



Bodleian Libraries

UNIVERSITY OF OXFORD

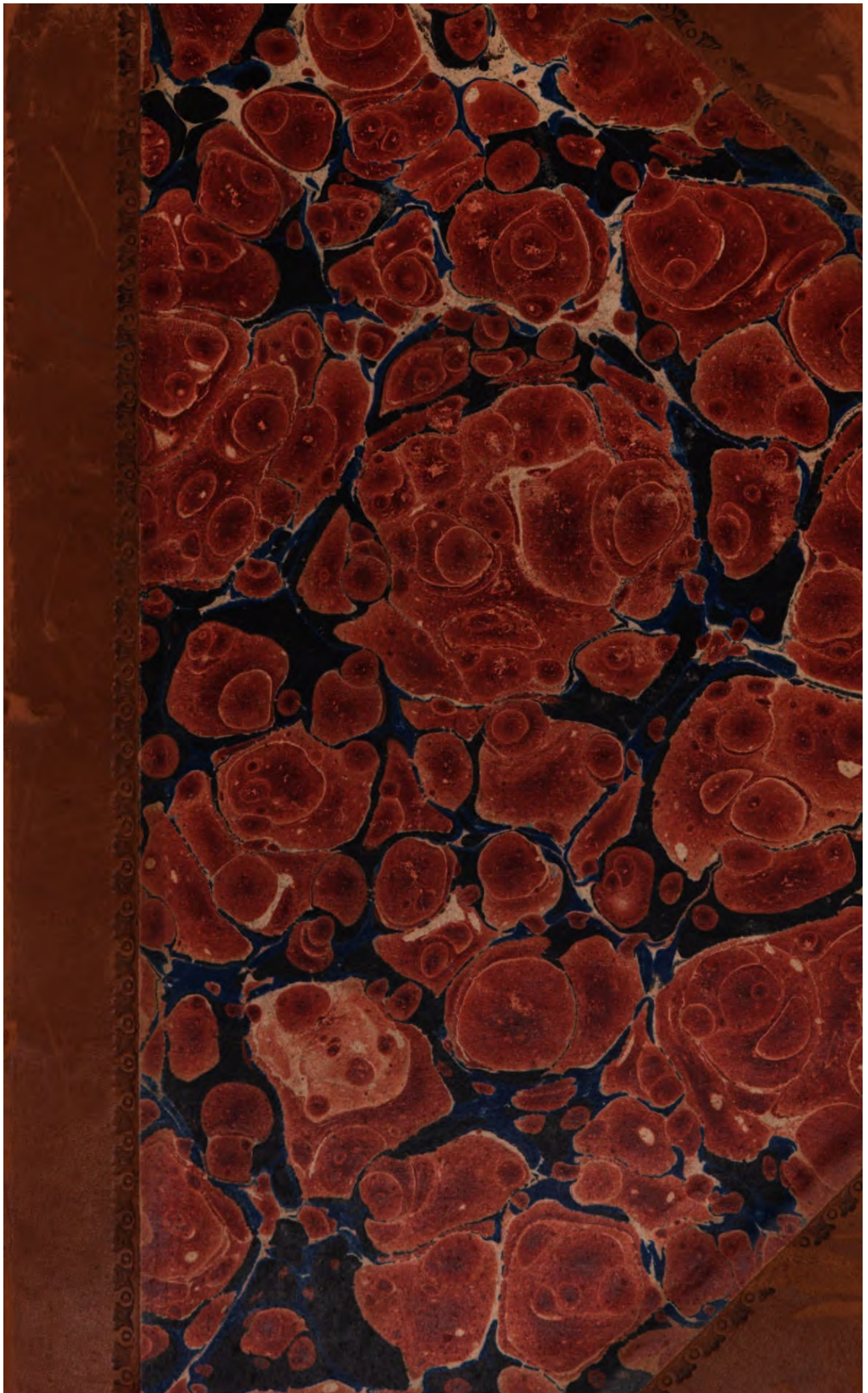
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

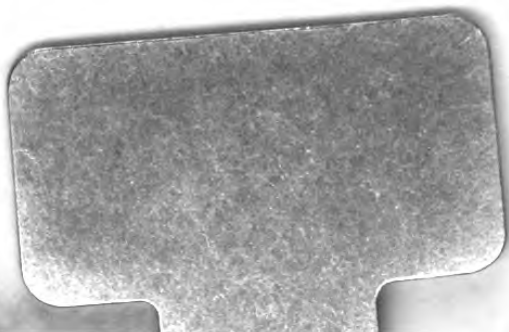




600002291K

35.

127.





WILLIAM PENN'S
JOURNAL OF HIS TRAVELS

IN
HOLLAND AND GERMANY,
IN 1677,



IN THE SERVICE OF THE GOSPEL;

CONTAINING

SEVERAL LETTERS AND ADDRESSES WRITTEN WHILE THERE
TO PERSONS OF EMINENCE AND QUALITY.

FOURTH EDITION.

Revised by the Author's own Copy.

LONDON:
DARTON AND HARVEY,
GRACECHURCH STREET.

1835.

127.

LONDON:
JOSEPH RICKERBY, PRINTER,
SHERBOURN LANE.

THE EDITOR'S PREFACE

TO THE

FOURTH EDITION.

WILLIAM PENN'S Journal of his Travels in Holland and Germany in the service of the gospel, first appeared in print in 1694, seventeen years after the journey had been performed ; but during the Author's life-time, as his own Preface shows. It was so well received, that a second edition came out the same year, and a third in 1714 : probably these would have been succeeded by others, had not his Collected Works, first published in 1726, about eight years after his decease, seemed in some degree to supersede the republication of detached portions of them.

It is, however, much to be regretted, that the written labours of this truly great man, should,

through the very desire not to withhold any thing that had come from his pen, have been narrowed up as to their sphere of usefulness among that comparatively small class of readers, who could purchase and wade through *two large folio volumes of more than nine hundred pages each.*

It was not till fifty-six years after these huge productions were completed, that they were reduced to an octavo size ; and although some of the Pieces have been separately printed, from that time to the present, still it may be said, that the circulation of the writings of William Penn has been to this day too much obstructed, even among that Society of which he was so bright an ornament.

The Editor has taken considerable pains in the getting up of this little volume : he has closely compared different editions, and also revised it by what is believed to be *the Author's own MS. copy*, although the 2nd edition was said to be so revised. And further, he has thought fit to divide the Journal into chapters, with headings to each ; as being likely to render the reading of the work more agreeable, and even more beneficial.

That the present popular and inviting form, in

which the Travels are now given, so accessible to readers of almost every class, may have the effect of bringing afresh under notice the excellent spirit and sentiments of our Author; and that the youth amongst us, and indeed every member of this highly distinguished Society, as well as other professing Christians, may fully estimate and duly follow the example of such an one, as he followed Christ, our Divine Leader, in the way of the daily cross, remains the design and desire of the Editor,

JOHN BARCLAY.

Croydon,
Third month, 1835.

N. B. Several of the very impressive Pieces and Letters of religious counsel, which were written during this Journey, are placed in an Appendix; and *some of them have been now printed separately in the form of Tracts*, being particularly suited for distribution at the present day. A notice respecting them is given at the end of this volume.

THE
AUTHOR'S PREFACE.

THIS ensuing Journal of my Travels in Holland and Germany, in the service of the gospel of my Lord and Saviour Jesus Christ, was written for my own satisfaction, and that of some relations and particular Friends, as the long time it has lain silent shows. But a copy that was found amongst the late Countess of Conway's papers,* falling into the hands of a person who much frequented that family, he was earnest with me, both by himself and others, to have leave to publish it for a common good. Upon perusal, I have found a willingness to comply with [this request;] hoping that the Lord will make the reading of it effectual to some into whose hands it may fall;—as well those

* William Penn, and some others of the early Friends, were well acquainted with this excellent and distinguished character. For a remarkable account of her, see a supplementary note in "Letters of Isaac Penington," 2nd edit. p. 308. Holdsworth & Ball, London, 1829.

who have received a dispensation of the same ministry, for their encouragement in their public service for God, as those who are under the same ministry, unto zeal and faithfulness.

