actuated by the power and commands of the Holy Ghost. Which state, I call, Jesus Christ in man, in the glory and honour of God. For which purpose, Jesus Christ came into the world, and for which cause, all things was or is created therein, both in the first and second state; which is to say, that which was made before sin cometh in us, and *that* good which Christ Jesus creates in us after sin hath taken place in the soul, by which every proper light of creation is darkened, and nothing gives forth its proper light or

life in us, according to the will of God. But, in Jesus Christ dwelt the fulness thereof bodily; therefore, *he* had to give to them, which had part with him, which is to say, they that "eat my flesh and drink my blood," hath part with me in the kingdom of heaven, or the right side of power. Which side, is that in which we are justified of God; and that which is the wrong side, or left hand of God, is that, in which we are lying under the condemnation of our own works, of which nature, Jesus Christ took upon him, toiling under which for our salvation, that we might pass from the left, to the right hand of God. Thus, he became a mediator between the two states, often telling us of what God revealed to him, that we might believe therein, and do that which pleases God, till he could testify unto God his father for us, that we had become as he was, and was fit to dwell with God, by keeping and doing all things which he commandeth us, even as he doeth the will of his father which is in heaven. Which would be the baptism of the Son in us, by which we would be fitted to dwell with God as in the beginning, where Christ and God, or the spirit and the soul dwells together in man, actuating the five senses of the body. In which state Christ is one with the Father, or the soul one, by obedience to the spirit of heaven, which is the salvation of the man, in body, soul and spirit: which work, I believe, Jesus Christ came to accomplish in the world, and was done in his own soul, before he entered the kingdom of heaven. Therefore he made way for all men in himself, to come to the knowledge of God, and be at peace with his spirit, as he was at peace with all men on earth, when his groans and agonies had ceased on the cross, which is the end of corruption to all that hath sinned.

Therefore, take heed what ye say, least ye condemn me without a cause; because I am not able to say, (like

many others) that I own and believe in all the scriptures, yet I have not condemned any part of them. But it is not lawful for me in the sight of God, to say that which I am not, and if I should say, that the spirit of Christ dwells in me, then I might in justice say that I owned or professed all the scriptures that are written of God's spirit. But, suffer me to be small in my beginning; that I may grow in the grace of God, least I should be *great in profession* and *small* in *works*, like many of my condemners; and instead of growing greater in the works of God, I should grow less than my profession, and great in the service of the Devil, like some of you, who cannot distinguish the works of one day from another, and for want thereof, have no knowledge how Jesus Christ "grew in favour, both with God and man," nor how the grace of God was multiplied upon him, till he received the fulness of all things written in the scriptures into one body, even that which his spirit took upon him, in which he endured the nature of all sin, and the temptations thereof like unto us, and more in abundance; for he could not be overcome with the temptations of all the glories of the earth. Therefore, beware how ye judge of the works of the spirit of Christ, either in an inward or outward sense of the word. Ye who have been overcome by less than the tenth part of that, by which he was tempted and fell not, least ye yourselves should be found lying under the condemnation of the works of Christ, and have no part with him, who fulfilled the scriptures, to the coming of the glorious spirit of God in man, giving God praise for all things therein written: by eating of them or partaking thereof; who said, "my blood is the new testament, which is shed for many." Therefore, if ye eat, nor drink not the flesh and blood of Jesus Christ ye have no part with him.

What were the first fruits, that Christ did partake of

for us after sin had taken place in the world? He immediately took upon him the rewards thereof for our salvation, and became as one of *us* in all things *save sin* in the sight of God: which obedience, maketh intercession with God, for all states that have sinned, till this day.—The same was, and is his state of mediation in man, as by obedience, he doeth the will of God, and, as by pain, suffereth for that which we have done. That we might be free therefrom, by eating his flesh, and drinking his blood on the cross of death which ran from his side after his crucifixion. Then, in order to have part with Jesus Christ, we must begin at the beginning, and follow him through all, as he hath followed us through sin: which is to say, when we have sinned in the sight of God, we have need of a mediator, and, if we have any part in being redeemed from sin, must follow him into heaven: and how did he enter the kingdom of heaven, or how did he come down therefrom, that we may know the way to return, seeing Jesus Christ is not personally with us to teach us the way how he came from or passed into heaven? Again true, but nevertheless, he promised he would be with his disciples, till the coming of the end of the world: this must be in spirit, seeing in flesh he is long since absent, and the world yet remaineth, and the spirit thereof in the hearts of the people: therefore, it becometh us to know the spirit of Jesus Christ, till this spirit is done away in us, after which, the spirit of God, or Jesus Christ in the fulness of his glory is only necessary, and not in the pains of sin and death.

But as we have sinned, we must first know him in sorrow, before we can receive him in joy; in which state the eating and drinking of his flesh and blood is necessary, or the knowledge thereof. Jesus Christ descended down out of heaven, in that day that condemnation and darkness took place in the Paradise of God, or infant

state of man; that day he suffered death spiritually for us, not according to the spirit of God, but according to the nature of the spirit of a man, which was to do the will of God on earth, according to the purpose of his creator, who formed him to do his will, that he might be changed into the nature thereof, and dwell with God, like Christ in the beginning. And in order thereunto, Christ came down out of heaven, to fashion sinful man into his own likeness, that he might dwell in favour with God, and be like himself in the kingdom of heaven. Therefore, he began to suffer for the loss in Adam, and began to toil for bread in him, which he had already earned, and was with God in the kingdom of heaven, ready for the rewards of man, if he had kept the commands of God in his own soul.

Therefore, Christ began in man, to build up all things anew in him, as he began the creation in the presence of God, he himself suffering the loss by sin, as coming down out of heaven, and dwelling in the absence of the father's glory, resting and toiling under condemnation, for the restoration of that which was lost. And the commands of Jesus Christ unto us, I believe to be the will of God to man, as he gave unto Christ these things, which he gave unto us—which was his body and blood on the cross: but his soul, he resigned not into the hands of any save God; which body, suffered from the foundation of the world, which was unlawfully received into the heart of man by partaking thereof, when God giveth it not unto us. A knowledge, which I think, thousands have received of the life of Christ which I think never was given them by God: else there would be more knowledge of the partaking of the pains of his flesh and drinking into us his life, which is the New Testament; because it is partaking of a new life, contrary to that which cometh by sin in us all.

