A VINDICATION
OF
Anne Wentworth,
TENDING
To the better preparing of all People for
Her Larger Testimony, which is making ready for Pub-
lick View. Published according to the Will of
God, and Direction of Charity.

By Anne Wentworth, c.

Be still and know that I am God, I will be exalted among the Heaters: I will be exalted in the Earth. The Lord of Host is with us, the God of Jacob is our Refuge. Psa. 46:10, 11.

To which is annexed

A Letter written by an eminent Christian, concerning the said Anne Wentworth, and directed to the Several Congregations of the Anabaptists, and their respective Pastors.
As also a Song of Triumph by the said Anne Wentworth, a Daughter of Zion, newly delivered from the Captivity of Babylon, &c.

How should we Sing the Lord's Song in a Strange Land? Psa. 137:1,2,3,4.
Where is God my Maker that giveth Songs in the Night? Job 35:11.
Let the Saints be joyful in Glory, let them Sing upon their Bows. Psa. 149:1.

Printed in the Year 1677.
The Great Searches of hearts has been, neither is it unknown to several Christians in and about this City of London, or to the Consciences of my very Enemies, what Severe and Cruel persecutions I have sustained for the space of Eighteen years, from the unspakable Tyrannies of an Hard-hearted Tyrant, Fellow and since from the bitter zeal of several eminent professors of Religion, commonly called 'B.Jujus,' who have most unjustly and unchristian-like crufted all their pretended Church power to wait upon and serve the wrath of my oppressors, and who not being able truly to charge me with any sin committed against God that call'd for such a proceeding, have declared me an Heretic, and a Publican for matters of Conscience, in which I was faithful to the Teachings of God, according to the Scriptures of Truth, and they'd the voice of the Lord, who called me out from amongst them, that I might not partake of those Terrible Plagues, and dreadful judgments which are coming upon all Formalists, Hypocrites, and profane Professors, who are all of them the Inhabitants of this Earth's, and who (however separated from one another so, by outward forms, and obervations, or inward notions and opinions, in that particular and great day of the Lord, which is coming upon this Nation, will be found to be in one Spirit, and Principle.

My seat, in this respect, being committed to Almighty God, the Righteous Judge of all, untow hom I have appealed, and who has accepted my appeas, and is speedily arising on my behalf, I will lay nothing of it here, but only acquaint thee, whoever thou art, that resedt these few lines, that it has pleased my most gracious God and Father (who abound towards his Children in all goodness and goodness of Love) to turn all the fierce wrath of man, which has been against me, into his own praise: And to change all the evil mine Enemies have thought and done against me, into a sweet defigne for good; making all
That I am not conscious to my self of any spiritual pride in this matter, nor in the least desirous to have any appearance, or to make any noise in this VWorld. Nor did I for ten thousand worlds pretend to come in the Name of God, or in the pride and forwardness of my own Spirit put my self into this work, without his express command concerning it, and his Spirit and presence with me in it; having learnt what unprofitable things the Staff and Mantle are, without the God of the Prophets: how dangerous and despairing an attempt it is, to put the Commission and Authority of God upon the Dreams and Visions of my own heart. I am well assured, if spiritual pride, the eagerness of my own spirit, any worldly device, or any other delusion whatsoever has engaged me in my present Tertimnity, the holy God will discover me herein, and take open vengeance on all my Inventions, my Idol, and strange God; and this matter will prove more like the waters of Jehovah unto the subdued person. And I have also through the tender mercies of God, the riches of an assurance, that my God has been to many years Emsuing me from Vessel to Vessel, breaking me all to pieces in my self, and making me to become as nothing before him; and who has by many and great Tribulations been heaving my own will, and fitting me for his service, and who having taught me to tremble at his word, has thereby call'd and commanded me into this work, when I was as a thing that is not in my own eyes, and pleased with himself to be excused, I have I say, the riches of an assurance, that this God will be with me; and however the Spirit of prophecy in a weak or weak VVoman shall be distircted by the pride and prudent of this world, yet Wifome is justified of her Childen, and that God who has commanded me to go forth in his Name, will by a Divine power go before me, making way for me, and fulfilling the Spirits before me which I am to deal with, and will also by a Divine presence support me in the midst of all these sufferings his work can bring me into. Out of the mouth of Baber, and it bringeth God has ordained strength, because of his Enemies, that he may strike the Enemy and the enemy, Psal. 8. 2.