For it is the glorious gospel day, in which God is exalting *his dear Son, as Prophet, Priest, and King, in the hearts of his people.* O that the nations would hear him, their only saving health, and Israel's great Shepherd ! who takes care of his sheep, that hear his voice, and gives unto them that follow him in the daily cross unto regeneration, eternal life ;—and who hath sent, and is sending forth his servants, to gather home the sheep that are gone astray in all nations, that so there may be but one Shepherd and one sheepfold ; *according to the glorious promise made to these latter times, in which he said, he would be the teacher of his people himself.* For he is teaching thousands, by the light, Spirit, and grace of his Son Christ, in whom he is well pleased. To this, God hath sent forth his servants in this day, to turn all people, as God's call and visitation to the nations :—and blessed are all those that hearken to this testimony, both mediately and immediately.

For God is awakening men to the knowledge of his glory *in the face or appearance of Christ, by his Spirit in their hearts and consciences, which reveals to men the Father, yea, the deep things of God.* O that they would hear, and fear, and learn the things

that make for their eternal peace! For if the righteous scarcely are saved, where, O where, shall they appear that neglect so great salvation!—a salvation that comes so near them, as to knock at the door of their hearts; that searches them and tries their reins, and tells unto them their most inward thoughts; and brings a line of judgment over all their words and works. *This is Christ Jesus, the Light of the world, that was given of God for salvation to the ends of the earth.* He has enlightened all, and shines to all, and calls all, that they should see their sins and be sorry for them, and forsake them, and take up his daily cross and follow him, whom God hath given for an example as well as a propitiation for our sins. And none can know him to be *their propitiation*, that reject him as *their example and leader* in their lives and conversations. Wherefore, reader, be serious, inward, and inquisitive for thy soul's sake. What faith hast thou? Is it one that overcomes the world, or one that the spirit of the world overcomes?—which is not the faith of God's elect, without which we cannot please God. For that faith works by love. Is it such a love to God as will not offend him, but seeks his glory through a most willing obedience to his holy will? Blessed are the souls in whom this love dwells! For such have none in heaven but God, nor in the earth in comparison of him. As they receive all good from him, so they resign all up to

him; and though it be through many tribulations that they must attain the rest of God; yet as nothing can separate them from his love, so neither can any thing deprive them of their reward in the end.

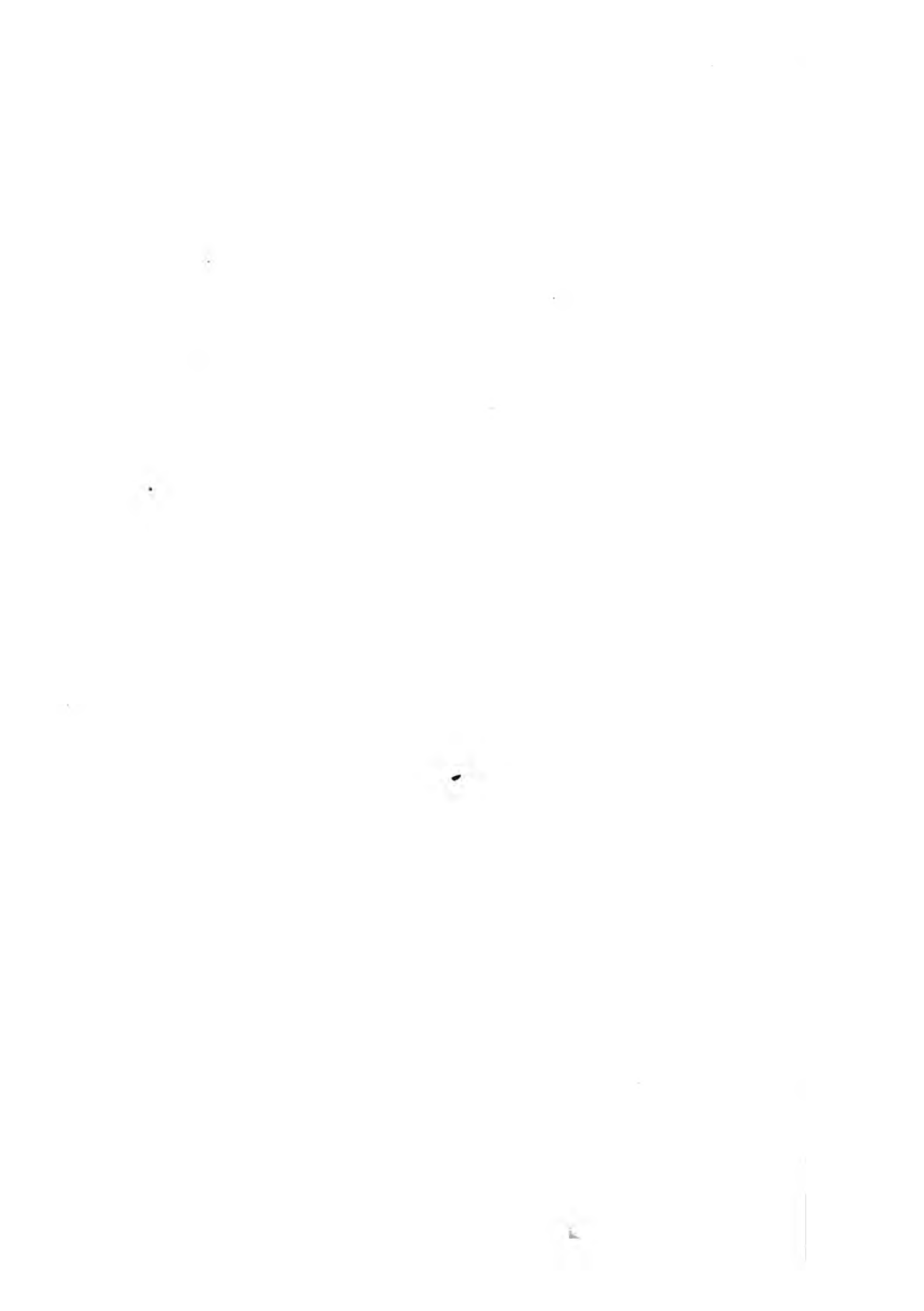
Wherefore, reader, be thou persuaded to take thy lot among that blessed number, if thou art not yet one of them. Thou seest the way to that Divine privilege; walk in it; for the end crowns all. And if one of that number, that have chosen God for their portion, be diligent, zealous, and fervent in the work and service of God. Redeem thy time, and run thy race with care and constancy; looking unto Jesus, the author, that he may be the finisher of thy faith. Remember who said, there are many mansions prepared for the faithful. Do we believe and look for another world? Let us not then live in this, as if there were no other. Let our eyes be upon our better world, and live here as strangers that are but on our way to our eternal home; that so we may answer the end of God's love, by working out the salvation of our own souls by his power with fear and trembling; knowing that God will judge all, by Christ Jesus, according to the deeds done in the body.

Reader, this journal is of a religious voyage, and has some passages in it that may engage thy soul to seriousness, and let thee see how good God is to those that go of his holy errands. Mayst thou be

heartily affected with this testimony of his love and presence with his people ; and feel good desires raised in thee to serve the Lord also, according to his blessed will, in thy day ; that peace thou mayst know to thy soul, when time here shall be no more.

I am thy assured Friend in the best things,

W. PENN.



C O N T E N T S.

CHAPTER I.—Page 1.

1677. William Penn leaves his home in Sussex—Embarks at Harwich—Arrives at Rotterdam—Meetings there, and at Leyden—General Meeting at Amsterdam—Writes an Address to the King of Poland.

CHAPTER II.—Page 18.

Large Meeting at Amsterdam—William Penn, George Keith, Robert Barclay, and Benjamin Furly, take boat for Naerden—Osnaburg—Visit to the Princess Elizabeth at Herwerden.