Mark, while Jesus died by parts, and suffered in Moses and the prophets, by the loss of their outward inheritance, and in the patriarchs, by the loss of their children; the world remained in sin and but part clean, not doubting, but that all that eat of the sufferings of his flesh, received their rewards equally with the members of his body, till the day came, that his whole body suffered in death; after which the world was made clean in him, by giving up that *ghost* in every whit, which is contrary to the nature and will of God. The same said in him, "if it be possible let it pass away from me, nevertheless not my will but thine be done." Which sheweth unto me, that the desires of man are inferior to the will of God, which ought to have been denied by the soul of Adam in paradise, and said to the will of the flesh, or fruit of the body, not thy will, but that which God hath commanded me be done, which was fulfilled by Christ on the cross, after suffering through the whole of the Old Testament dispensation, to the fulfilment thereof. Therefore take heed how ye profess Christ and condemn others, seeing he may not be in all men alike. I may have received the least portion of his spirit, and am hardly worthy to be numbered with them that lived in the world before the appearance of his fulness in the flesh, seeing he is not in all men alike; but one hath received one portion of his spirit, and another, another portion, all to the honour of the works done in his body when he dwelt therein in the fulness thereof. The same grace was multiplied in him, as in the world before his coming, when one received one portion, and another, another, 'till he himself received the fulness of all things without measure in one body, and is able thereby to justify the least portion of the spirit or works of grace in all, without the condemnation of any in whom the grace of God

abides, to the glorifying of these things, which he done on earth in his body, by doing the same in the flesh of others, to the honour of God, both in the Old and New Testament, which is his life unto salvation in all.

Written on the prospect of death, by the Author, in the thirty-seventh year of his age, 26th of the 1st Month, 1815.

THE powers of hell are now combin'd;
With war against me rage,
But in my God my soul's resign'd—
The rock of every age.

His power in my soul I'll see,
When death and hell has done;
The hope thereof sustaineth me,
Until that day doth come.

In vain men rage against God's will;
His power on earth is all;
For which I do resign my skill,
And on his power call.

O God, thy Son hath formed me;
I nothing was at all;
And if my like well pleases thee,
Thy spirit is my all.

For this is what thou giv'st to them,
That doth thy gracious will;
In this I am like other men,
According to thy skill.

Some thou doth set in kings' estate,
And some on earth must serve;
And some hath gold and silver plate,
When others almost starve.

Choose which of these shall be my lot,
  Before I'm doom'd to die;
For notwithstanding all I've got
  My lot is yet to cry.

For crowns may fall from great estate,
  And children dear may die;
And those with gold and silver plate,
  May for thy mercy cry.

If thou would grant what I would choose,
  With beggars let me share;
And with thy will proud Satan bruise,
  That none may with him fare.

He sits as king in many a seat,
  In a religious name,
And grants his servants daily meat,
  To war against thy name.

But God my Lord I'll yield to thee
  My body and my breath;
And my poor soul shall subject be
  Although my lot is death.

The earth doth hunger for my blood,
  And Satan for my soul;
And men my flesh, for daily food,
  That they may me control.

If this O God should be thy will,
  Resign'd I am to thee;
For Jesus Christ my Saviour's skill,
  Prov'd peace and liberty.

Therefore to death I should resign,
  Just as thy hopeful Son;
For after death did him confine,
  The resurrection come.

Therefore my soul should follow him,
  As he's the only way;

And death and hell must rage again,
  With war against his day.

The same hath set proud hell to work,
  And Satan's men to roar,
Least his great kingdom should be broke,
  And death should rule no more.

Now try thy tyrants, king of hell,
  Against a man that's poor;
And if thou can't destroy my skill;
  I would thou try no more.

If God doth give what I receive,
  The same is due to thee;
And thou, in spirit, must believe
  In Gospel liberty.

Now this is what all men profess,
  In this our darken'd day,
It's also what my God doth bless,
  In lands of liberty.

It's also mine, by George our king,
  The ruler of my day;
But yet if I dishonour bring,
  Cut short my feeble stay.

For this is in your hearts to do,
  Ye inferiors of the earth;
And it's in mine to do so too,
  And stop that cursed birth.

Its wi[illegible] was conceiv'd of hell,
  By wh[illegible]s it did come forth;
And bastards did this evil tell,
  And this is all its worth.

That every man may have his due,
  And God my Lord be free;
And this is what I'll give to you,
  For my own liberty.

ADDRESS

TO THE

CROWN OF ENGLAND.

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ADDRESS.

To thy Crown, O England, and thy great name, I write as follows—to all the Inhabitants thereof.

I, WHO am the least amongst thy subjects in the sight of men, beg leave of thy ruling power on earth, to address thy dominions with the language of my heart, which is no less for thy good than other men, who appear by action to be more for thy support in this world than I am—nevertheless thy dominions are great, thy subjects are many, and thy power ruleth over many in the earth, of which I am one, asking of thee that which is in thy hands, or power to grant, or to deny, which may, or might be of some consequence to thy kingdom, although I am but small therein in thy sight, nay scarcely worthy of thy notice, in a day of clamorous war and great distress in the earth to them that suffer thereby. I am no sufferer in these things,—save a little property which is taken from me by distraint, which is not worthy of mention in thy sight. I am a man of very little education in literal things, neither am I acquainted with much history in the earth, neither do I wish to recollect these things, or write therefrom, any more than concerns myself, or the work of my day which I may be called to do in thy dominions, before I pass away therefrom.

Peace in the land, is an honour to the crown of all nations, because God is peace, and in peace created the heavens, the earth, and the seas, with all that remain therein; yea, canst thou say, oh England, but what the

very ground on which thou standest, and which yields up thy support, was created in peace; canst thou deny but that the very seas, the ocean on which thou rovest with ships of war and merchantmen, was formed in peace by the Almighty forming hand of power; yea, these things are undeniable truths according to your own profession, of which I ask not the salvation of my own soul, but of God that gave it. But my person and properties, which I have received of God, is given into thy hands: now consider what ye will do with it after I make known unto thee, and prove hereby, what manner of man I am, of which ye know not, except I write unto you according to the wisdom of God which I have received respecting thy nation and kingdom in the earth. I was caught as a child from his mother's lap, and brought into thy dominions, where I have been blest with a sufficient support to myself and family; and although this may be counted as but a common or earthly favour, yet I receive it as at the hand of God, and have been even or almost ready to bless the earth in the name of God in thy dominions. For when God created the earth as well as the heavens, he saw that it was good and blessed it; so I can say it has been to me under thy government, for which I give God praise in thy land, by calling the inhabitants thereof to repent of their wickedness, be baptized, and believe in the name of the Lord, who is the great governor of all the earth: therefore as he has caused me to offer these things to you in his name, I would not that ye account them as trifles, or as though they were small, least by so doing ye despise the things of God and enter into error thereby, and come under the condemnation of God, the greater power, for despising the day of small things in thy land, Great Britain, that hath long ruled as king in the earth: peace be unto thee, and grace be multiplied by my soul, and

all others that serve the true and living God in thy name. Thou that art great in the earth, with thee I speak no more, but to thy inhabitants in every degree therein. Remember the time of thy beginning, and when thou wast but as an infant in the hand of God, and consider what he hath done for thee, that thou may know thereby what to do with me, who am but as an infant in the hand, or works of God in thy nation.

