

The Vials of the Wrath of God poured forth upon the Man of Sin, and upon all Professors of the World, who deny the Light of Christ, which he has enlightened every one withal, and walk contrary to it; with it they are condemned. By him who is called George Fox.

The World's Profession without Foundation; with several precious Notes to great Men, and rich Men.

All the stated beliefs in Christ of the world are without ground, and without the true foundation; for the light is denied by the world, and hated. The professed believers, priests, and people, and all who hate the light; their deeds are evil, and they will not bring their works to the light, for fear that the light will reprove them; they know their deeds are evil. You will not bring your works, for fear that the light will reprove them. Drunkard, you know your deeds are evil; you will not bring your works to the light, for fear that the light will reprove you; there you have learned your condemnation, which is the light. Liar you know you should not lie, there you have learned your condemnation, the light. Swearer and railer, you know you should not swear, nor rail; the light within you lets you see that your deeds are evil, and makes you confess your deeds are evil. There you have learned your condemnation, the light. You devilish minds, who are hatching mischief, plotting together to do mischief in alehouses, and upon your beds, something in your consciences tells you that you should not do so. There you have learned your condemnation, the light. You cursed speakers, envious ones, quarrelers, fighters, stoners, wrathful, malicious ones, there is something in your consciences tells you, all this is of the devil. There you have learned your condemnation, in the light that Christ has enlightened you with, which lets you see that your deeds are evil, when you are sitting in alehouses, drinking, playing cards, playing shovel-boards, swearing by God, or your soul, or your faith, or cursing and provoking one another to wrath, fighting and abusing one another; so you are those that defile the flesh. There is something in your consciences that tells you, all this is of the devil. There you have learned your condemnation, which is the light that lets you see all the works of darkness.

Now therefore hearken to the light, which may lead you up to God the father of light; it lets you see that you should not lie, not steal, not commit adultery; you should not walk in unclean actions, and all you who do, you know your deeds are evil by the light in your consciences, which is your condemnation; the light in

your consciences which should exercise it. All you wanton, lustful ones, sporting yourselves, who gather yourselves together to spend your time in vanity, there is something in your consciences that tells you, all that is folly, foolishness, and madness. Laughter is madness, said the prophet, and those who have grown solid and civil, denying such practices, their denial is counted madness with you, who live in folly. There is that in your consciences that lets you see your deeds to be evil; you have learned the condemnation, the light; and when the book of all consciences is opened, you will all witness what I speak. To that in your consciences I appeal; then the time will come that you will wish you had not been born into the world.

Now you easeful ones are at ease, and you professors [stated believers in Christ and the scriptures], priests and people have set your nests so high as though none could reach you; and all you conceited ones, who rest in your conceits; and you worldly ones, who are drunk with the cares of this life; and you covetous ones, who devour one another, for the creature, for the earth; the time is coming when the poor despised ones shall sit down with Abraham, Isaac, and Jacob, and a cry will be among all you, and a howling, a wishing you had never been born.

Liar, you are for the lake that burns. Unbelievers, you are for the lake. Drunkards and scorners, you are for the lake that burns, and shall never inherit the kingdom of God, who act such things. Drunkard, you have cast the law of God behind your back; and you that mind earthly things, your end is destruction, whose God is your belly, who glory in your shame, who live in the lust, drunkenness, gluttony, devouring the creation. A time will come, that you will wish you had never been born; for you have all known in your days that your deeds have been evil and that you have done contrary to the light in your consciences. There is your condemnation, the light; for you wicked will be as the chaff which the wind drives away, and all you proud will be as the stubble; the mouth of the Lord has spoken it.

This is to be scattered among the ignorant, simple and blind people, led by the god of this world, and drunkenness, and lust, that the witness may arise in them, against these ungodly deeds, that they may be left without excuse, who have had a time, and a visitation and call to repentance. Now you have a time, **prize it**; you have light, which Christ has given you; to it I appeal, which lets you see all your evil deeds, hating it, it will be your condemnation. To all manner of people I speak, it will eternally witness for the Lord, and condemn you.