CHAPTER III.—Page 31.

William Penn, G. Keith, and B. Furly proceed to Paderborn—Cassel—Frankfort—Interview with Joanna Eleonora de Malane, and another person of rank—William Penn writes an Epistle to the Churches of Jesus throughout the world.

CHAPTER IV.—Page 52.

Kreisheim—Letter to the Princess Elizabeth and Countess of Hornes, also to the Prince Elector Palatine of Heidelberg—Worms—Frankfort—Mentz—Cologne—Duysburg—Rencontre with the Earl of Falkenstein—William Penn and his companions lodge in the fields.

CHAPTER V.—Page 71.

Letters to the Countess of Falkenstein, and to her Father—Interviews at Duysburg—Holten.

CHAPTER VI.—Page 84.

Wesel—Emrick—Cleve—Interview with a Lady of quality there—Nimeguen—Utrecht—G. Keith and B. Furly take waggon for Rotterdam—William Penn for Amsterdam—Letter of Princess Elizabeth—Harlingen—Monthly Meeting there—Writes to J. E. de Malane.

CHAPTER VII.—Page 96.

William Penn and J. Claus take boat for Leeuwarden—Visit at Wiewart—Lippenhausen—Groningen—Delfzyl.

CHAPTER VIII.—Page 108.

Epistle to Friends in England concerning the Separatists—Embden—Visit to Dr. Andrews, President of the Council of State, respecting the persecution of Friends—Lier—Bremen—Interviews there—Herwerden, the court of the Princess Elizabeth—Interview with the Graef or Earl of Donau—William Penn and companion go forward to Wesel.

CHAPTER IX.—Page 126.

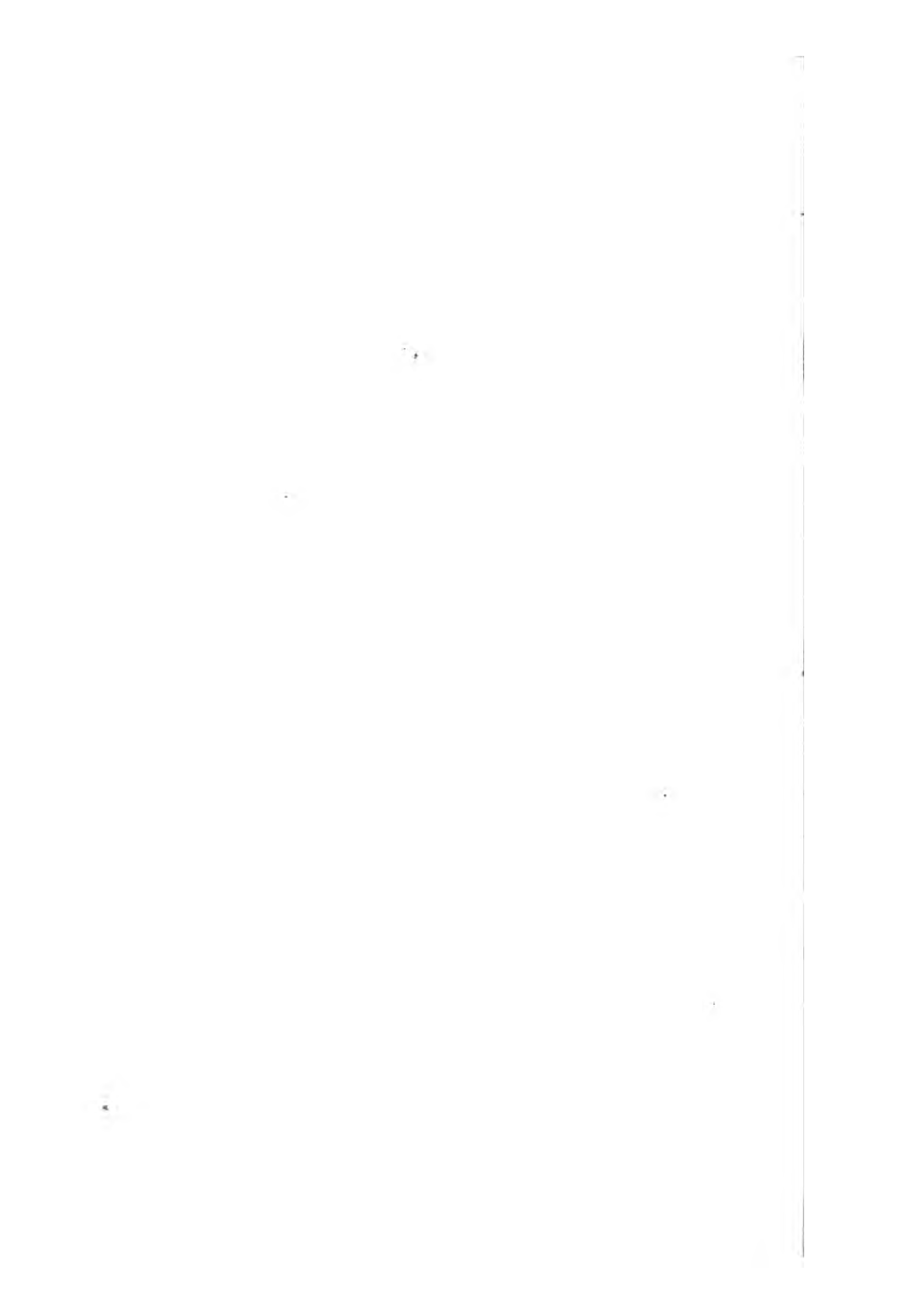
Narrative continued in a letter to the Countess of Hornes—Dusseldorf—Cologne—Duysburg—Blessed Meeting at Wesel—Cleve—Nimeguen—Utrecht—Amsterdam—Public Conference with Galenus Abrahams.

CHAPTER X.—Page 143.

Second Conference with Galenus Abrahams—William Penn, accompanied by G. Fox and B. Furly, go to Leyden—Interviews at the Hague—Delft—Rotterdam—Wonderwick—Farewell Meeting at Rotterdam—Letters to the Princess Elizabeth and Countess of Hornes—Sets sail at the Briel, and arrives at Harwich—Farewell salutation to Friends in Holland and Germany—Colchester—London—William Penn arrives at home at Worminghurst.

A P P E N D I X.

	Page.
William Penn to all suffering Friends in Holland or Germany, particularly in Fredericstadt, and in or near Dantzic	165
William Penn to Elizabeth, Princess Palatine of the Rhine; and Anna Maria, Countess of Hornes, at Herford in Germany	167
George Fox to the Princess Elizabeth, and her reply	192
William Penn to Dr. Hasbert, physician at Embden	197
William Penn to the Council and Senate of the city of Embden	201
A Summons or Call to Christendom, &c.	208
Tender Counsel and Advice to all those who are sensible of their Day of Visitation, &c.	236
To all the scattered and hidden Professors, &c.	264
A Tender Visitation, in the Love of God, to all people who hunger and thirst after righteousness, &c.	280
Two Letters from the Princess Elizabeth to William Penn	300



WILLIAM PENN'S JOURNAL,

&c.

CHAPTER I.

1677. *William Penn leaves his home in Sussex—Embarks at Harwich—Arrives at Rotterdam—Meetings there, and at Leyden—General Meeting at Amsterdam—Writes an address to the King of Poland.*

ON the 22d of the 5th month, 1677, being the 1st day of the week, I left my dear wife and family at Worminghurst in Sussex, in the fear and love of God, and came well to London that night. The next day I employed myself on Friends' behalf, that were in sufferings, till the evening; and then went to my own mother's in Essex.

On the 24th I took my journey to Colchester, and met George Watts of London upon the way; who returned with me, and came well to that town the same evening. We lodged at John Furly's the elder, but had a blessed meeting at Jonathan Furly's house that night.