Hath not God multiplied thy borders, and made of thee a great and mighty people in the earth? Hath not the womb of thy mother been blest unto thee, and borne many subjects to support thy cause. Yea, may it not be said of thee, that God hath been thy father; else thine enemy would have conquered thee long ago. Hath not God settled disputes and disturbances in thy nation, when one was raised up against another; and by so doing, suffered thee to be a people in peace in thy land, and there hath supported thee and sustained thee, as at the breasts of heaven, till this day; yea, had it not been for the mercy and power of God in thy name, thy own nation and subjects would have been involved in blood one against another, and thine enemy would have come in upon thee in the days and time of thy weakness, and trodden thy crown under their feet, and by so doing ye could no more have been a people, neither could ye have had a name in the earth any more.—Consider what the Lord your God hath done unto you, not forgetting but that the enemy yet striveth for a place in your land, to overthrow the kingdom which ye possess. But while it is yet in your hands, I would that ye consider the poor subjects that are therein and are subject to thy power. Forget them not, I say unto thee, for this cause, that a nation is no more than one man, in the sight of God, and as he hath power in his wrath, to curse a nation for injustice done to one man, so also hath he power to

bless the same for kindness and justice done to one of the least of his people, of which I am one that speaketh with thee this day.

Ye may think it strange that such an inferior should address the crown of Great Britain with all her subjects, nevertheless, inferior I am indeed, and have no possessions therein, save what the Lord my God hath given unto me, neither do I rule over any therein, save that of which I am made master, of which I hardly durst say in the vain thoughts and imaginations of my own heart, an inferior crew to rule over, if I had full dominion over them all, but more inferior is my lot when some, or many of them doth rule over me. And now I have made known unto thee, these things which concern myself in thy dominions, and of my inferior station therein, I would that ye suffer me to be free in all things which the Lord may give unto me for thy eternal good, seeing that which every minister receives of God in thy name and nation, is for the good of thy inhabitants throughout the whole of them, save those that needeth no repentance in thy name, if any such there be in thy land; I mean not that they should be included in my hand writing, seeing they are already whole and need no repentance. In this way I wish to be excused for my presumption, for as I did not know these from the rest, I included the whole of you in the beginning, least I should miss some that had need of preaching, and I thereby should be deprived of my rewards. Therefore after I have written I will leave God to judge between you and me; and also to make judges of you, whether you will receive my ministry in your land in peace, yea or nay. Not forgetting the text, that God is peace, in which I am called to preach the gospel unto you, whether ye will receive it or not—it is the same to me, seeing I have received, or trust in God for my own salvation. Ye are great

indeed; I can't help that, neither do I want to, but am willing ye should remain great in the sight of God, although I am but small therein, in the things thereof. Now choose whether I should, or might be your servant in these things, yea or nay; as I think it would be a shame for a minister to be banished from your nation, for preaching the gospel of peace therein.

I am a man under the visitation of God's power in your land, and many scandalous reports are in circulation against me. The intent of the spirit of the thing, is to put me to flight from your dominions, or that I should be imprisoned therein; for which cause, I as a dutiful subject make myself known hereby unto you of great estate in the world, least your minds should be affected and stirred up against me without a cause, by your inferiors, who seek to do evil to the works of God, whenever the Almighty is trying to do you good: this practice hath prevailed in your land, till it is enough, and sufficient proofs have been made amongst you by former dissenters: which is to say, when they come to be well examined and tried, they were not the people that they were judged to be in the beginning. The last that suffered under the crown of Great Britain, I believe to have been the Quakers, through the scandalous reports and false surmisings of their enemies. And as I am one that have dissented from them, and have become a little body of people in this place, and on a little trial in our separate station from them, find that they are very envious against us, especially the most zealous amongst them, and by false reports and wrong judgments, have stirred up much evil against us in thy dominions: and in order that the power of government which is in your hands, should not be affected thereby, we write as follows for your information and peace sake between you and us, not desiring to be so far taken notice of, that you should

plead our cause against our enemies, but that ye should not become a weapon in their hands to stir up strife against us without a cause, which might prove to your own condemnation in the sight of God; for which cause, peace be still, and let there be a calm in your land, in these things in the sight of God; remembering that the evil hath raged against the good in thy dominions like the mighty seas, to which Christ said, peace be still, and there was a calm and the seas obeyed him. Therefore I would that ye make such use of that power which is in your hands, O England, as never to suffer such things to rise in thee any more, but rather repent of that which is done in thee, by suffering the gospel to rise in peace in thy dominions; seeing none can do any thing against us without ye give countenance thereunto, and commit the power of the law into the hands of those who may make evil use thereof, against us in thy name. It is not the nature of my spirit to lie bound in prisons, without a cause, as others have done. Therefore I write unto you, that ye may shew unto me a cause, and make manifest that I am an offender thereof, before I suffer thereby. Ye may wonder why I write these things, but as they concern me they may be better known to myself, than almost any other, in this place. Therefore I write the following precaution to you, lest ye should be found engaging in a work, of which ye know not the end: seeing the Lord is with his people, and God goeth before us in the way: therefore as a messenger of his will, I transcribe these few lines to you, ye inhabitants of England, with all the rest of thy dominions: peace be unto me and peace be unto you therein; God be with you, and God be with me, that the power of peace may have full dominion between you and us, that it may be said of thy government, kingdom and nation, we have been blessed with many great and bright ministers, who

have shone forth unto us, giving light to our nation, as stars in the firmament of heaven.

And now, as thus our land is visited once more, with the nature of dissention, separation, and reformation from that which is evil; let us bless it while it doeth no evil unto us, that we may be blest of God who has done no evil unto us, but has often rewarded us with a good reward, although we have done evil unto those whom he hath sent unto us; lest the day should come upon us, that he will visit us with his servants no more, and take the crown of our blessings from our heads and all be left to go to the field of battle, and the seas of cruising against our enemy, and there will be none left to cry peace in our land any more. Seeing in peace God doth all his work in the beginning, and God changeth not, therefore let his works be at peace in our land, and the Lord's work be done in peace therein, because God is peace.

DAVID WILLSON.

Whitchurch, county of York, and province of Upper Canada, 15th of the Second Month, 1815.

THE

PATTERN OF PEACE,

OR

BABYLON OVERTHROWN.

THE

PATTERN OF PEACE,

OR

BABYLON OVERTHROWN.