Some are drunk with drink, sitting together to invent mischief, to shed blood, to destroy the innocent. Another company, priests and people, have gotten together, drunk with rage and persecution, as drunk as the others are in rage and madness; plotting and inventing together against the righteous, to shed

innocent blood; some you put into prison, and you are worse than common drunkards, for you stock, and cause the innocent to be imprisoned. Therefore awake all drunkards, and fear God, and turn unto the Lord while you have time.

Pharaoh you oppressor, Pharaoh you task master, Pharaoh you proud one, which lays heavy burdens upon the innocent and righteous seed, and oppresses the just, plagues and woe is your portion, as was Pharaoh's, who taxes, and oppresses, and causes the just and righteous seed to labor under you; who binds with oaths, and compels to swear by that which is a declaration of Christ, who said, swear not at all; and, he who does not abide in the doctrine of Christ, does not have God, but is of the devil.

Oh, you earthly-minded men! Stop oppressing the poor; exalt not yourselves above your fellow-creatures, for you are all of one mould and blood. You that set your nests on high, join house to house, field to field, until there be no place for the poor, woe is your portion. The earth is the Lord's, and the fullness thereof. And you that have not so much of the earth, give over your murmuring, and reasoning, fretting, and grudging, for all your need, is the need of God. The righteous God is coming to give to every one of you according to your works. Now the works of you all must be tried; you that have appeared unto men beautiful outwardly, will be found in the generation of murderers, and you that have pretended to worship, your sacrifice will be found to be Cain's, which God has no respect to.

Oh, you high ones, which spread yourselves, appear fair, tall and strong! You know not God, nor yourselves to be oaks. Oh, you tall cedars! You know not yourselves to be so. The Lord has sent his servants to look for fruit in his vineyard among you, but it is full of wild olives, and wild grapes, that many are drunk with the juice of the wild grapes; and the vineyard is so full of briars and thorns, that the lambs and sheep cannot pass, but they are tangled among the briars and the thorns; and the land is as a wilderness, full of serpents; and the earth is overgrown with weeds and nettles, that there is no feeding for the lambs, until the earth can be dressed, and overturned.

Howl you vine-dressers! A day of howling is coming among you, who have been pretenders to the dressing of the vineyards, which are overgrown with weeds, and nettles, and thorns, and crooked ways. The lambs and sheep have been scattered and devoured among the briars and the thorns, and you have made no discerning between a lamb and a goat, a sheep and a wolf. Now the Lord himself is gathering his lambs and his sheep where they have been scattered in this cloudy dark day, and some are torn, and some are trampled upon with the horses of Pharaoh; but the Lord's hand is against you, and his sword drawn; the battle is begun, and the sword drawn, which must not be put up until it has

made a separation in hewing down, and the Lord himself will have the praise, and the honor, and the renown, who rules over all.

Oh, how beautiful has your harlot been! Oh, how full is the land of enchanters! Oh, how full is the land of sorcerers, and witchcrafts! The mystery of her has deceived many through her whoredoms. Green was grass, and fresh was the flower, the bay tree spread itself, and the hawthorn, but the time is coming of fading; the flower will fade, and the grass will wither, and the whoredom and the enchanter must come to judgment. The Lord is risen, and rises as a swift witness against the enchanter, against the sorcerers, against the whoremongers, and the covetous. The glittering sword is drawn to hew down you fruitless trees that cumber the ground. You lustful fleshly ones, you have not seen yourselves to be these trees which cumber the ground. You heady high-minded ones, you have not seen yourselves to be these trees which cumber the ground. You who live in the flesh, you do not see yourselves to be these trees which cumber the ground. You scorers, you liars, you dissemblers, false hearts, you do not see yourselves to be these trees which cumber the ground; but the Lord is risen against you, the earth stinks with the dead that are upon it, and the pollution of the polluted. The Lord is risen with power, and sends forth to bury the dead, and to raise up the dead; all who are immortal, this may see, this may receive.