And I declare, I have no wrath, discontent or revenge in my Spirit against the person of my Husband, or of any of his sisters...
but am taught by the Brevity of God, to trust to forgive all the
injuries he has done me; and my heart is fixed and prayes to God
(who could change the heart) is, that he be recovered, and saved; and I bow my Soul to the Father of lights, that the
Eyes of all my persecutors may be opened; some of which I judge
to be the Lords People, who are acting in this matter by a \( Zed \)
without knowledge. God is love; and he that dwells in love, dwells in
God, and God in him.

And however I am comforted and reproached by persons who judge solely according to outward appearance, but not Religious judg-
ment, that I have unduly left my Husband; I do for the satisfac-
tion of all plain hearted ones, that may be offended at their re-
ports herein, Declare, that it would be very easy for me, from the
Law of self-performance to judge my present absence from my Earthly Husband to all persons who have learned to judge of God and Soul, not only according to the outward Anm,
but the inward Spirit and Principle, and who have tendered enough,
duly to weigh the various Tempers of minds, and the different
circumstances of Bodies; Forasmuch as the Natural constitution of my mind and Body, being both considered, He has in his
bountiful action towards me, a many times over-done such things,
as not only in the Soul, but in the Spirit, of them will be one day judged a murder-
ning of, but had long since really proved so, if God had not wondrous
ly supported, and preserved me. But my natural life, through the
springing up of a Spirit, not being otherwise considerable, then as it
is my duty to preserve it in a subserency to the will and service of
that God, which I am in Spirit, Soul, and Body. I will not urge any
thing of this nature as my defence upon this occasion, having learnt
through the mercy of God, not to be afraid of him, who can only
drive the Body, but can do no more. I do therefore [secondly], in the
fear of him who can kill both Soul and Body, further declare, That I
was forced to fly, if I was to preserve a life more precious than this natural
one; and that it was necessary to the peace of my Soul, to withdraw
myself from my husband, in obedience to my Heavenly Bride-
groom, who called and commanded me (in a way too tender, too
powerful to be denied) to undertake and finish a work, which my