The next morning early I left Colchester, and came to Harwich about noon, accompanied with George Watts and John Furly the elder, William Tallcoat, and J. Whiterly of Colchester; where we

found dear George Fox at J. Vanderwall's house, with many more Friends. After dinner we went all to the meeting, where the Lord gave us a blessed earnest of his love and presence, that should be with us in this voyage. For his holy, overcoming, refreshing power did open all our hearts, and many of our mouths in ministry, prayer, and praises, to the magnifying of his own name and truth in that place.

The meeting done, we returned to John Vanderwall's house, where we took our leave of Friends; that is to say, of the Friends of that place, with others that came with us, or met us there. And so we went on board the packet-boat: where, by the special favour of the master of the packets to me, (he having formerly served under my father,) we had the best accommodation given to us. Many of the Friends accompanied us to the ship, not leaving us till all was fixed; and then we parted in the fellowship of Jesus.

Those that came over were George Fox, Robert Barclay, G. Keith, G. Watts, John Furly, William Tallcoat, Isabel Yeomans, Elizabeth Keith, myself, with two of our servants.

We set sail about three in the morning of the 26th, being the 5th day of the week; and got the 6th day at night within half a league of the Briel. We had good service those two days in the ship with several passengers, French and Dutch: and though they seemed at first to be shy of us, and to slight us, yet at last their hearts were much opened in kindness towards us, and the universal principle had place.

The next morning Friends were fetched on shore by a boat of Rotterdam, with some Friends of that city that came to the Briel to meet us. The Friends

that came were Aaron Sonnemans, Benjamin Furly, and S. Johnson, Vettekeuken, with three young men that live at B. Furly's house. After we had eaten, we took boat immediately for Rotterdam; where we arrived about noon, and where many Friends came to see us, among whom we were comforted.

On the 29th, being the 1st day of the week, we had two meetings at B. Furly's house; whither resorted a great company of people, some of them being of the most considerable note in that city: and (oh, blessed be the true word of life, that never failed them that rest upon it and abide in it!) the gospel was preached, the dead were raised, and the living comforted; and God even our God bore heavenly record to his only begotten Son in us: and Truth is honourable in the eyes of several of that place.

The next day we spent in visiting friends from house to house, not in one company, being lodged in several quarters of the city. All our visits were precious meetings;—for, indeed, for that end God brought us into this land. Several of us dined and supped that day at two great men's houses, where we had blessed opportunities to make known unto them what was the hope of our glory; that mystery, which to the Gentiles is now revealing, even Christ Jesus, the light and life of the world manifested in us.

On the 31st G. F., J. F., W. T., and myself, after having broken our fast at A. Sonnemans', took boat for Leyden, where we came that night, in order to be at Harlem next day at a meeting appointed by G. F. and myself from Rotterdam: being accompanied by J. Bocliffs, J. Arents, and J. Claus, who came from Amsterdam on purpose to conduct us thither.

At Harlem we arrived about the eleventh hour; and went to the house of a good old man, that had long waited for, and is now come to behold the consolation and salvation of Israel. After we had a little refreshed ourselves, we went to the meeting; where the Lord gave us a blessed opportunity, not only with respect to Friends, but many sober Baptists and professors, that came in and abode in the meeting to the end: blessed be the name of the Lord.

The meeting done, we went to Amsterdam, in company with several Friends of that city, and of Alkmaer and Embden, who met us at the meeting at Harlem. We were lodged at Gertrude Dirick's house. G. K. and his wife, and R. B. staid over the 4th day's meeting at Rotterdam, and so came not till the next day; which was the day of the general meeting of Friends in this country.

On the 2d of the 6th month, at G. D.'s house, the general meeting was held, both of men and women: and the Lord, who is setting up his own kingdom by his own power, owned us with his own blessed presence, and opened us in that wisdom and love, that all things ended with peace, great concord, and comfort: many things being spoken, especially by our dear Friend G. F., that were of good service; and I hope will dwell with them for ever.

These several things agreed upon, being of good savour and report, I think fit here to insert.

*“ At the General Meeting of Friends at Amsterdam,
the 2d of the 6th month, 1677.*

“ 1. Be it known to all men, that the power of God, the Gospel, is the authority of all our men's and women's meetings; and every heir of that power is

an heir of that authority, and so becometh a living member of right of either of those meetings, and of the heavenly fellowship and order in which they stand : which is not of man, nor by man.

“ 2. That each monthly meeting have a collection apart ; and also that there be another collection quarterly at Amsterdam from each meeting for general services ; and that it be not disposed of, but by the consent of the said quarterly meeting.

“ 3. It is agreed upon, that henceforth a yearly meeting be held here at Amsterdam ; unto which Friends in the Palatinate, Hamburgh, Lubeck, and Fredericstadt, &c. be invited : of which meeting there shall be given notice to the Friends of the yearly meeting at London, to be kept always on the 5th day of that week, which is fully the third week following after the yearly meeting at London.

“ 4. It is also agreed upon, that henceforth this general meeting is to be changed into a quarterly meeting : and that the first quarterly meeting hereafter shall be held on the second 5th day of the 9th month following, and so forth every quarter on the second 5th day of the month. This 2d of the 9th month is to be this first quarterly meeting.

“ 5. It is also agreed, that henceforth a monthly meeting in Friesland should be established, as also at Rotterdam ; and that on the second 2d day of each month : and at Harlingen upon the third 3d day of the month.

“ 6. Further, that in the interim, the Friends of Alkmaer, and Harlem, and Waterland, are to have their monthly meeting with Friends at Amsterdam : and to begin the said meeting the 6th day of the 7th month, and so forth ; always upon the first 2d day of the month at the eighth hour.

“ 7. And further, concerning gospel order:— though the doctrine of Christ Jesus requireth his people to admonish a brother or sister twice, before they tell the church; yet that limiteth none, so as they shall use no longer forbearance, before they tell the church; but that they shall not less than twice admonish their brother or sister, before they tell the church. And it is desired of all, that before they publicly complain, they wait in the power of God to feel, if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered.

“ 8. And further, when the church is told, and the party admonished by the church again and again, and he or she remain still insensible and unreconciled; let not final judgment go forth against him or her, till every one of the meeting hath cleared his or her conscience: that if any thing be upon any further to visit such a transgressor, they may clear themselves, if possibly the party may be reached and saved. And after all are clear of the blood of such an one, let the judgment of Friends in the power of God go forth against him or her, as moved for the Lord's honour and glory sake; that no reproach may come or rest upon God's holy name, truth, and people.

“ 9. As much as possibly can be, let all differences be ended by some honest Friends; and trouble not the monthly or quarterly meetings with them: and if that will not do, proceed to your particular monthly meetings. But if they be not there ended neither; then take aside six honest Friends out of the quarterly meeting, and let them hear and determine the matter. And in case any person or persons be so obstinate, as that they refuse the sense

and love of Friends, and will not comply with them ; then proceed towards them according to the way of truth in such cases.

“ 10. That all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit to reprove or admonish him or her, but in the power of the Lord and spirit of the Lamb; in the wisdom and love of the truth, which suffereth thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and have cause to bless the name of the Lord on their behalf: and so a blessing may be rewarded into the bosom of the faithful and tender brother or sister that so admonisheth.

“ 11. And be it known unto all, we cast out none from among us: for if they go from the light, and spirit, and power, in which our unity is, they cast out themselves. And it has been our way to admonish them, that they may come to the spirit and light of God which they are gone from; and so come into unity again: for our fellowship standeth in the light, that the world hateth, and in the spirit, that the world grieveth, vexeth, and quencheth. And if they will not hear our admonitions, the light condemneth them, and then goeth our testimony out against them.

“ 12. That no condemnation is to go further, than the transgression is known. And if he or she return, and give forth a condemnation against himself or herself, (which is more desirable than that we should do it,) this is a testimony of his or her repentance and resurrection before God, his people, and the whole world: as David, when Nathan came to admonish him. Psal. li.

“ 13. That no testimony by way of condemnation be given forth against any man or woman, whatever crime they commit, before admonition, and till such time as they have gospel order, according to Christ's doctrine.