Repent, for the day of the Lord is coming. Awake you worldly ones, hearken to that in your consciences, which shows you sin and evil; that will guide you to God, loving it. Awake you drunkards, and lustful ones, who follow pleasures. Consider the ways you walk in; for you who act such things, must never inherit the kingdom of God. For you act contrary to that in your consciences, which will be your condemnation; pride, and ambition, selfishness, and self-will stands up, which the plagues of God are due unto. Silence all flesh, who live in your conceit and deceit, thieving and stealing in the night what the saints spoke, making yourselves drunk with it, and then sell it to drunkards, and then are jovial, eating and drinking with drunkards. Howl you drunkards, for you shall want the staff of bread; a day of howling is coming upon you; lay aside all deceitful merchandise.

And all you star-gazers, who are gazing among the stars, wondering after your imaginations, doing the works of darkness, in whom lodges the spirit of witchcraft.

Silence, and come down all you that ride so high, that do bestir you as Jannes did, and Jambres, at the coming of the children of Israel out of Egypt; through the fire and the sea, you cannot come.

Silence all presumptuous talkers of God, who see him not, but are presumptuous boasters, who live in envy, crossness, and perverseness, and vain contention, which proceeds from corrupt minds, who mind the earth, and earthly things, who

are enemies to the cross of Christ, who glory in your shame, whose end is destruction, whose belly is your God, who do not see God, are not come so far as Moses; for Moses saw God face to face; and death reigns from Adam to Moses, and all that do not see God, death reigns in you. To that in your conscience I appeal, which Christ has enlightened you with, which calls you to repentance, which shows you your evil deeds, which will be your teacher, owning and loving it, and your condemnation, hating it. Now you have time prize it; this is the day of your visitation.

A WORD FROM THE LORD, TO ALL THE WORLD,

And all Professors in the World; spoken in Parables; wherein all may come to read themselves through the Parables, and see where they are.

By George Fox

Man being driven into the earth out of Paradise, and death having passed over all men, the flaming sword turns every way to keep the tree of life, death having passed over all men. Death reigned from Adam until Moses; and as there is death within, so death speaks. Though Christ has given to every one of you a measure according to your ability, and this measure is the light; yet one, he loves the light, and the other, he hates the light, and this is the condemnation. He that loves the light, and brings his deeds to the light, there is no occasion at all of stumbling. This is the light that gave forth the scriptures; accordingly, as you are grown up in the light, you will read the scriptures correctly again. Because you hate this light, you stumble, because your deeds are evil; you will not bring your deeds to the light, for fear that it should reprove them. You know your deeds are evil, this light shows you, there you have learned your condemnation; you know you should not lie, be drunk, and that you should not steal, nor commit adultery. This light will tell you all this, and it will condemn you, and reprove you; if you love it and bring your works to it. But if your deeds are evil and you know it will reprove you, you therefore hate it and will not bring your deeds to it. Therefore this is your condemnation. You will have learned it, when the righteousness of God is revealed through flames of fire upon you, then you shall see it is true.

You know you should not be proud, delight in fashions and customs, and follow the world. This light will show you, and let you see all that is vanity, and bring you sometimes to confess it; and yet your heart being hardened, and the deceit strong, you reject and hate that which calls you to repentance, which lies low in you, and continually calling you to forsake your lovers. It tells you that you should not lust, nor covet, nor thief. It tells you there is danger to all you thieves, and lustful ones, and covetous ones. It speaks to you, and I tell you that will be your condemnation; when the book of conscience is opened, in your own

mouths you shall be judged. Therefore take warning. When the vengeance of God falls upon you, then you will say, you had time once, when it is past, and the plagues of God have been poured upon you, who hate to be reformed by that light in your conscience. When God calls you continually to repentance, you do not hear his voice, but trust in your own fancies and dreams, and lying divinations, and so hate the light. For if you love it, it would bring you to repentance, and the fear of the Lord; and the fear of the Lord is to depart from all sin and wickedness, and all evil, and all respecting of persons; and you that do respect persons, respect not God's law, which forbids it. For he that respect persons transgresses the law, and is convicted as a transgressor, and commits sin. You that do not own this light, which is according to the law of God, which respects no man's person; that light in your conscience, if you love it and heed it, it will exalt God alone. You proud ones may stumble at this, but I appeal to that in your consciences, which should exercise it.