earthly husband in a most cruel manner hindered me from perform-
ing, toiling, and running away with my Writings: And however
man judges me in this action, yet I am satisfied, that I have been
obedient to the Heavenly Father herein, nor confessing with feet
and blinded. All the clouds of afflictions, troubles, sorrows, and
debts, upon the outward man, are nothing, compared with those
of the inward man; when the life of our Souls is anger, and with-
draws himself, cutting off the sweet beams of a spiritual commu-
nication between himself and us. This was my case, and I am not af-
fraid or afraid to say my Soul’s beloved has abundantly owned me
in this matter; and whilst men have done all they can to break my
heart, he has bound up my Soul in the bundle of Life and Love,
and he pleads my cause, and takes my part, and has spoken by his
Word, with power and authority from Heaven, saying, I shall abide
with him, and he will abide with me, and come and sup with me, and
never leave me, nor forsake me: And he bids me take no thought
what I shall eat, what I shall drink, or whatever I shall be clothed,
cold all my care upon him, for he careth for me: And I am
enabled in his power to rule my self upon him, and my heart is
fixed, resting in him, and confirmed with his word, in which he has
caused me to hope, having no confidence in the Arm of flesh,
knowing that the Earth is the Lords, and the fulness thereof, and
that he knows all my weaknesses, and wants, and my willingness
to work, so far as he enables me, that my own hands may admi-
strate to my necessity, that I may not be burdensome to any. And
he has assured me, that the sin of the earth shall apprise me, no
more shall I return to be under the hands of the hard-hearted
Persecutors, unless he becomes a new-man, a changed man, a man
amiable of the wrong he has done me, with his fierce looks, bitter
words, sharp tongue, and cruel usage. And I do further declare,
That in the true role of the case, I have not left my Husband, but
he me. That I do own every Law and Command of God in the let-
ter of his word, to be right and true, and do submit to every rule
given forth by the Spirit of God, to govern the relation of Man and
Woman in the Lord. And that I always stand ready to return to my
Husband, to welcome him to me; (and have figured so much
to him by severall Christian friends provided I may have my just and necessary liberty to attend a more then ordinary call and command of God to publish the things which concern the peace of my own soul, and of the whole nation. In which work, I stand not in my own will, but in the will of him who has first and sealed me, as the day will very quickly declare, and decide this matter between me, and my husband, and all his abettors. To which day I do here appeal for my justification, not doubting but that God to whom I have committed my cause will speedily arise, and cause my innocence to break forth as the noon day. For I do hereby declare in the presence of the holy God, that I have no revengful, worldly or finitist end in this matter, but am against my own natural will obeying God herein: And I do in all tenderness admonish and caution all my enemies, and all persons whatsoever to whom these papers shall come, that they take heed lest they hurt themselves, in reproaching me, and that they do not set themselves to justify by the letter that the Spirit that is to be condemned, or to condemn that Spirit which it owns and allows. And that they take heed lest they urge the letter of any command against the Spirit of it, and so come to condemn themselves in the Person and right of another. The Spirit and the letter are no where contrary, but thou mayst think them so, and by not duly attending upon the Spirit in the letter mayst unnaturaly set the letter to oppose the Spirit from whence it comes, to which it testifies, and which it tends. I beg of you all that read these lines for your own sakes, that you will remember still how the Jews did of old, vilifie, reproach, condemn, and execrate our Saviour, and justified themselves herein by the letter of the law of God, with the breach of which law they were continually charging him throughout his whole life, yet was it exactly according to their own law, and in those very cases about which they were so much offended at him. Nor has it fared otherwise with the whole seed of Christ and all the spiritual manifestations of him in all ages. The best of men, and principles, have still been challenge for their non-conformity to the letter and outward rule, although they have been most agreeable thereto. As the Apostle speaks, not without love to God, but under the law to Christ.