“ 14. And if any brother or sister hear any report of any brother or sister, let him or her go to the party, and know the truth of the report: and if true, let the thing be judged: if false, go then to the reporter, and let him or her be judged. And if any should report it at a second or third hand, without going to the party of whom the report goeth, let such be brought to judgment; for thou shalt neither raise nor suffer a report to lie upon my people, saith the Lord: for they are to be holy, as he is holy; and just as he is just.

“ 15. And if any controversy or weakness should appear in either men's or women's meetings, let it not be told out of your meetings; because such speeches tend to the defaming of such persons and meetings, and to the hurt of the common unity, and breach of the heavenly society and privilege.”

This is an account of what passed in this general meeting.

Next day, notice being already given, we had a large public meeting, in which the sound of the everlasting gospel, testament, and covenant went forth: and the meeting ended with a sweet and weighty sense. That evening we had a more select meeting of Friends than the day before, in which the nature of marriage, and the practice of Friends relating to it, and other things were very weightily and closely discoursed. The resolutions were these following.

“ 1. A scruple concerning the law of the magistrate about marriage, being proposed and dis-

coursed of in the fear of God among Friends in a select meeting; it was the universal and unanimous sense of Friends, that joining in marriage is the work of the Lord only, and not of priest or magistrate. For it is God's ordinance and not man's: and therefore Friends cannot consent that they should join them together. For we marry none; it is the Lord's work, and we are but witnesses.

“ 2. But yet, if a Friend, through tenderness, have a desire that the magistrate should know it before the marriage be concluded; they may publish the same, after the thing hath by Friends been found clear; and after the marriage is performed in a public meeting of Friends and others, (according to the holy order and practice of Friends in truth throughout the world, and the manner of the holy men and women of old,) may go and carry a copy of the certificate to the magistrate; they are left to their freedom herein, that if they please they may register it. But for priests or magistrates to marry, or join any in that relation, it is not according to Scripture: and our testimony and practice have been always against it. It was God's work before the fall, and it is God's work alone in the restoration.

“ 3. If any Friend have it upon him to reprint any book already printed, and approved either in England or here, they may do it upon their own charges.

“ 4. It is also agreed, that the care of reading and approving books, be laid upon some of every meeting; to the end no book may be published but in the unity. Yet any other faithful Friends not so nominated, are not thereby excluded. Though in all these cases it is desired, that all would avoid unnecessary disputes about words, which profit not, but keep in the love that edifieth.

“ 5. It is further concluded, that the general stock of the quarterly meeting be not disposed of, but by the consent of the quarterly meeting. But if, betwixt times, there should be a pressing necessity concerning the public; let that monthly meeting, where it shall fall out, lay down the money, and give in an account at the next quarterly meeting in order to their relief, if it appear that they are thereby overcharged. And let all things be done without favour, affection, relation, or any respect to persons, even for the Lord's sake, and his blessed everlasting truth; that God may bless and prosper his people.

“ And let all things be written down, both as to your monthly and quarterly meeting collections; what you receive, and what you disburse: that all may be fair and clear, to the satisfaction of all that desire to see and examine the books.”

And the Lord's fear, and life, and power was over all, in which the Lord God preserve his for ever.

The 4th of the 6th month, being the 7th day of the week, was employed in visiting Friends, and preparing ourselves for a further journey: that is to say, George Keith, Robert Barclay, Benjamin Furly, and myself.

Finding letters here from the Friends of Dantzic, complaining of their heavy sufferings they underwent; informing us also that the King of Poland was there, and asking advice about an address to him, it fell upon me to write the following letter in the name of the Friends of Dantzic.

“ *To the King of Poland.*

“ Great Prince!

“ Actions of justice, mercy, and truth are worthy of all men; but in a most excellent manner, of the

serious consideration of kings and princes. We, certain inhabitants of the city of Dantzic, have been long great sufferers, not for any wickedness committed against the royal law of God, or any breach of those civil laws of this city, that relate to the well-government of it in all natural and civil things; but purely and only for the cause of our tender consciences towards God.

“ This severity being by us represented to the magistrates of this city, we could not as yet receive from them any relief; some expressing, as if easing the burden of our oppressions should give thee, O King, an occasion of dissatisfaction against them; who art our acknowledged protector.

“ Being thus necessitated, and in a manner driven to make this address unto thee; take it not amiss, that we, with that humility and patience, that becometh the servants and followers of Jesus, and with all manner of Christian respect and sincerity of mind, briefly relate to thee, the most fundamental principles most surely believed by us: which we hope thou wilt believe deserve not those punishments, that are inflicted upon us as evil doers.

“ 1. We do reverently believe, that there is one God and Father, one Lord Jesus Christ, and one Holy Spirit, and these three are one. Eph. iv. 6.

“ 2. We believe the Scriptures of the Old and New Testament to have been given forth by Divine inspiration; and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness; ‘ able to make the man of God wise unto salvation through faith, which is in Christ Jesus.’ 2 Tim. iii. 15, 16.

“ 3. That these Holy Scriptures are not to be understood, but by the discoveries, teachings, and

operations of the Eternal Spirit, from whence they came.

“ 4. We believe that all mankind, through disobedience to the Spirit of God, are fallen short of the glory of God, and in that state are under condemnation: but that God, out of his infinite goodness and kindness, hath sent his Son a light into the world, that whosoever believeth and obeyeth this light, should not abide in darkness, but have the light of eternal life.

“ 5. We believe this gift of light and grace through Jesus Christ to be universal; and that there is not a man or woman upon earth, that hath not a sufficient measure of this light, and to whom this grace hath not appeared to reprove their ungodly works of darkness, and to lead them that obey it to eternal salvation. And this is the great condemnation of the world at this day, under all their great professions of God, Christ, Spirit, and Scriptures; that though Christ hath enlightened them, yet they will not bring their deeds to the light, but hate the light, and love their dark customs and practices rather than the light; ‘because their deeds are evil.’

“ 6. We do believe in the birth, life, doctrine, miracles, death, resurrection, and ascension of Jesus Christ our Lord; and that he laid down his life for the ungodly, not to continue so, but that they should deny their wickedness and ungodliness; and live soberly, righteously, and godlikely in this present evil world: as the saints of old did, that were redeemed from the earth, and sat in heavenly places.

“ 7. We do believe, that as the devil through man's disobedience brought sin into man's heart, so Christ Jesus, through man's belief in, and obedience to his Holy Spirit, light, and grace, cleanseth the

heart of sin; destroyeth the works of the devil; finisheth transgression, and bringeth in everlasting righteousness. That as the devil hath had his kingdom of darkness in man, so Christ may have his kingdom of light, life, righteousness, peace, and joy in the Holy Ghost in the heart of man: and not that Christ Jesus saveth men from wrath and not from sin; 'for the wages of sin is death' in whose heart soever it liveth; 'but the gift of God is eternal life,' to all that believe and obey, through Jesus Christ.

" 8. We do believe, that all true ministry and worship only stand in the experimental sense, operations, and leadings of this holy light, spirit, or grace, that is shed abroad in the hearts of men and women, to conduct them in the holy way of regeneration unto life eternal. This was the ancient apostolical doctrine; they spoke what they had seen, tasted, and handled of the Word of God. And this is our faith, doctrine, and practice in this day.

" And be not displeased with us, O King, we entreat thee, if we give this for the reason of our absenting ourselves from the public and common ministry or worship; namely, that we have no taste or relish, no sense or evidence that their ministry and worship are authorized and performed by the apostolical power and spirit of Jesus; but rather that they are the inventions, studies, and powers of man's nature: all which are but strange fire; and therefore cannot kindle a true and acceptable sacrifice to God.

" For it is not man's spirit and degenerate nature, speaking and professing the words of God's Spirit, that giveth acceptance with the Lord, or administereth heavenly edification to men. Nor can we be-

lieve, that where pride, passion, wrath, malice, persecution, envy, and strife, lusts, vanity, wantonness, and worldly-mindedness have such sway and power, that the true Christian spirit, life, and doctrine, can be heartily received and followed.