This light will bring you to walk in the commands of Christ. Christ Jesus said, in all your communications let your *yes* be *yes*, and your *no* be *no*, for whatever is more, is evil; and swear not at all, for that was in the old time, the swearing. Now you that do not abide in the doctrine of Christ are of the devil. Swear not by the head, nor by Jerusalem, nor by the earth, nor by Heaven. These are great noted things. I say, swear not by the Bible, which is a great noted thing, which you swear by now; if the Lord's oath is performed, which he swore by himself, and put an end to all oaths. If the high priest Jesus Christ is owned, then all the priests are put to an end, which were true types and figures of him; for he who holds up priests which receive tithes according to the law, denies Jesus Christ come in the flesh. But whoever loves the light that he has given them, witness Jesus Christ to have come in the (their) flesh. These deny all the priests that receive tithes; for the receiving of tithes was in a time passed. Although Abraham paid tithes to Melchizedeck, who was a figure, when Jesus Christ the everlasting priest was come, he put an end to all figures; and you who hold up the figures, deny Christ has come in the flesh.

There was a temple which God commanded; but when Christ had come and had risen, all outward temples were denied; and we witness one priest, which is over the household of God, ten thousand witness one priest, which is entered into the holiest; and all the priests and his hirelings are denied; and all such as go after covetousness, to make gain of the people, are denied, and all such as bear rule by their means, and seek for their gain from their quarters, are denied; and all such as are called of men masters, and have the highest places in the assemblies, are denied by such who have one master Jesus Christ, to whom all power is given in heaven and earth, who masters over all, and has conquered all, subdued all, reigns over all heaven and earth, judge over all heaven and earth. And the mighty day of the Lord is coming; God that made the world, dwells not in temples made with hands, neither is he worshipped with the works of men's

hands, seeing he is Lord of all, has given to all breath and life, made of all nations man of one mould, to dwell upon the face of the earth, and is coming to fill his with the knowledge of himself. To all you that are unlearned outwardly, of the letter, who cannot read the scripture outwardly, to you I have a word from the Lord to speak; which is, Christ said, I have given to every one a measure, according to their ability; this is the measure, the light which is pure, which does convince you, and if you do take heed to this light, that is scripture within you; as a man should give, or a king should give to his subjects, or to them that are under him, every one a measure of the outward; so Jesus Christ the king, gives every one a measure of the inward, according to their ability; as the king does outwardly according to their ability, and so that is a figure to you, and if you wait in this measure, and improve your measure, and are faithful in your measure to God who has given it you, then you come to be a servant to the king Jesus Christ; as the servant outwardly does improve his outward measure, and serve the king outwardly, so you come to improve your inward, that is a figure to you; so figures are spoken to the carnal part in man.