FROM whence came man but of God? From whence came sin but of man? seeing there was no sin before man done that which he should not. Who or what is right, save God; and who or what is wrong, save man, and the works thereof? Then if man in his works is wrong, it becometh him to labour and toil to know that which is right, that he may do that which is wrong no more. Did God make all things right in the beginning? yea, because God is, and was altogether right; therefore no wrong or unclean thing cometh forth of God. If God was and is good with all his works, how could man do that which was wrong in his sight; because man had a work to do in the beginning, the neglect thereof was wrong in the sight of God; seeing God spake unto, or into man, of what he should, or might do; but positively of that which he should not; for in so doing, he should die to the rewards of that which he might have done; if he had kept the word of God in himself, by which all things was created. Behold the goodness of God to man in the beginning, and doubt not but God is altogether good; for when he had finished the worlds, and all things which is, or was therein, by his all-powerful, or labouring word; he gave the same unto man, whereby he might toil, and become an image, or heir of his glorious rest, which was with him when the

worlds were made; therefore man was made in the image of God in the beginning, that he might be an heir to his rest in the end, seeing in the spirit of God are many mansions, which signifies to me, a place for all that fulfil the purpose of their creation, which is to obey whatever the word of God saith unto us in the beginning in us all.

When man, or Adam is, or was born of God's spirit, he was upright in his sight, as he had not yet fallen; but in order that he should know his creator, and the purpose of his creation, God commanded him to toil, or do, by which experience we come to the knowledge of all things which is done; otherwise man could not keep the image of God, from the beginning to the end of his days, and the image of God's hereafter presence, or glory for ever and ever, into which God entered when his work on earth, or in earthly things was done, into which man can never enter, nor behold the presence thereof, until he comes to that state of uprightness in which he was created, or born of the spirit of God, and that which is fallen or lost, altogether restored, or found by him in the first state of creation; after which he may receive his word, or the Holy Ghost again, as in Adam, and keep the commands thereof till the end of our days, and do the will of God from our cradle to our grave, and keep the image, or glory of God, in which we was made for ever and ever peace without end. Amen.

Because the ghost of God is holy, from the beginning to the end in the life of man; unto this state all must come that hath sinned; seeing in sin, or corruption, no man is worthy of the will, or presence of God; then it may be said, how did God appear unto Adam after transgression of soul: he first appeared in Adam by remembrance of what the word had said unto him before he had disobeyed the commands thereof, the same as Christ

appeared in Peter, causing him to remember what he had said unto him that night in which he was betrayed into the hands of sin and corruption; so Adam also by forgetfulness, carelessness, or neglect, refused to keep the word of God, and thereby was betrayed into the state of shame before God, or the power thereof appeared unto, or into him; in condemnation for that, or for not doing that which he ought to have done; the neglect of which caused him to do that which he should not. If things had been right in the world, the same might have been said of them in the act of denying and betraying Jesus Christ; but suffer it so to be, seeing the same preaches unto us, that we should not do like them in these things; neither should we do like Adam, in what he done, that was contrary to the will of God. But of the former cometh the latter, and from the fall of Adam, or first transgression in us, cometh all iniquity, seeing it is, and was the root of all evil under the sun; therefore him, or them which hath sinned in the sight of God, must first know the beginning of evil in ourselves, before we can know the beginning of the will and power of God in us, because good was before evil in the sight of God, but evil works was before that which was good in Adam, or in us, that is like unto him in all things which we do in the state of sin. Therefore it is meet for Adam or his fallen state in us, to first know the evil which we have done, before we can know the will of God, which was in us before evil took place by transgression therein. The want of which knowledge is the downfall of so many good buildings, and great cities, or societies that are raised up in the earth, after the order of Babylon, or the tower thereof, which grew well for a while, till the language got confounded, and the builders, or ministers could build no more; the reason is, they have not the will, or the spirit of God, for their foundation; neither

had the builders of Babylon, else it never could be overthrown; seeing the power of God is the greatest power, and surest foundations amongst men; yea, the globe, the heavens, and the earth, remains thereon, with the sun, moon, and stars, in the firmament thereof, and their light goeth not out for ever, because God is the builder, power, and light thereof. But these that build up good, not knowing the foundations, and beginning of evil, is very likely to build thereon, and down comes Babylon, with all the glories of the earth; seeing Jesus Christ refused and despised them all, before he began to preach the gospel of peace to the people; and his first cry was not unto them, do good, but repent of that evil which is done, that hereafter we might do good. Mark how he was baptized of John, when in man's estate, according to the size of the flesh, before he could endure all these temptations, by which all the Sons of Adam fell from uprightness of heart before God, not as though he had need to be baptized for his own sins, but as though we had need he should pass through this state, for our sakes, that his whole life might be the complete and full ministry of God, from the state of the fall, to uprightness of heart, or the full restoration of all that which was lost in us, which appeared in Jesus Christ on earth, by fulfilling every state of the mercy, and power of God to all that hath sinned; therefore, in the life of Christ, are many mansions, much room, or many states, wherein all may rest, and never fall like Babylon; because every state in him is, and was right; therefore God is the author of that which is right, and man the author of that which is wrong; and Jesus Christ, in whom was both the nature of God and man, in one body, the perfect knowledge of a mediator between the two states in us: therefore the life of Christ is the full and ample ministry of God in us, while we

remain in a state of sin, or by experience in the least sense thereof, which sense was not in Adam, when he first heard the word of God, neither can it be in us, when his spirit speaketh in us again, which state I call God in man, and Christ with the father, as in the beginning; and his spirit only known in us, exclusive of the flesh of all men, as no man had laboured on earth to corrupt the mind of Adam before he sinned, or might have done that which is, or was right in the sig ' of God.

But now while we have got things into a small compass, even in us, let us try to know what we, or I am, which becometh every man, let them be born of Adam, Christ, or God, which are the three states in man, or the soul thereof, God striving by Christ, for the victory therein, over all the powers of the earth, or temptations of the Devil therein. How came man into three parts, or the Godhead into three natures subsisting on or in one God? God made all things in his own image, which image is good in all things that are made; in that day I cannot see, that there was any thing more in the world, or in man, than God, and his works, or God in his works, commanding Adam to toil, and all things to obey him, which dominion he had when he dwelt with the father, and whatsoever he said should be the name and power of the beasts, that it was, and they were contented therewith, that Adam the first son of God should rule over them in peace, because all were satisfied with the name or power which Adam gave unto them. The same is an emblem of that which was fulfilled by Christ and his disciples, who once had lost their first estate, and fallen into the nature of beasts by serving the temptations of the earth: therefore it was meet that they should appear in humble state, and be passive in the hand of the son, spirit, or soul of God once more, signifying thereby their fallen state from the beginning; when the spirit of God, or the Holy Ghost