“And as this is the reason in the sight and presence of that God, that made heaven and earth, and will judge the quick and dead, wherefore we cannot join in the common and public worship of these parts; so doth the same light and Spirit of God lay an holy necessity upon us, with a meek and quiet spirit to come together after the manner of the ancient Christians, that were the true followers of Jesus; and with godly fear and a retired mind to wait upon God, and meditate in his holy law of life, that he hath written in our hearts, according to his new covenant promise: that he may feed us, teach us, strengthen us, and comfort us in our inward man. And as by this Holy Spirit, according to the practice of the churches of old, any are inclined or moved to reprove, exhort, admonish, praise, or pray, we are found exercised in these holy practices.

“Now, O Prince! give us poor Christians leave to expostulate with thee. Did Christ Jesus, or his holy followers endeavour by precept or example to set up their religion with a carnal sword? Called he any troops of men or angels to defend him? Did he encourage Peter to dispute his escape with the sword? But did he not say, Put it up? Or did he countenance his over-zealous disciples, when they would have had fire from heaven, to destroy those that were not of their mind? No: but did not Christ rebuke them, saying, ‘Ye know not what spirit ye are of?’ And if it was neither Christ’s Spirit, nor their own spirit that would have fire

from heaven, oh! what is that spirit, that would kindle fire on earth, to destroy such as peaceably dissent upon the account of conscience? If we may not wish that God would smite men of other judgments, because they differ from us, (in which there is no use of carnal weapons,) can we so far deceive ourselves, as to esteem ourselves Christians and followers of Christ, whilst we encourage men with worldly weapons to persecute such as dissent from us?

“O King! when did the true religion persecute? When did the true church offer violence for religion? Were not her weapons prayers, tears, and patience? Did not Jesus conquer by those weapons, and vanquish cruelty by suffering? Can clubs and staves, swords, and prisons, and banishments reach the soul, convert the heart, or convince the understanding of man? When did violence ever make a true convert, or bodily punishments a sincere Christian? This maketh void the end of Christ’s coming, which is to save men’s lives, and not to destroy them; to persuade them, and not to force them; yea, it robbeth God’s Spirit of its office, which is to convince the world: that is the sword by which the ancient Christians overcame. It was the apostles’ testimony, that their weapons were not carnal, but spiritual; but the practice of their pretended successors proveth, that their weapons are not spiritual, but carnal.

“Suppose we are tares, as the true wheat hath always been called; yet pluck us not up for Christ’s sake, who saith, ‘Let the tares and the wheat grow together until the harvest,’ that is, till the end of the world. Let God have his due as well as Cæsar; the judgment of conscience belongeth to him; and mistakes about religion are best known to him.

“ And here give us leave to mind thee of a noble saying of one of thy ancestors, Stephen, king of Poland : ‘ I am king of men, not of consciences : king of bodies, not of souls.’ And there have been found, and still are among the emperors, kings, princes, and states of the world, some that have had that noble spirit of indulging their conscientious dissenting subjects : and not only with Gamaliel and Gallio not to persecute, but also eminently to protect and defend them from the hatred and violence of their enemies. Be not thou less noble than they : consider how quietly and comfortably our Friends live under other governments.

“ And indeed, we conceive it to be the prudence of the kings and states of the world. For, if the wise man say true, ‘ The glory of a prince is in the multitude of his people :’ but this practice saith, No, the glory of a prince is in the conformity of the people to the canons of the clergy ; which seemeth to strike at all civil society, which consisteth in men of virtue, parts, arts, and industry. But let man have ever such excellent abilities ; be ever so honest, peaceable, and industrious ; all which render them good and profitable subjects to the prince : yet they must not live within their native country, unless they will sacrifice the peace of their consciences by an hypocritical submission to the canons and fashions of the church. Is not this, O Prince, to set the church above the state ? the bishop above the king ? to waste and give away the strength and glory of a kingdom ?

“ O that thou mayst be wise even in thy generation ! and use the power that God hath given thee, for God, and truth, and righteousness ; that therein thou mayst be like unto God, who, Peter telleth us,

‘ Accepteth of all that fear him and work righteousness,’ throughout the world :—whose sun shineth upon all ; whose rain cometh upon all.

“ And lest any should be so injurious to us, as to render us enemies to civil government; be it known unto thee, O King, that we honour all men in the Lord, not with the vain, invented honours of this world, but with the true and solid honour that cometh from above: but much more kings, and those whom God hath placed in authority over us. For we believe magistracy to be both lawful and useful, for the terrifying of all evil doers, and the praise and encouragement of those that do well.

“ The premises duly considered, we entreat thee, O Prince, to take our suffering case into thy serious regard ; and by that power and influence thou hast with the magistrates of this city, to recommend our suffering condition to their serious consideration : that we may no longer lie under these not only unchristian, but unnatural severities, but receive that speedy and effectual relief, which becometh Christian magistrates to give to their own sober and Christian people.”*

* Our author had greeted these sufferers with a consolatory letter as early as the year 1673, after his first journey to the Continent ; which tender effusion is given in the Appendix to this volume.

It appears by Besse’s account of these Friends, that they had no sooner joined the Society, and began to distinguish themselves as belonging to it, by publicly assembling after their usual manner for the purpose of divine worship, than three of them were apprehended by the magistrates. After being detained some time in prison, they were actually banished beyond the seas by order of the senate. The little company continuing to meet together, came to be more and more molested both by magistrates and people ; till, in one instance, the rude mob, to the number of a hundred persons, thronged into their meeting-room, pillaging their property, and using almost all manner of shame

CHAPTER II.

Large Meeting at Amsterdam—William Penn, George Keith, Robert Barclay, and Benjamin Furly, take boat for Naerden—Osnaburg—Visit to the Princess Elizabeth at Herwerden.

ON the 5th of 6th month, being the 1st day of the week, meeting began about the eleventh hour, and held till about the fourth hour in the afternoon. There was a mighty concourse of people from several places of this country, and that of several persuasions, Baptists, Presbyterians, Socinians, Seekers, &c. and God was with his people, and his Word of life and power, of wisdom and strength, covered them; yea, the hidden things both of Esau and Jacob, the mystery both of iniquity and godliness, were opened and declared in the demonstration of the Eternal Spirit that day. And, O blessed and magnified be the name of the Lord, that hath

ful insolence; on which, the town officers making their appearance, carried off these unoffending sufferers into confinement. Nor did such cogent appeals as that of William Penn prevail on their behalf. For during the space of some years the storm of persecution continued, insomuch that most of them by frequent imprisonment, oppression, and banishment, were reduced to poverty, and unable for a considerable time to support themselves and their families. In 1684, two letters from them were read at the yearly meeting in London, describing their strait bondage in the house of correction, under extreme hard usage and cruelty, being chained together two and two by the hands, fed only with bread and water, and forced to lie upon straw through the severe winter.

not left himself, nor his servants without a witness ! Oh, he is worthy to be loved, and feared, and obeyed, and revered for ever !

The next day George Keith, Robert Barclay, Benjamin Furly, and myself, having taken our leave of dear George Fox and Friends, took boat for Naerden ; arriving there about the second hour in the afternoon. After having eaten, we took our leave of those Friends that had accompanied us thither, and begun our journey in the common post-waggon to Osnaburg ; where we came on 4th day the 8th, in the evening.

We passed through a very dark country to that place ; yet I felt not so great a weight and suffering in my spirit as six years ago, when I went through the same places.

At Osnaburg we had a little time with the man of the inn, where we lay ; and left him several good books of Friends in the Low and High Dutch tongues to read and to dispose of.