And as the light opens and exercises your conscience, it will open to you parables and figures, and it will let you see invisible things, which are clearly seen by that which is invisible in you, which are clearly seen since the creation of the world, that does declare the eternal power and Godhead. What is invisible is the light within you, which he who is invisible has given you a measure of, that will let you see your heart to be stony. As stones are without you of the like nature, and the highway ground without you, so your heart is highway ground; and as thorny ground without you, so your heart is as thorny ground. As you walk up and down, it will let you see the rough way without you, and rough way within you; and as you walk in the way full of briars and thorns without you, so it will let you see crooked ways within you. As there are briars without you, so there are briars within you; and as serpents are without you, so the nature of serpents is within you. As vipers are without you, so the nature of vipers are within you. All this lodges upon the earth; the earth without you, so it lodges in the earth within you. As lions are without you, so are the nature of lions within you. As trees are without you, so you are the nature of a tree which rises out of the earth. As trees grow from the earth without you, so trees are within you. As forests are without you, so the wilderness is in your heart. These things the scriptures speak of; they, who had the light, spoke forth these parables, to that nature in men and women. This light lets you see, who hate the light. As fat bulls without you, feeding the flesh, you are as a fat bull, who only feed the flesh. As there are dogs and swine without you, you are a dog that bites, devours, and barks; there is your figure that barks. As swine without you, you are a swine wallowing in the mire. And as a foul house without you, you are the house; as a candle lighted up in the house without you, the candle is lighted up in your heart, which is the spirit of the Lord, and you will see the house foul, there is your figure.

As tall cedars without you, you will see yourself a tall cedar, who lives without the truth, spreading yourself. As strong oaks without you, you in your strength will see yourself as a strong oak, who are full of earth, and how you live in your power and dignity. As horses without you, you who live in earth and filth, and lust, you are as a horse neighing up and down; this the light will let you see. As asses without you, snuffing up their noses upon the mountains, you are lifted up in your high-mindedness, and full of pride and wildness; you will see yourself to be as a wild ass. As the grass without you, which is green for awhile, you will see yourself to be as the grass that grows upon the earth, which is green for awhile, but is suddenly cut down; the light within you will let you see these things. As cutting down without you with a sickle, so cutting you down; as reaping without you, so reaping you down, hewing the wicked. Here you may learn your figure, who are reaping and mowing, as you are walking in the field, you may read scripture; as flowers are beautiful for a time, so you that are famous, you that are beautiful in your glory, you are as fading flowers, there you may learn your figure. This light will let you see the good ground without you; so are they who are the good heart, plowing up outside, so plowing up the fallow ground within you. As you hear the thunder without you, so you may hear the thunder within you; the voice without, so the voice within you. These are figures. As the earthquake without you, so the earthquake within you; and as mountains without you, so mountains within you; as hail-stones without you, so hail-stones within you; as wolves without you, so the nature of wolves within you; here you can go no way but you may read your figure.

As beasts without you, so you are the nature of brute beasts, that turn from the light of God in you; as the canker without you eating, so the canker within; as the sea without you, so the wicked are as the sea, the like nature of the sea within you; as foaming without you, so foaming within; as harvest without you, so harvest within, who come to see with the invisible eye, all those who mind the light shall see another harvest; as there are many sowing the seed without, that lies under the clods, so shall you see the seed that lies under the clods in you; and as the summer without you, so are the children of God brought into the summer, where there is joy and peace, and are brought out of the world; and as singing of birds without you, so are those who are brought out of the winter; the world is a figure to them; as a turtle-dove without you, that is a figure who comes to this joyful land; as doves without you, nature of doves within; as lambs without you, the nature of lambs within; as sheep without you, so the nature of sheep within; and as goats without you, the nature of goats within; now the light of God gave forth all these figures, like unto that nature in man, and of what the saints should enjoy; and this light will let you see, as there are fowls without you who have nests, so you who are flown above the truth, are as a fowl that has a nest, the nature of fowls within. As there are dragons that devour without you, so there is the nature of dragons that devours the righteous, and acts contrary to that pure principle in your conscience; and as a bed of sorrow without you, so