And I do further declare, that the things I have published and written, and which are such an offence to my husband, and indeed the cause of all the persecutions I have suffered from others, were written rightly against my own natural mind and will. That I often beg of God I might rather die, then do it. That I was commanded of God to record them. That my own natural temper was so greatly averse to it, that for eleven months together I withheld the Lord, till by an Angel from Heaven he threatened to kill me, and took away my sleep from me: And then the terrors of the Lord forced me to obey the command. And indeed the writings that man was so displeased with, were in themselves very warrantable, if I had not had any such command of God, for I only wrote the way he led me in a wilderness of isolation for 18 years, to do me good, and declared my experiences, my great and wonderful deliverances, my many answers of prayers in difficult cases from time to time: but most true it is, I did not speak of these things, nor set pen to paper (for several reasons) till the Lord commanded, and by his word and spirit constrained me to do at 18 years end, after I was consumed with grief, sorrow, opprestion of heart, and long travail in the wilderness, and brought even to the gates of death, and when past the curse of all men, was raised up by the immediate and mighty hand of God. And being thus healed, I was commanded to write, and give glory to him who had so miraculously raised me up from the grave. And I do further declare, the things I have written are true, and so be, and that what is so faithfully in them to man, are such things as I could not leave out, without prejudice to the truth, and disordered to God. And whatever centuries I now undergo from means day and judgement for this plain dealing in matters which concern the relation to the flesh, last well assured my faithfulness to God herein, will be owned in the day of his impartial and righteous judgment. And yet I must declare, it would have been much more agreeable to my spirit, to have concealed the misfortunes of my husband, then to have exposed them, if I had not been under a command herein not to be disputed: and it was not without great resolution that I was at length made obedient, having tasted of that love, which both covers, and teaches us to cover a multitude of sins: And yet I am fully persuaded, that my duty
to God in this matter, will be found not only most reasonably and
necessarily on my part, but exceeding beautiful in itsAzon, and to have
been managed in some measure of the Spirit of that God, who is
still Love, and in whom there is no fury, however he marches against,
goes through the Byrars and Terrors, and turns them together when
they are set against him in battle. And whereas my Enemies have re-
presented me as one disfavored, and bitterly felt, in answer of such
wicked proceedings against not only me, but the truth, I do for the
Truths sake further say, First, That I judge my Enemies who have
raised this false report of me, to be unseasonably most highly con-
cerned, that this their Report should be found, as much as if it were otherwise, the case and occasion of my misfortune might
justly be laid at their own doors; for as the Preacher saith, Ecclesi-
astical Oppression makes a Wise man Mad. Secondly. And yet I also judge
it is the mischance and rotten Interest of my Adversaries, not only to
report, but to believe me a person beside myself; for if I be found
in a right mind, how must they be discovered to have been,
in their blind rage and fury against me and my Testimony. Thirdly,
I do with great cheerfulness receive the report of this report; and
all the humiliation that goes along with it as a further manifest of
my conformity to my Saviour, and fellowship with him in his Sufferings.
For thus has he throughout all ages been blasphemed in his Prophets,
his Messengers, and in his self. Thus when Elisha sent a young Pro-
phet with instructions to anoint Jehu, his Fellow-servants ask him,
Wherefore came this Mad fellow to thee? 2 King. 9. Thus we read
in 1 Kings. 3. That the Kindled of our Lord went out to say lay on him,
the Man, and he would be like himself. And again, in John 16. Many of the
Terrorists, he has a Devil, and it must. Fourthly, I do with great
pleasure acknowledge, that in this great work (in which I am for a
few and a wonder) I have no wit, no wisdom, no understanding, no will
of my own. And if this be to be said, I confess my self to be
besieged in my self is God, whose Love constraints me, and whose Spirit
has in this matter after an irrefutable, but irresistible manner,
C促进ed my proper understanding, will and affections, to his Divine
will and will. And Last, I am well assured, that it will
freely, very freely be known, that I am not good, as my Enemies have
have reported, but have spoken forth the words of truth and faith.
I have not run before I was sent, but the word of the Lord is, Come unto me, and his Spirit shall go with me. And he will per-
form every word and title of his own word, to overthrow Babylon
with such an overturning, as never was, nor never will be again.
The beginnings of this overturning will within a few days be seen
upon her more refined parts, and the severity of the wrath shall
afterwards come upon her walls. Although men is so confident
I am deceived, and has been made me and my Testimony with all
manner of reproach, yet the God whom I serve and obey, and
who has spoken by me, will perfectly turn the flood of scorn,
contempt, bitter railing, false accusations, scandalous papers, and
lying Pamphlets upon them, by whom they have been poured out
against me. The Lord doth with the torrent of the Labyrinths, and makes
Drainers wider, he turns men backwards, and makes their
knowledge foolish; but he confirmeth the word of his servant, and
performs the Counsel of his Messengers, Is. 44.
And now in this Faith and Assurance I do thus put this my Pref-
dication and preparatory Testimony, Declaring unto all people whom
it may concern, That it is the Lord his mooved me, and his Spirit
which has stirred me up. My heavenly Bridegroom is come,
and has given me courage, with an humble boldness, and holy
confidence to speak the truth in all faithfulness, and to fear no
man, but God alone, in whose strength I stand to encounter
with all discouragements from my own understanding, will, affec-
tions, former thoughts and principles within, and with all op-
position from difficulties, dangers, temptations of friends, and con-