The next morning, being the 9th of the 6th month, we set forward for Herwerden or Herford, and came thither at night. This is the city where the Princess Elizabeth Palatine of the Rhine hath her court ; whom, and the Countess in company with her, it was especially upon us to visit ; and that, upon several accounts.* First, in that they are persons seeking after the best things. Secondly, in that they are actually lovers and favourers of

* William Penn, not long before he left home, had addressed a religious letter of considerable length to these distinguished characters. Doubtless, a communication so fraught with important and weighty counsel, opened his way on the occasion of the present visit : as such, the reader is especially invited to the perusal. It is placed in the Appendix ; *and is also to be had of the publishers, separately, in the form of Tract.*

those, that separate themselves from the world for righteousness' sake.

For the Princess is not only a private supporter of such, but gave protection to De Labadie himself, and his company; yea, when they went under the reproachful name of Quakers about seven years since. This man was a Frenchman, who being dissatisfied with the looseness and deadness of the French Protestants, even at Geneva itself, left them and came for Holland; and so vehemently declaimed against the apostasy of the priests and people there, that the clergy were enraged, and stirred up the magistrates against him, and the rather, because many followed him, and several women of great quality. Upon this, the Princess gave them an invitation, and they came and were protected by her. But since, some miscarriages falling out in that place, she thereupon in good measure withdrew her favour from them, and they removed to another place.

I was moved to visit this man and his company six years ago; and did see him and his two great disciples: but they would not suffer me to see the people, which I laboured for. I in that day saw the airiness and unstableness of the man's spirit; and that a sect-master was his name. And it was upon me, both by word of mouth and writing to let them know, that the enemy would prevail against them to draw them into inconvenient things; if they came not to be stayed in the light of Jesus Christ, and to know the holy silence; and that at last they would come to fall out one with another, and moulder away: which is in some measure come to pass as I feared. For I clearly perceived, that though they had received

some divine touches; a danger there was, they would run out with them, and spend them like prodigals; not knowing then where to stay their minds for daily bread. Yea, though they were something angelical and like to the celestial bodies, yet if they kept not their station, they would prove fallen stars. They moved not in the motion of Him that had visited them, but were filled with gross mixtures, and thereby brought forth mixed births, that is to say, things not natural but monstrous. In fine, they were shy of us, they knew us not: yet I believed well of some of the people, for a good thing was stirring in them.

The Countess was commendable in this also, that she left all to have joined with a people, who had a *pretence* at least to more spirituality and self-denial, than was found in the national religion she was bred up in: for God had reached her, as she told me, about nine years ago, and that by an extraordinary way. Now, it seemed to us great pity, that persons of their quality in the world, should so willingly expose themselves for the false Quaker, the reprobate silver, the mixtures; and that they should not be acquainted with the life and testimony of the true Quakers.

About a year since, Robert Barclay and Benjamin Furlly took that city in the way from Fredericstadt to Amsterdam, and gave them a visit; in which they informed them somewhat of Friends' principles, and recommended the testimony of Truth to them; as both a nearer and more certain thing than the utmost of De Labadie's doctrine. They left them tender and loving.

Soon after this, Gertrude Diricks and Elizabeth Hendricks from Amsterdam visited them, and ob-

tained a meeting with them; improving that little way, God by his providence had made, more closely to press the testimony. And though they, especially the Countess, made some objections, in relation to the ordinances and certain practices of Friends, yet she seemed at that time to receive satisfaction from them.

These visits have occasioned a correspondence by way of letter betwixt them and several of us, wherein the mystery of Truth hath been more clearly opened to their understandings; and they have been brought nearer into a waiting frame, by those heavenly directions they have frequently received by way of epistles from several of us.*

In answer to two of mine, the Princess sent me the following letter, which being short I here insert.

“ Herford, 2d of May, 1677.

“ This, Friend, will tell you that both your letters were very acceptable, together with your wishes for my obtaining those virtues, which may make me a worthy follower of our great King and Saviour Jesus Christ. What I have done for his true disciples, is not so much as a cup of cold water: it affords them no refreshment; neither did I expect any fruit of my letter to the Duchess of Lauderdale, as I have expressed at the same time unto Benjamin Furly. But since Robert Barclay desired I should write it, I could not refuse him, nor omit to do any thing that was judged conducing to his liberty, though it should expose me to

* A very remarkable letter, addressed about this time by George Fox to the Princess, is revived in the Appendix; it was conveyed to her hands by Isabel Yeomans, a daughter of Judge Fell, who with George Keith's wife paid her a visit.

the derision of the world. But this a mere moral man can reach at : the true inward graces are yet wanting in

“ Your affectionate friend,

“ ELIZABETH.”

This digression from the present history, I thought not altogether unnecessary.

But to return.—Being arrived at that city, part of which is under her government, we gave her to understand it; desiring to know, what time next day would be most proper for us to visit her. She sent us word, she was glad that we were come; and should be ready to receive us the next morning about the seventh hour.

The next morning being come, which was the 6th day of the week, we went, about the time she had appointed us; and found both her and the Countess ready to receive us; which they did with a more than ordinary expression of kindness. I can truly say it, and that in God's fear, I was very deeply and reverently affected with the sense that was upon my spirit, of the great and notable day of the Lord, and the breakings-in of his eternal power upon all nations; and of the raising of the slain Witness to judge the world: who is the treasure of life and peace, of wisdom and glory, to all that receive him in the hour of his judgments, and abide with him. The sense of this deep and sure foundation, which God is laying, as the hope of eternal life and glory for all to build upon, filled my soul with an holy testimony to them; which in a living sense was followed by my brethren: and so the meeting ended about the eleventh hour.

The Princess entreated us to stay and dine with

her; but, with due regard both to our testimony and to her at that time, we refused it: desiring, if she pleased, another opportunity that day. To which she with all cheerfulness yielded; she herself appointing the second hour.

So we went to our quarters; and some time after we had dined, we returned. The meeting soon began: there were several present besides the Princess and Countess. It was at this meeting, that the Lord in a more eminent manner began to appear. The eternal Word showed itself a hammer at this day, yea, sharper than a two-edged sword, dividing asunder between the soul and the spirit, the joints and the marrow. Yea, this day was all flesh humbled before the Lord! it amazed one, shook another, broke another: yea, the noble arm of the Lord was truly awakened, and the weight and work thereof bowed and tendered us also, after an unusual and extraordinary manner;—that the Lord might work an heavenly sign before them and among them; that the majesty of Him that is risen among the poor Quakers, might in some measure be known unto them,—what God it is we serve, and what power it is we wait for and bow before. Yea, they had a sense and a discovery that day, what would become of the glory of all flesh, when God shall enter into judgment. Well, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth, when I shall forget the loving-kindness of the Lord, and the sure mercies of our God to us his travailing servants that day.—*O Lord, send forth thy light and thy truth, that all nations may behold thy glory!*

Thus continued the meeting till about the seventh hour: which done; with hearts and souls filled

with holy thanksgivings to the Lord for his abundant mercy and goodness to us, we departed to our lodging; desiring to know, whether our coming the next day might not be uneasy or unseasonable to her with respect to the affairs of her government; it being the last day of the week, when, we were informed, she was most frequently attended with addresses from her people. But with a loving and ready mind she replied, that she should be glad to see us the next morning, and at any time when we would.

The next morning, being the 11th of 6th month, we were there betwixt eight and nine; where, Robert Barclay falling into some discourse with the Princess, the Countess took hold of the opportunity, and whispered me to withdraw, to get a meeting for the more inferior servants of the house; who would have been bashful to have presented themselves before the Princess. And, blessed be the Lord! he was not wanting to us: but the same blessed power that had appeared to visit them of high, appeared also to visit them of low degree: and we were all sweetly tendered and broken together; for, virtue went forth of Jesus that day, and the life of our God was shed abroad amongst us as a sweet savour: for which, their souls bowed before the Lord, and confessed to our testimony.

It did not a little please that noble young woman, to find her own report of us, and her great care of them so effectually answered. Oh! what shall we say? Is there any God like unto our God? who is glorious in holiness, fearful in praises, working wonders! To his eternal name, power, and arm, be the glory for ever!