you must be brought (that whored from the truth) into the bed of sorrow within. And as there is a widow without you, which has not a husband, so you are a widow which has not Jesus Christ, who follow such priests who are called of men masters; as a garden without you, and dressing it without, so is Christ and his spouse the saints. As there is a weeding without you, so the weeding of the weeds in the heart; thistles without you, the nature of thistles within you; sour grapes without you, you that are turned from the truth, has the nature of sour grapes in you; as you see the wild grapes without you, which set the children's teeth on edge without you, so they set their teeth on edge, who are growing in the earth, and take off that which acts contrary to the light, and the light will let you see it; as the night without you and darkness, so there is night within; and as stars without you, so there are stars within you; as moon without you, so there is moon within you; and as clouds without you, so there are clouds within you. These are all figures; and as the sun without you, so the sun of righteousness arising with healing in his wings within you. All who mind the measure which God has given you, it will open unto you these outward figures which God spoke, and will teach you; as you go up and down you shall read your figures; as covering without you, so there is covering within; woe to him that is covered, and not with the spirit of the Lord; and as fire and an oven without you, and as stubble without you, all you proud, and all you wicked are as stubble to be consumed in the fire, as fire does the stubble.

Now this light will show you these figures. Here you may read scriptures you that love the light; you that hate this light cannot see these figures. But it is the invisible that opens these, that gave them forth; and here you that are unlearned in the letter, may read the scripture, and as the secret chambers without you. Harken to the light within you, and it will let you see the secret places, where the retired place, the secret chambers are. As a prison is without you, so there is a prison within, where the seed of God lies; and as there is threshing without you, it will let you see threshing within you; chaff without you, the chaff within; wheat without you, so there is wheat within. This light of God which gave forth the scripture, this light of God according to its measure will open the scripture to you; for man having been driven into the earth, and the earth being above the seed; so as the earth without you, so the earth within you. The Lord speaks of low things, in comparisons like to that nature in man, so that man may look upon the creation with that which is invisible, and there read himself; there you may see wherever you are going.

This is the word of the Lord to all you who have learned the letter of the scripture, even your Hebrew, Greek, and Latin; to you who hate the light *within*, and say every one does not have the light, to you shall I open my mouth in some parables. You are the painted walls; as you see the painted walls without you, so you are painted walls, there is your figure. As you see men stumble without you, who are blind; so do you, who say that every one does not have

the light, and that every one is not enlightened. For you stumble at the eye which should let you see, and your mouth is the mouth of the false prophet, which the scripture speaks of. The true prophet said, he enlightens every one that comes into the world. There *were* only two, [the spirit of Christ in the Apostles, or Satan's spirit] and there *are* only two. You, who say he does not enlighten everyone that comes into the world, when he said he does enlighten everyone that comes into the world; you are the false prophet, and go about to make Christ a liar, who is the true prophet. You are the hypocrites who are kept above the truth with your fair faces; and you are the thieves, who steal your neighbors' words. You are filthy dreamers, who say Christ has not enlightened every one that comes into the world; they speak a lie, the divination of their own brain, and sell the prophets' words, and Christ's words for money, which was spoken forth freely. You tell people that you preach the gospel by ministering the letter, and you don't even know gospel; and you tell the people that the letter is the word; and the letter says that God is the word; and you tell them the letter is the light; and the letter says that Christ is the light. The Lord is coming in flames of fire, flames of fire without you, as you see with a natural eye, see flames of fire within, who have the light come upon you. You ungodly ones, as a sword without, which hews down, so shall you who are wicked find the sword of the Lord, which is the word of the Lord, hew you down. As you see fire burning without you, so you who hate the light, shall see the fire within you; and as you see wells without water without you, so you shall see within you wells without water. So are you, who say everyone does not have the light; as a cloud without you, so are you clouds without water, and all your knowledge, Hebrew, Greek and Latin is natural; and the natural man does not know the things of God.

Therefore to all people everywhere, to that light in you I appeal, which shows your sin and evil to be works of darkness and deeds of the flesh; still of the old man! There is your teacher, and there is your condemnation, hating that light. You are those who get the saints' words in the old bottles and give meanings to them; you who are of the generation that always murdered the righteous seed. As bottles are without you, so are you bottles, new wine put into new bottles, the old wine put into old bottles, and that is a figure. As trees with leaves without, that bears no fruit, so are those who have profession and no life, nor any fruit; as sons and daughters without, born by the will of man, so there are sons and daughters of God, born by the will of God, heirs of another world; as these are born in this world, and as there is the world without you, so there is the world in the heart; as there is the field without, so there is the field in the heart; as there is the merchant-man without, that seeks for pearls without, so there is the merchant-man that seeks for pearls within; and as there is the kingdom without, so there is the kingdom of heaven within; and as the axe is laid to the tree-root without, to hew down the tree without, so the axe is laid to the tree within, that does not bring forth good fruit; and as trees cumber the ground without upon the earth, so do men cumber the ground; fruitless trees;

