

**THE WAY TO THE SABBATH  
OF REST, OR, THE  
SOUL'S PROGRESS IN THE  
WORK OF THE NEW-BIRTH**

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The Way to the Sabbath of Rest, or, the Soul's Progress in the Work of the New-Birth by  
Thomas Bromley

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**THOMAS BROMLEY**

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**THE WAY**  
**TO THE**  
**SABBATH OF REST**  
**OR,**  
**The Soul's Progress**  
**IN THE WORK OF**  
**The New-Birth**

By **THOMAS BROMLEY**

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*The Author to the Reader.*

I HAVE written this experimental discourse on the *new* birth, not for the wise and rich, who think they see and enjoy enough, but for the *poor in spirit*, who, inquiring the way to Zion, are sensible of their defects, and breathe after a supply. Let none then come with prejudice, for that will give a false tincture to the eye of the mind, and prevent the sight of truth, by a prepossession that it is error. If any have attained, and enjoy as much, or more than is here expressed, let them bless God for his goodness, both to themselves and me; if not, let them not be ashamed to learn and practice more than they already have; for: "Teach a wise man, and he will yet



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be wiser" (Prov. ix: 9). It is no diminishing of esteem, to grow in true knowledge, or disparagement of age, to gain wisdom from those that are young; because *true* wisdom is the gift of God, who is no respecter of persons; bestowing his gifts on whom he pleases.

Think not that I have here chalked out a way for every one to walk in; for I have only written my own experience. I know, there may be great variety in God's work upon souls; so that none are to be confined to one exact path, though all are to be informed, that we must turn and become *as little children*, and be wholly *dead* with Christ, before we can be as the angels in the resurrection, delighting ourselves in the light and life of Eternity; therefore *the perfect death* should be aimed at by all, for nothing less, can fit us to enter glory. For, how can any imperfection enter where there is nothing but perfection; or anything



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of darkness dwell with Him, who is *Light*, and in whom there is no darkness at all?

It is true that many from mistaking the principle of God's being the root of all things, have endeavored to reconcile light and darkness, good and evil, flesh and spirit, Christ and Belial; and so to laugh all mortification and self-denial out of the church. But, alas! what have the notions and practices of such ended in, but shame and confusion of face? They have sowed to the wind, and reaped the whirlwind; grasped at an imaginary heaven and perfection, but like Lucifer, have fallen into hell and palpable darkness; having, like the foolish virgins, spent their oil, and received poison into their lamps, and thus made themselves unfit to meet the Bridegroom.

There are others, who come forth in such outward strictness and severity, they are ready to judge all who are not in their peculiar method and form; and

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so, refuse communion with some who have attained much further in the true death and resurrection, and who are better acquainted with the renewal of God's image, and the state of restoration, than themselves.

There are many others, who, though owning the first sort, and much disgusting the last, yet give themselves too much to earthly indulgements, under the notion of Christian liberty, and hence make no real progress in the change of their souls. Some of whom are cheated with false notions of their being in Christ; and others of them, with sublime apprehensions of false, imaginary deaths, and ways of self-denial, which they much feed upon, instead of that death and cross, which should work their spirits and natures out of flesh, into the true spiritual Divine image.

There are others, who, are too much offended at forms, and all usual ways of enjoying and speaking of God; de-