only, is every man's proper master and Lord over both the body and soul of the man in the beginning, if which order had been kept in Adam, or us, it would have preserved us in soul and body, or Adam and Eve, from any other Lord and master, or dominion of the flesh on earth, seeing man was and is the most noble of all God's works, and alone worthy to be commanded by his spirit, which was the first order of God in man, and will be the last in us, if we ever know our own souls to return into the state of Paradise innocency before God again. But when man or Adam first entered into sin, there was, or is one more nature in us, than that in which we are created; and when we do that which we should not do, instead of that which we should do, there is a nature in us, contrary to the will and power of God, on which thousands, and tens of thousands build up their professions, or societies in the earth, professing Christ, which is the second nature of God, which takes place in us after we have sinned, in which state there are two natures in us, which are the nature of sin by which the knowledge of God is lost, and the nature of Christ by which the knowledge of God may be found. Therefore when we have sinned, and received some knowledge thereof by the spirit of Christ crying repentance in us, we have not received God, but the knowledge by which he may be found, seeing the life of Jesus Christ, or the spirit thereof, is a spirit of mediation, or reconciliation, to bring mankind back into the knowledge of the Holy Ghost, which is without flesh or without sin, unto salvation, to all that labour in the will of God for ever: thus God became into, or came in two natures in man, after man had taken into him a nature by sin, contrary to the will of God, which he should not; after which God appeared no more naked before him, as in spirit, in the soul of Adam in the beginning, but began to take the nature of flesh

upon him which first veiled Adam, or ourselves from his sight: therefore he began to speak to the sons of Adam or repeated transgressions in another manner, than that in which he first did speak to him in the beginning, in the heart, soul, or mind thereof. Therefore Christ first began his work, with, or in the state of sin by the first teachers of righteousness, after transgression first took place in the heart of man; therefore God in Christ, or the flesh thereof, first became veiled from the presence of all that have sinned, and became unworthy of his holy presence, or that Ghost which is holy in man, the same hath a right to the whole heart thereof, and while any other ghost or spirit abides therein, no man hath received the whole interpretation of God to man, or the spirit thereof in man, in which state no man is perfect neither have they received God's holy ghost, seeing the heart is partly filled up with another, which is contrary to the pure and undefiled nature thereof. Therefore God remained or remains veiled in the spirit, or flesh of Christ, and only reveals himself to man, by and through the flesh, or the spirit thereof, by parts, as the heart becomes clean by repentance, to the reception thereof, till he appears naked and bare in man as at the beginning, speaking to man by and through no object of mediation any more, in which state we receive Christ, in the glory and will of God; but in the first state, under the bonds of sin, and corruption, in which state his acts are not clean in the sight of God, as though we had not sinned, yet they are clean in his sight, because we have sinned and the first nature of Jesus Christ, or God therein after we have sinned, is agreeable to the will and mercy of the Holy Ghost, because of sin in us purging the heart of man, by the spirit of Jesus Christ, that the temple of God might be made clean thereby; that the Father, Son, and Holy Ghost, might dwell together

therein as in the beginning when these three made one all powerful, all living and one all eternal God in man throughout all the earth.

But in order thereto, many if not all of these little Babylons that are not more than knee high must come down; which is to say, our society, and our profession, and our folks exceed all according to scriptures, but which exceeds in the life of Christ, which is the rights of man, or the right of God in man, after he hath sinned to his own condemnation. Why the most spiritual people say, that most assuredly we are right, and must stand the longest; seeing we have the very spirit of Christ for our foundation. Boast not of these things, because in the end, Christ resigns up the kingdom in the heart of man to God, and his spirit becomes all and all therein; and the spirit of the works, or life of Christ, is a spirit of mediation, and must pass away from between God and man, or the works done in his body; from between the Holy Ghost and the soul. The same caused Christ to say to his disciples, if I go not away, the comforter, or another will not come: in which state he resigned up the heart of his disciples to the immediate power of God, or commands of the Holy Ghost; in which state the servant was as their Lord, when he was commanded by the Holy Ghost from the manger, to the cross; where he died and rose again, free from the condemnation of sin, which he put off in his agonies on the tree, sentence by sentence, or groan by groan till he gave up the whole ghost of sin, death, and corruption, which state we must all see before ever we know the first coming of the state of Jesus Christ in us, seeing he was without sin in his first body, which was born of the virgin, formed of God as the soul of Adam in Paradise, and was without sin throughout his days until death.

Therefore consider whether Jesus Christ will come

down from heaven, and abide in us, doing his former acts in our sinful bodies, yea, or nay; if we say yea, so it is, then why did God chose, or form a body without sin, to dwell in, because he would not dwell in the heart, with the spirit of corruption; therefore, he appeared on earth in one that was altogether clean, for although the wages, or rewards of sin was upon him, yet the spirit thereof was not in him, where God the power of his father did dwell; for which cause I think many are not quite in as high a state of spiritual things, as they would feign teach to others, if they would receive them, for which cause I murmur not, that I have received no man's doctrine, save that which God hath given, for by so doing I shall not break through and steal that which is given to others, which I think all do that profess Jesus Christ in the second state, not knowing him in the first. These to me are like a people that never toiled, resting before they are weary, entering into heaven before the work is done, setting down in a state of dumb stupid ease, as though the pains of Jesus Christ had washed their sins away, when I believe his life to be the only pattern, or example by which we are made clean, and as God in the first place spake in Adam, in spirit, so also in the third he spake in us by and through the power of the Holy Ghost, but as in the second, by and through his Son, our souls or God's redeemer of mankind, unto him that is or was lost. Now if God, or his immediate power, or the Holy Ghost is in us, as professed by many in our day, the same I believe to be God in the beginning and in the end.—And as it is a common saying, or profession, that we all have sinned, so also I would that it was as common to tell how all was redeemed therefrom that profess they have received the spirit of Christ, or that inspiration that is altogether acceptable in the sight of God. Seeing I have not

professed these things, but the name of God only, not as though I was great and did profess, or possess the fulness thereof; but as though he was the father of all good, both great and small, I professed his name, lest I should err in profession. Seeing it is testified that it is by him that we come to the knowledge of Jesus Christ, and by the power or spirit of Christ, we come to the knowledge of the Holy Ghost. And it appears by the doctrine, and life, and prayers of Christ, that God giveth all; which signifies to me, that God giveth unto us the right knowledge and sense of Jesus Christ; and how we should work by him as our pattern, or follow him as our example, or believe in him as our God, till the Holy Ghost cometh. All which is born of the spirit of God and the Holy Ghost, his internal likeness for ever in the heart and soul of man, bringing forth fruits of its own kind for ever. But as the God of all nature, both spiritual and temporal, save sin, hath become divided into three parts for our sakes that hath sinned, it becometh us to know how we receive it, lest we should do dishonour to the author of all good thereby, seeing the Almighty in his several existences in man, cannot be divided against himself, lest his kingdom thereby should fall in us, and the works thereof in the world, and the desired prayers of Jesus Christ to his disciples, should never be fulfilled on earth: which is to say, thy will be done on earth, as it is in heaven, which signifies thy kingdom rule in the heart, as in thy spirit, where all things issue for thy praise, as in the beginning. Then it becometh us who have fallen into a lower degree of nature than our first state, to praise God for all, or every means of our deliverance therefrom, as people in every age, state, or degree, hath given unto him a measure of praise. But if we should praise God for that which we have not yet received, we should be false worshippers,

serving a God whom we know not, and none would be our equals in these things, save the state of the Pharisee, who praised God for that which he had not yet received, and gave him thanks for that which he had not. And I can say of a truth with the Publican, that spake after him in the world, as I speak after your great and mighty spiritual professions therein:—that him that knoweth his own sins, and the spirit thereof, is more justified in the sight of God, than a great many others that are boasting of what they have received, puffed up with some knowledge of the Holy Ghost according to professions.