and as there are rocks without, there are rocks within; as there is cleaving of rocks without, so there is cleaving of rocks within; as there are heavy burdens without, so there are heavy burdens within, the pure are burdened. As the rain falls upon the plants without, so does the mercy of God fall upon the tender plants within; as there is a vineyard planted without, so are the people of God a vineyard; who love the light, and have the invisible eye, will read these figures and parables; and you need not go to your natural priests without you; but this within will open them, as you love it, and walk in it as the saints did, who gave forth the scripture, and they exhorted others to take heed to that light, and said, you have a more sure word of prophecy, unto which you do well to take heed, as unto a light shining in a dark place, until the day dawn, and the daystar arise in your hearts.

This light is your teacher, which teaches you holiness, and teaches you the fear of the Lord; and this light hating of it will be your condemnation, and then you stumble, and then you neither understand parables nor figures, but are those who stumble at noon day; all you who are earthly, minding that which is invisible, you will read the earthly parables and figures, and see the time of winter; as there is winter without, so there is winter within, the time of winter, and the time of summer, if you wait to get through the earthly part; the earth must be removed, and the earth must be shaken when the glory of the Lord arises. This is witnessed; so God Almighty open your understandings, all people every where, that you may see yourselves. If you take heed to that light which will exercise your consciences, it will let you see yourselves, which eye is the light, and this light will let you see God; but if your minds go forth, the God of this world comes in and takes the dominion, and so your minds are blinded, and your understandings darkened. Therefore everyone, what you possess, profess, for the saints *were* what they spoke; and every one as Christ has given you a measure, according to your ability, mind your measure, and improve your measure, and do not talk of the saints' conditions unless you find them fulfilled in you. Lay aside all contention, and striving about words, which is of no profit; but mind the pure light of God within, which will teach everyone to know God. So everyone must improve his talent, and improve his measure according to his ability; so everyone will be rewarded according to his works, whether they are good or evil.

You, who say everyone does not have the light, are the blind Pharisee; I shall stop your mouth with a few words, which the servants of God have spoken forth. Christ himself said, which is the true light, he does enlighten every one that comes into the world, and the one he loves it, and the other he hates it. And this is the condemnation of the world, that light has come into the world, and men love darkness rather than light, because their deeds are evil. You, who say he does not enlighten every one that comes into the world, you are a false prophet and a witness against Christ. You, who say that the grace of God has not

appeared to all men to teach them, you are he that turns the grace of God into wantonness. The grace has appeared to you, for it is grace that shows the ungodliness and worldly lusts; and by this denial you make the apostle a liar, when the grace of God, he said, (which we witness,) has appeared to all men, which teaches us to deny all ungodliness and worldly lusts, and to live godly, and soberly, and righteously in this present world. This grace has appeared to you who live wickedly and ungodly, and are of this present world. To that in your conscience I appeal, which you shall eternally witness, for to it the grace comes and appears; and when the book of conscience is opened, all men shall be judged out of it. Here you, who say everyone does not have the light in his conscience to exercise it, you proceed to make God unjust; for the light which lets man see sin and evil, is a perfect light of God; and you who say every one does not have a measure of light within them, to show them all their works and actions which they do, you go about to make God unjust, and unrighteous, and to keep the creature in darkness, for God said he will give to ever one a reward according to their works; and if he had not a light how should he see his works, and how should the world be judged in righteousness? But blind hypocrites must show themselves, that they may openly appear blind to all them that are in the light, and love the light; and you that hate the light, there is your condemnation.