spiracies of enemies without; I am sensible any of those things
would be too strong for me, a wound of no might or strength; but
I have renounced my self, and laid down my own will and will
in this work, and am given up to all the will of God herein; stand-
ing upon my watch, and having in his power put on the whole arm
of God; the Shield of Faith, the Buckler of Righteousness, with my
Laps about with truth, and my feet fixed with the Preparation of the
Gospel of peace, having taken the Helmet of Salvation, and the sword
of the Spirit, which is the word of God, Praying always with all prayer.
and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. In this spiritual warfare, and combat I am called to wrestle not only against fleshy and bodily lusts, but against Principalities, and Powers, against the Rulers of the darkness of this world, and against spiritual wickedness in high places: and must have no respect of persons, because it is of advantage, but be faithful to God and his Word, sparing neither friend nor brother in matter of Truth, nor calling good evil, or evil good; nor putting light for darkness, or darkness for light; but obeying God, and not Man, loving one another, keeping his Commandments, and pleasing him, although the whole world be displeased. Man has made my Cup very bitter, and my God is very heavy for obeying God, but my God has sweetened my Cup, and caused it to overflow with draughts of Love; my God has made my Yoke easy, and my Burden light, because he bear and me, and I draw me, and bind me with cords to the Altar, his left hand it under my Head, his right Hand doth Embrace me, and his Banner over me is Love. I will not, I will not be afraid to make my boast of my God, by whose Almighty Power I have been hitherwise helped, and upheld, or else I had perished in my afflictions. When the compassion and bowels of men were shut up, the tender mercies of God were opened. When it was come to Maroea's pinch, Isaac's distress, Paul's straight, God appeared. My extremity was his opportunity, he beheld my affliction, the forerows and Agonies of my Soul; my groans, my prayers, my cries, my appeals soared up for a memorial before him, and were had in remembrance with him. And he will arise, and that right speedily, he will make haste and not tarry, but send relief from Heaven, and save me, and all the poor of his Flock who bear the voice of their own Shepherd, and follow him, but a stranger they will not follow. He will give me the Rock for my heart, he will convince the Consciences of men, he will bring down all them that glory in appearance, in face, and not in heart; he will make a speedy decision, he will turn the stream and flood of froward and courteson cally upon me, and his poor defeated ones in me, he will pour out his joy, and they shall be ashamed that have hated me without cause.
figure. 'Tis true, I am satisfied God will speedily aribe, and decide thy controversy, and he has shown me when I have been thinking his thoughts, what more flowly, than that his motion has been sufficient: And that wherever seems to hinder, and work against me, does indeed help on, and work things to a more full and perfect end. And although I should be surrounded, and beleaguered on every side, and left alone in the midst of all discouragements from within, and without, yet can I believe that to all that fear the Lord to come and behold the wonders of the Lord for my deliverance. I cry unto him when there was none to help me, and in a deep silence of my own unworthiness and nothingness, my soul was humbled, and laid low at his feet; and my heart was lifted up to him, and he raised me from the Grave, and took hold of me at that very time which he wonderfully pleased me, which was the 3rd of the 11th month, 1670. Then was the full communication between Chrift and my Soul, the Love knot, the holy bands of Marriage; then did he espouse me unto himself for ever, and enable me to follow him, and give up my self as a ransom offering unto him, as more to be my own but the Lord, subduing my self to all his will as a chaste Virgin, holy in life and life, pure and undefiled in heart. Then did the Lord my God lay upon me, I love, for thou art that forthwith thou art that thou hast been to be afraid of a man that shall die, and of the Son of Man which shall be made of flesh. And again he said, he was come to judge the Father left and the oppressor, that the Man of the earth may be more oppressed. And many more precious Promises did the Lord make to me, when he first called me to write what was to be done, and to set the world, and is my support, and he has comforted me therewith, affuring me as soon as I had done his will, I should receive the promises. And he afterwards revealed to me, (what I did not then know,) that my oppressors and delovers had a Future Ministry and the empty, that is to say, seven years before I could perfect that writing, and the Lord would bring forth his end in all this, and give an Open Testimony to the world that he had chosen and called me to write to glorify him. And now I have done his will, my dearest sons and daughters, I am come to make good his word, and let me free from the ...
and cry out, my Spirit and my witness, according to the word of God, and wait patiently upon the Lord to know his stand in this thing; and is love to themselves, take heed how they rashly reproach and condemn me and my witness; lest they should in doing run a gainst that saying of Peter the Apostle, Hezekiah mentions, 2 Thess. 3:4, and that they be woe to themselves, that they be not found dissuading sinners to embrace the Spirit, because of the confession of the messenger; all ways remembering, that God will destroy the wickedness of the world, and bring to nothing the understanding of the prudent, that he shews the faith in the midst, the mock, the scoff, and despised things of the world, yea, and things which are not, bring to naught things that are. In a word, let all Perverts be far from the Alarm, as to look well to their own souls, where they stand. Whither they are founded upon that Rock against which the Gates of Hell shall not prevail; whether they are interested in that Covenant of Grace which is ordered in all things and sure, and which is all our Salvation, to a day of salvation. Whether they be not in the number of them that are Endangering the Church and the whole Body of Christ, or the Family of the true Church who shall be taken into the Ark, and preferred in the day of that Flood of the Divine vengeance, which is ready to overflow the inhabitants of the Earth.