Suffer me to ask of you some questions, you that are my superiors in your own eyes, according to your unblameable profession. If Jesus Christ is the way to God, and the mercy and power of God in us, the way to Jesus Christ, and the spirit thereof, how far ye have travelled in the way, where ye came from, and when you got there; seeing ye have received Christ, and the Holy Ghost, that lightest every man, coming into the state, or nature of this world. Therefore ye that have the light, are a very proper people to ask, how myself or others shall get out of it. What foolish questions to ask, seeing every man hath received the light: true, but every man hath not brought forth fruits of the light, by which all men shall know that ye have received it. What good doth it do, to say there is a light in darkness, if the darkness cannot comprehend it: ye might as well say there is a light under a bushel, as to say that Christ, or the Holy Ghost, dwells in a heart of wickedness. Christ saith, when I am in the world, I am the light thereof; so also believe I, that when Christ is in us, he is a light in the world, by works which he hath done, when, or while he dwelt immortal in that body of mortality on earth, in which he ministered or adminis-

tered his father's will unto us; beginning at the first and remaining till the last therein. Not after the order of those societies, that rise and fall according to the order of Babylon in us, which spirit takes place in us, whenever we think we get pretty high in the world: then doth every society return to the place where it came from, as the materials, or spirit of the builders of Babel returned to the earth. And there I think many are, that are this day professing Christ, and the Holy Ghost, by which he was actuated according to the most holy, great and adorable will of God. For this cause, that ye cannot tell, or never have told, the difference between the Father and the Son, or between the dispensation, or visitation of the Son in the world, or the Holy Ghost. For which cause I am tempted to believe, that ye know not these things in us, and so much like the builders of Babylon in this day, that ye think, that your present state will carry you to heaven, and that every society is right that professes Jesus Christ to be the light of the world: till some amongst you continue to build up, while others are pulling down seven times faster than others build. In which state the spiritual professors, with all the rest are like to fall into that state in which Babylon was begun in spirit, which is to say, in a state of sin, death and darkness. We, I or us, believe in Father, Son, and Holy Ghost, because they have heard of these things, or names in the Godhead: therefore they undertake to profess them all, not knowing any of them, nay, scarcely received so much as to know we are sinners and hath much need thereof; which is and was just like the builders of Babylon, who when they heard of heaven immediately provided a way to get there, like a man professing Christ in sin, which is the ministry to, or for that state, like a people professing to go to heaven on a tower, built of the things of God.

Was Christ like the tower of Babylon? nay, Christ was the works of God, so also was the tower of Babylon built of the things of God. Can people make a Babylon of Christ? nay, but of his works, by beginning at the top, when they should begin at the bottom, and begin in the first part of his life, before they come to the second, which leads into the kingdom of heaven, and in favour, and in the presence of God: but the builders of Babylon did not begin to build at the top, nay, but they ought to, for there they come to the spirit of that which was in them before they began to build; which if they had known, they might have tried to have built a little downwards, and have become into one spirit before they began; in which state I think many of them would not have built at all, to come to nothing. Moreover, I believe if some of the active members knew what spirit they were of they would be still; but for want thereof societies get confounded on the top, or after they have grown up a while by different kinds of spirits, which will bring many of them to the earth, as low as the tower was before one stone was laid on another, or any two formed together in the earth. Thus Christ is professed in the dark, and the works of God hidden in the night, for want of repentance in the soul, every man building on his own foundation in a state of sin, before the heart is made clean, having corruption at the root thereof. So was the builders of Babylon corrupted in spirit, which thing destroyed the building, to the dishonour of the workman; so will, hath, and do societies fall to the dishonour of the ministry and active members therein, because they lay the foundation in the night, and build, or profess thereon, without being baptized, or prepared thereunto, till the day cometh that they can see to build no more; after which they do one thing over and over, because no more is given them of God. The reason is

plain to all: we think we know so much, and hath received such large portions of his spirit, we do not stand in need of any more, or that any man should teach us any farther: true, that is far enough, and we have need of some one, or something to teach us backwards, and bring all such Babylons in us to the ground, that profess every thing, knowing nothing in the order and purpose thereof, which is the state of many in this day, crying up and down the Lord is with us, come follow us for we are right, come and hear what our teachers say. Well I will stand by and see you build, and see how high you can go before you fall. But hear me a moment before you begin to preach, after which you may be at liberty to build, or say on.

Seven days make one week, one of which belongeth unto God alone, and Jesus Christ rested therein, and became, or was Lord thereof; the seventh power, day, time, or seal signifieth to me, the spirit of God, of which no man is Lord, save God alone; but when the six days of the week are fulfilled, then the seventh is his to rest with all his works, or beasts and servants, which is the senses of his body; on the sixth day Adam was made a living soul; after which cometh the seventh, on which God rested; therefore it is hard for me to believe that after God made Adam a living soul, or the knowledge of all things living therein, that he done any thing more, save form, or abide in a state of rest which he finished, and rested on the seventh day, signifying thereby that he was the greatest number, or highest power of all the days of the week: but when ever one evening and morning was formed, it was counted or numbered in this way,—calling it the first, and that it was good, because it was of God, and so on throughout the whole of them, till the work of the seventh was finished, and God blessed all things which he had made, because he saw that it

was good; so also done he in Christ the second time, and all that Christ done on earth, from the cradle to the grave, or sepulchre, was good; in which state, or day, his spirit or soul rested with God in Paradise, till the beginning of another day, or new creation, which took place on the first day of the week once more, when God called his whole body from the dead, to arise and show forth the power, honour, and glory of God, on earth, before he ascended the kingdom, which he must do before he could return unto us, calling our mortal bodies from sin by John, Moses, prophets, and others crying to, and in us, repent of our wickedness:—Let that which we have exalted, be laid low, and all crooked professions be made straight in us, by receiving the spirit of Moses and the prophets, with them that baptize on earth, that the ways of the Lord be made straight in us, and not one exalted above another, in which state John was sent into the world as a messenger before his face, preparing the world, or our hearts in the spirit of the nature thereof, for Jesus Christ, or the ministry of God to become active therein, building us up in his most holy faith, that all things which Christ doeth therein, is good, and passeth not away; but that every act which is done in us, in obedience to his life, is justified of God, when Christ resigns up the soul to God that gave it, that he may become all and all therein; therefore the order of God in a state of peace, is first to know our own sins; second, to repent thereof, by the ministry of the spirit of Jesus Christ, which first brings us to a knowledge thereof, after which we are made clean from the power of temptation, by his ministry, as he overcame all temptations, before he began to preach the will of God in the soul of man, in the midst of this wicked world, by which we become worthy to receive, or conceive the Holy Ghost once more; after which, or by which, we can do the will

of God in Christ to the praise of God for visiting us, or the world, by the ministry of his Son, who preached, nor done nothing else in the world for or to us, save the will of his father, by which life, or ministry in the world, he became equal with the will of God in us, and a visible object that we could both see and hear, after the eye and ear of the soul is, or was closed up by death, which took place by sin in us all.