What I have here published is according to the word of truth which must be fulfilled in its time. It is but a very little while and this matter will be cleaved, and come to light, and determined. In the mean while I decline to all the world I am as left in the will of my God who his grace left me without his wisdom, prudence, and skill in this work, and who ever thou art, the Lord will not answer thee. Be not of the Divine Character, either upon me or thine own, my advice to thee is, that thou repentest thyself concerning me, but wait patiently upon God, and quietly expect the discovery, which the Lord will make hereafter.

To the Congregations of the Anabaptists and their respective Pastors.

These verses contain the summum, complaint, and appeal of a despised and oppressed Christian, a member of one of your Churches, now by your unjust and unchristian abuse of her, made a spectacle to God, Angels, and Men, yea, a groaning flock to this great City, and a by-word to the common Rabble. Beloved, have you to learn Christ Dost the Gospel teach you to defame you neighbour in Coffee-Houses, Ale Houses? will not that word spoken by the Holy Ghost to the Apostle James restrain you, James 1:26. If any man among you seemeth to be religious and bridles not his Tongue, but deceiveth with his own heart, that man's Religion is vain. You may sooner hinder the Sun from shining, than the truth of God from displaying it self in such manner, and by such instruments as he is pleased to chuse, who is the Holy One of Israel, who will not suffer himself to be limited by man; the great God hath put the word of truth in her mouth, and dare you forbid her to declare it? can your form and contempt of the weak instrument, frustrate the purposes and Counsel of God? no, his foolishness is wiser then your imaginary wisdom, and his weak instruments stronger then all your conjointed power. Can you prove that God hath not spoken to her and by her? No, you dare not produce that Book of hers (in your custody;) you too well know
it would demonstrate her to be in the Truth, and your selves shameless Liars. Pray consider, if one of your Preachers should be silenced; you would presently cry out of Persecution; and when you attempt to silence the Word of God, whose sound is gone forth to the ends of the Earth? Take heed of resisting, deriding a Message sent from Heaven, (though by a weak instrument) lest you be found guilty of Blasphemies against the Spirit of God; but rather do so, while you hear his Voice, burden not your hearts, lest he swear in his wrath, that you shall never enter into his Rest. It is heard and received by such who love the Truth, and submit to the Power of it; but if you persist in your Rebellions against it, you will find and feel to your cost, that Truth is stronger than all. Consider these things, Brethren, and the Lord give you understanding to judge aright.

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The 5th of the 10th Month, 1677.

The Lord Awaked me in the Night-Season, and by his Spirit taught me thus in Verse, and made me Sing unto him a Triumphant Victorious Song over my Enemies, with a command from God to send it forth into the World, to be answered by the same Spirit of Love, Meekness, Gentleness, Goodness, Plainness, Lamb-like, lowly and Humble, for such is the Spirit of God's Teachings.

Let us be followers of our Head, Christ Jesus, as dear Children, whom we have for our Example, Ephes. 5. 1, 2. For he that overcometh, shall Inherit all things, and I will be his God, and ye shall be my Sons and Daughters: The Promise belongs either to Sons or Daughters walking in the Truth, Rev. 21. 7.
I am commanded by the King of Kings, to send this in the same manner and method he taught it me. Let none despise the Spirit's teaching, quench not the Spirit, despise not Prophecy. There hath been too much defiling and disaining of me already, I pray. God forgive them for all their hard speeches, and cruel usage of me, for they have done they know not what. The Lord help us to remember our Creator in the days of our youth, and declining years, for when we have done all we can to please our selves, yet the end of all is death, for pride, passion, self-will, bitterness, wrath, envy, malice, will yield no comfort at the Judgment Seat, where we must give an account of all the deeds done in the flesh, whether they be good or evil. 

Who hath believed our report? (Isaiah, the city of old) and to whom is the Arm of the Lord revealed, Isa. 35.1. For they have not at all escaped the Gopher, Rom. 10.16.

To England's Sover, my Native foes,
This summons now I send,
Her speedy answer I require,
Before this Year doth end.
In four and twenty years, Decline,
What evil have I done,
What all the time they have against
My Conversation.
What cause gave I to make your wrath
So hot at me to burn,
Speak as you answer it to God,
And let all hear and see.
In Coffee-House and Ale-House now,
Why do you me deface,
Why doth your Church, a Heathen me,
And Publican proclaim.
Speak out and spare not what's my fin,
Speak truth in his presence.
Else God a bitter Cup will give
You, as your recompence.
If he who judgeth Heaven and Earth,
Dis overthrow what you have done.
And had me show his wondrous works,  
and glorify his name!  
This only, Nothing else but this,  
a great offence became— 
They rage, they Perish to Death,  
a Woman weak and wise,  
For giving all glory unto God;  
and not to wretched man.  
Now Country-men, if the Truth  
do not make to appear,  
Disprove me plainly if you can, 
Before the next New Year.  
For after that, great wrath expept,  
which on those will burn as fuel,  
Who to their fellow creature were  
Not merciful, but cruel.  
And have no Love to God, his way;  
His Truth, and holy word,  
But only love themselves; as he  
hath feares, and much abhor'd;  
For taking up this heavy Cross  
to follow the Lord his God;  
Wormwood and gall they give, and scourge  
me with their sharpest Rod.  
O God arise, make fast to judge  
between my Foes and me.  
Conteyn their schemes, clear the field, and let  
not guilty ones go free.  
Now strike at Babylon, thou shalt!  
This year thou wouldst begin  
To pour thy Plagues on that great Wicked  
Babylon, for her Sin.  
Give Testimony, speak aloud.  
O Lord, and make them hear,  
To let them know, I speak from God,  
And only him do fear.  
Thou knowest, O Lord, I have no end,  
Dread and suffering this.
The Ninth of the same month the Lord taught me this Song in the Night.

If all Men can't improve what by me God hath said,
Then with all England it will be very sad.
What ye do, do quickly, before New Year Day,
Lest after that all your Lives be swept away.
Wo, wo, to England, for what the hath done,
For woes upon England will certainly come.
Because she doth not love God with all her heart,
Not stand up her feet to meet Her Childrens part.
Shall I yet doubt when God upholds me then,
Fear mortal Men, who've done the worst they can,
No, lift up thy Head, and now rejoice,
That God for thee made such a choice.

A. W.

My Maker is my Husband, the Holy one of Israel, my Redeemer,
the Eternal, ever living God, my Father, in obedience to his revealed will do I suffer, in obeying his just commands I offend;
there are several of his Children that are sufferers with me, and are not ashamed of me in my bonds (which are) for doing the will of Christ. Now, as they have owned me so, God will own them, and bless them, but for such as are ashamed of me, under my reproaches for Christ, they in time may be more ashamed for their Neglect, in not owning me in the work of the Lord, O my God, fulfill thy word, and deliver me, for thou knowest I have suffered as much Tyranny and Cruelty under a formal profession of Religion, as I could have done amongst Turks, Heathens, and Infidels, and if so, then what need is it that my Country men should so highly scorn me as they do, for if I live to see New Year Day over, I shall be able to speak to them, and ask them how they do, and rejoice when they will have cause to mourn; and I now know my friends from my foes, and if I out of this world be taken, it will be my greater mercy to be singing Hallelujah in Heaven.

FINIS.