Therefore in the ministry of the word of God or the spirit thereof is much room, and in the house of God are many mansions, else the spirit of Jesus Christ could not have been the salvation of God to all that believe therein, to the doing thereof, as in Christ, when he passed through the world, from the manger to the cross, in which he was in many states, and a minister to us in all, by keeping and doing the will of God in all. But if we know not in which of these states we are in, or which of them Christ is in—in us if we have received him at all, then our profession is a Babylon on earth, and is more likely to fall than to stand, when the master builders, or ministers thereof, cannot teach another what they should do in the spiritual name of Jesus Christ; neither has the inhabitants thereof got to that state in society in which they are satisfied.

Therefore Babylon is built up in many, and must fall, or be overthrown, and the exaltation thereof be laid low before the spirit of Christ will do the will of God in the hearts of these, in which it is exalted; seeing all things had to be made straight, and even in the world by John, before he preached the power of God therein. So also believe I, that many a profession will be laid low, before many will come to a knowledge of Jesus Christ in themselves, and the ministry of the Godhead in Christ, and how God came apart into his three distinct natures, or baptisms which again bringeth all things together, in

the name of one all great and all powerful God, into which man cometh by doing one thing first, and then another, till every seal is opened in them, and every day of the week filled up before the seventh cometh: so must every purpose of the coming of Jesus Christ be filled up, before the knowledge and power of the Holy Ghost cometh: so must the doctrines and mysteries of the old and new testament be filled up, before we receive the knowledge of the Holy Ghost, which taught Adam before sin, and will teach us when sin is done; the same gifts which are written, proceded out from the Holy Ghost to us in a state of sin, and must be known by us before we can receive the Holy Ghost again; seeing the spirit thereof is greater than all things which are written, and the Father greater than the Son, while he abides on earth, or in us. Therefore he must be first known in experience, before we can know God, and be at peace, seeing we have lost the greater spirit by sin, and the less is given us, till we return in that state in which we first received it, in which state Christ goeth away from us in the flesh, and appeareth in us with the father, where all things are given into his power, which is the gift of God and the ghost of Christ, or the spirit of God, rests in heaven continually, while the various gifts, or portions thereof are on earth striving with man for his redemption, in the various states thereof; if which portion we had received as with God, we would know in what state all people were in; and might profess to do the will of God like Christ unto all: then all that hunger might be satisfied; and all that are unclean be washed; and a due proportion of God's will, or spirit be preached to all people; and in our hearts there would be much room for all God's people to rest: for the heart is the father's house, and his order will appear therein, when spiritual Babylon on earth is overthrown; and every one shall

know the will of God therein, and portion of grace which he hath received: after which there shall be peace on earth with all, and all walk in the order of God in Christ for ever; and the building shall not come down any more, neither shall the spirit of Christ be crucified unto death by the builders of laws, and temples on the earth any more; and while sin remains on earth, Christ will be still in the souls of some, as he was in his mother's womb on earth; these can profess nothing, and others shall be passive in the power of beasts, as Christ was in the manger, amongst oxen, and not be hurt; and others shall be fulfilling the law as other men, and not be distinguished, or discovered from others, as was Jesus Christ in the days of his youth, when wisdom was multiplying upon him, preparing him for the conception, or reception, and bringing forth of the gospel of order and peace; and when it appeared, it condemned no part of his past life; nor yet them that had lived on earth before the coming of his flesh therein. Therefore he is and was the house of God; in which there is much room; his spirit containing the inspiration of all things which are written in scripture of God: therefore blessed was, and is he in every state; which if we knew in ourselves, we should no more judge and condemn each other, but reprove by the word of instruction till the least became like the greatest, and the greatest like the least, seeing the son of God once became a child, and was born of a woman like unto us, and more in obedience than all that hath sinned; in this, that he humbly kept the will and law of God from the beginning in us, which we ourselves did not: therefore he that saith that he hath Jesus Christ, or the spirit thereof to his Lord and master, and receiveth not his doctrines to do them, nor keepeth not his commands is a liar, and his profession is a perfect Babylon on earth, as professing Christ, not knowing nor fulfilling

any part of his life. Such are the professors of the Godhead separated apart, not being in one spirit together, as God, and Christ; as Son, or Holy Ghost, the want of which makes more Babylons on earth, than there are stars in the firmament of heaven; and for want of the knowledge of which, or lights of God's power in the scriptures, many will be confounded and fall to the earth, both Jew and Gentile as the one work and one spirit are necessary in all, either by, or without the knowledge thereof.

SOME REASONS

FOR BELIEVING THAT THE SPIRIT OF CHRIST IS NOT IN ALL THAT PROFESS HIS NAME.

If I could stand on yonder shore,
  And see yon distant sun
Arise from death, to set no more,
  I'd think that time had come,
When Christ in spirit had come down,
  To light these gloomy skies;
O then my soul would give renown
  To every word that flies.
That is proclaimed by Christ aloft,
  That dwells above the skies;
That is not by the billows tost,
  Nor trusts in earthly joys.
But we in our immortal strains,
  How oft they pass away,
And all our labour and our pains,
  Will scarcely last one day.
Behold how many a goodly work,
  In one poor age doth fail:

Behold how Christ, our law, is brok
And scripture turn'd to tales.
That's sang and preached by every man,
Let him be rich or poor;
To preach the scripture, that he can,
Although he knows no more.
He takes the book, and rambles o'er
The works that's ready done;
In doing this, he does no more,
Nor tells of what's to come.
Therefore he's not a prophet's name,
Descriptive of God's power;
Neither doth he in scripture gain,
Although he'd preach for ever.
Therefore the point we'd best give o'er,
And seek some other spirit;
And ramble o'er the book no more,
Till we ourselves can wear it.
Then we would be like Christ indeed,
That scripture did fulfil,
And not be like that cursed breed,
That preaches others' skill.
The men of God hath not done so,
Nor yet on scripture call'd;
But this is what their souls did do,
To say what was reveal'd.
But if we do climb up again,
In works which they have done,
A thief, a bastard, is our name,
When Jesus Christ doth come.
Therefore I would, thou preach no more,
In telling that that's done;
But rather seek that goodly store,
That knows what is to come.

For so done Jesus in the way,
  Poor Moses done the same,
So done the Prophets in their day,
  In God our father's name.

But now men tell what they did say,
  The same's already done;
The same's the work of every day,—
  Of every bastard son.

What others say do they profess,
  And tell that Christ has come;
And in the speech of others rest,
  Not doing what he done.

They say that laws have pass'd away,
  And gospel freedom's come,
When they have not fulfil'd one day,
  Of all that Jesus done.

The law of God in these is broke,
  And that that's written down;
I think they do the Devil's work,
  And give to hell renown.

Arise Christ Jesus in my soul,
  Just as my mind doth grow;
And just as I fulfil in all,
  Let me thy spirit know.

Let me be as the least on earth,
  If it should please God's will;
Or be my lot my Saviour's birth,
  According to my skill.

Not mine, O God, that I possess,
  Contrary to thy will;
But yet let my poor soul profess,
  According to my skill.

Which is to be a little one,
  And hope of pleasure lost;

That I may see thy Gospel Son,
Surmounting all that's past.
Then I'll stand on the shore and sing,
Although I joy alone;
That God my Lord and sovereign King,
In Jesus Christ has come.
In vain the billows roar aloud,
God's spirit is supreme;
And soon will overthrow the proud,
By heavens' mighty scheme.
Arise Christ Jesus in the skies,
On earth thy power is all;
Thy spirit's over fading joys,
Triumphant in my soul.
Let me be great, let me be small,
My Saviour I adore;
Because his spirit in my soul,
Will rise to set no more.

A SONG,

GIVING GOD PRAISE, ON THE FIRST DAY OF THE WEEK, OR THE MORNING OF THE RESURRECTION, TRIUMPHANT OVER DEATH, HELL, AND THE GRAVE.

How great, O God's thy heavenly cause,
Triumphant in my soul;
How strict my God's, my Saviour's laws,
And truth which thou hast told.
Behold Christ Jesus on the cross,
How he doth bleed and die;

Behold his poor disciples' loss,
  That for their Lord did cry.
Behold dark sins which we have done,
  Did cause his soul to bleed;
Behold this day in us must come,
  Of which we stand in need.

We all have loving servants here,
  The pleasure of this life;
But where on earth will these appear,
  When death doth take our life.

I think they will be scattered all,
  In lands of deep distress,
Till God our Lord doth on us call,
  To his great name profess.

He is the father of our Lord,
  That dwelt beneath the skies;
He is that living saving word,
  That death never destroys.

How great's my God my Lord to me,
  His spirit in my soul;
When I the resurrection see,
  And am reliev'd from all.

On earth dark prisons do surround,
  And Sons of Death doth howl;
That spirit that Christ Jesus bound
  Is seeking for my soul.

The sixth day of the week is gone,
  And death itself's o'ercome;
And now my soul lies in the tomb,
  As Christ my Lord hath done.

I call him Lord because he's great,
  And doth my pain surround;
But until death he's just our mate,
  Till death and hell is bound.

Then he from death doth flee away,
And God our father comes;
That Holy Ghost of every day,
That opens all the tombs.

He from the grave set Jesus free;
His right's to rule as Lord;
His spirit is what teaches me,
By me alone ador'd.

He is the God of every age,
Since ever Jesus come;
He is that honour'd reverend sage,
That does all good that's done.

Renown to thy great spirit, God,
All men receive of thee;
Thou art the Father of all good,
In thy great liberty.

Thou art that God that rul'd above,
When Christ no more did reign;
Thou art that God that hell did prove,
By raising Christ again.

Now God, let all blind objects see
That death and hell's in vain,
To raise up death to war with thee
In whom thy Son doth reign.

In hell they had him once confin'd,
And strongly fix'd the door;
The powers of hell was then combin'd,
With gallant shouts did roar.

In vain they spent their noisy breath,
In vain they fix'd the door;
For God his father rent the earth,
And Christ's in hell no more.

So let my soul, my humble God,
Christ's honour'd ways fulfil;

And me by thy eternal word,
  Reign master over hell:
That no dark tyrants of the night,
  Confine my infant soul;
But yet if thou should see it right,
  I give to them mine all.

For so done Jesus on the Cross,
  That day when he did die;
But now let Christ my Saviour's loss,
  Prove liberty and joy.

He died, to set my body free,
  O'er this he rules as Lord;
To set my soul at liberty,
  To God's inspiring word.

Christ, the salvation of the flesh,
  Hath set my body free;
And hell can never have her wish,
  In ruling over me.

Great God, for me these things thou'st done;
  For peace and liberty;
And now for ever more to come,
  Great honour be to thee.

Thou form'd those lights within the skies;
  The earth is rul'd by men;
But thou can curse all earthly joys,
  And raise them up again.

Just so is all baptized souls,
  From death's dark prisons free;
Just so is all proud Satan's fools,
  That try to conquer thee.

They once on earth had liberty,
  And hell did Christ control;
But thou, in thy great bravery,
  Did overcome them all.

Thy spirit's like the morning sun,
That's unconfin'd by men;
That in the firmament doth run,
While others do condemn.

Thy spirit in my soul arise,
The morning star hath come;
And Christ the crown of earthly joys,
Before that light doth run.

He conquer'd all thy wrath on earth,
When he went down to hell;
And also died for every birth,
That by proud Satan fell.

To tell the truth, he's thine, O God,
No more belongs to hell;
He also is thy pierceing word,
Of which I know right well.

He fears the works of death no more,
His skill hath conquer'd all;
In vain for men to fix a door,
To keep my soul in hell.

God bless my soul with Christ my Lord,
This resurrection day;
For by the virtue of thy word,
I hear what thou doth say.

Proud hell yield up, thou ancient ghost,
And let my Son be free;
I am the Lord and God of hosts,
That calleth unto thee.

The earth did rend, and hell gave up
Those souls that in it be,
And hell became a broken cup,
And God my Lord is free.

Let all on earth proclaim his name,
In gospel liberty;

When they with Christ have pass'd the same,
  With him their God shall see.
More glorious than the sun at noon,
  When stars are put to flight;
But these that doth profess too soon,
  Doth labour in the night.
Great God thy name as king ador'd,
  To rule on earth's thy right;
And let thy spirit rule as Lord,
  On earth to shine most bright.
The resurrection morning's come,
  My soul doth leave the shore:
Thy will alone in me be done,
  The sun doth set no more.

DAVID WILLSON.