The meeting done, the Princess came to us, ex-

pressing much satisfaction, that we had that good opportunity with her servants; telling us, she much desired they should have a true and right character of us, and therefore she chose to withdraw, that they might have freer access, and that it might look like their own act; or words to that purpose.

The twelfth hour being come, we returned to our inn; letting them understand, we purposed (the Lord willing) to visit them some time that afternoon.

I must not here forget, that we found at our inn, the first night at supper, a young merchant of a sweet and ingenuous temper, belonging to the city of Bremen; who took occasion from that night's discourse, the 6th day at dinner and supper, and the 7th day also, to seek all opportunities of conference with us: and (as we have reason to believe) he staid twenty-four hours in that city on our account. We opened to him the testimony of Truth: I know not, that in any one thing he contradicted us. At last he plainly discovered himself unto us, to be a follower of a certain minister in Bremen, who is even by his fellow-ministers and Protestants reproached with the name of Quaker, because of his singular sharpness against the formal, lifeless ministers and Christians in the world.

We laid fast hold upon this; and asked him, in case any of us should visit that city, if he would give us the opportunity of a meeting at his house? which he readily granted us. So we gave him some books; recommending him to the true and blessed testimony of Christ Jesus, the Light, and Judge of the world, and life of them that receive him and believe in him; and so we parted.

It being now about three in the afternoon, we

went to the Princess's; where being come, after some little time, the Princess and Countess put me in remembrance of a promise I made them in one of my letters out of England, that I would give them an account, at some convenient time, of my first convincement, and of those tribulations and consolations, which I had met withal in this way of the kingdom, to which God hath brought me. After some pause, I found myself very free and prepared, in the Lord's love and fear, to comply with their request: so, after some silence, began. But before I had half done, it was supper-time; and the Princess would by no means let us go,—we must sup with her: which importunity, not being well able to avoid, we yielded to, and sat down with her to supper.

Among the rest present at these opportunities, it must not be forgotten, that there was a Countess, sister to the Countess, then come in to visit her, and a Frenchwoman of quality; the first behaving herself very decently, and the last often deeply broken: and from a light and slighting carriage towards the very name of a Quaker, she became very intimately and affectionately kind and respectful to us. Supper being ended, we all returned to the Princess's chamber; where making us all sit down with her, she, with both the Countesses and the Frenchwoman, pressed from me the continuance of my relation; but none more than the Countess's sister: with which, though late, I was not unwilling to oblige them, because I knew not when the Lord would give me such an opportunity.

And I found them affected: it continued till about ten at night, yet many particulars omitted, partly through forgetfulness, and partly for want

of time. Howbeit, I must needs say, they heard me with an earnest and tender attention: and I hope and believe, the Lord hath made it profitable unto them. This done, some discourse they had upon it, and afterwards we spoke about a meeting for the next day, being the 1st day of the week: and that we might have not only as many of her own family, but as many of her town as would willingly be there. She yielded to it, and appointed the meeting to begin at the second hour: so we parted, being near the eleventh hour at night.

The next morning we had a meeting among ourselves in our chamber, wherein the Lord refreshed us: and there was a great travail upon our spirits, that the Lord would stand by us that day and magnify the testimony of his own Truth by us; that he might have a seed and people in that place to lift up a standard for his name.

At dinner there were several strangers, that came by the post-waggon that day: among whom, there was a young man of Bremen, being a student at the college at Duysburg; who informed us of a sober and seeking man of great note in the city of Duysburg: to him we gave some books. There was another, who was tender and inquiring, to whom also we gave books.

The second hour being at hand, we went to the meeting; where were several, as well of the town as of the family. The meeting began with a weighty exercise and travail in prayer, that the Lord would glorify his own name that day. And by his own power he made way to their consciences, and sounded his awakening trumpet in their ears, that they might know that he was God, and

that there is none like unto him. Oh! the day of the Lord livingly dawned upon us, and the searching life of Jesus was in the midst of us! Oh! the Word that never faileth them that wait for it, and abide in it, opened the way and unsealed the book of life: yea, the quickening power and life of Jesus wrought and reached to them; and virtue from him in whom dwelleth the Godhead bodily, went forth, and blessedly distilled upon us his own heavenly life, sweeter than the spices with pure frankincense, yea, than the sweet smelling myrrh that cometh from a far country. And, as it began, so it was carried on, and so it ended: blessed be the name of the Lord, and confided in be our God for ever!

As soon as the meeting was done, the Princess came to me, and took me by the hand, (which she usually did to us all, coming and going,) and went to speak to me of the sense she had of that power and presence of God, that was amongst us; but was stopped. And turning herself to the window, she broke forth in an extraordinary passion, crying out, "I cannot speak to you—my heart is full"—clapping her hands upon her breast. It melted me into a deep and calm tenderness; in which I was moved to minister a few words softly to her, and after some time of silence, she recovered herself; and as I was taking my leave of her, she interrupted me thus; "Will ye not come hither again? Pray, call here as ye return out of Germany." I told her, We were in the hand of the Lord; and being his, could not dispose of ourselves: but the Lord had taken care, that we should not forget her and those with her; for he had raised and begotten an heavenly concernment in our souls for her and

them, and we loved them all with that love wherewith God had loved us: with much more to that purpose.

She then turned to the rest of the Friends, and would have had us all gone down to supper with her. But we chose rather to be excused; we should eat a bit of her bread and drink a glass of her wine, if she pleased, in the chamber where we were. At last we prevailed with her to leave us. The Countess, the Frenchwoman, and the Countess's waiting woman staid with us; and we had a very retired and seasonable opportunity with them.

After the Princess had supped, we went all down and took our solemn leave of her, the Countess, her sister, the Frenchwoman, with the rest of the family, whose hearts were reached and opened by our testimonies; recommending unto them holy silence from all will-worship, and the workings, strivings, and images of their own mind and spirit: *that Jesus might be felt of them in their hearts*, his holy teachings witnessed, and followed, in the way of his blessed cross, which would crucify them unto the world, and the world unto them: that their faith, hope, and joy might stand in *Christ in them*, the heavenly Prophet, Shepherd, and Bishop; whose voice, all that are truly sheep will hear and follow, and not the voice of any stranger whatever. So, we left them in the love and peace of God; praying that they might be kept from the evil of this world.

We returned to our lodging, having our hearts filled with a weighty sense of the Lord's appearance with us in that place: and, it being late, towards the ninth hour, we prepared to go to rest.

CHAPTER III.

William Penn, George Keith, and Benjamin Furly proceed to Paderborn—Cassel—Frankfort—Interview with Joanna Eleanora de Malane, and another person of rank—William Penn writes an Epistle to the Churches of Jesus throughout the world.

THE next morning, being the 13th of the 6th month, George Keith, Benjamin Furly, and myself got ready to begin our journey towards Frankfort, which by the way of Cassel is about two hundred English miles. Robert Barclay prepared himself to return by the way we came, directly back to Amsterdam. But before we parted, we had a little time together in the morning in our chamber; whither came one of the Princess's family, and one of the town. The Lord moved me to call upon his great name; that he would be with them that staid, and with them that returned also, and with us that went forward in wild, untrodden places. And his blessed love and life overshadowed us: yea, he filled our cup together, and made us drink into one spirit, even the cup of blessings in the fellowship of the everlasting Seed: in which we took leave of one another. And after having eaten, it being about the seventh hour, we departed the city.

We came to Paderborn that night, six German miles; which are about thirty-six English: it is a dark Popish town, and under the government of a

bishop of that religion. Howbeit, the woman where we lodged was an ancient, grave, and serious person; to whom we declared the testimony of the Light, showing her the difference betwixt an outside and an inside religion; which she received with much kindness. We left some books with her; which she took readily.

There was also with us at supper a Lutheran that was a lawyer; with whom I had very good service, in opening to him the great loss of the power of godliness, as well among them who separated from Rome, as in the Roman church: which he confessed. I directed him to the principle of light in his conscience, that let him see the lifeless state of the false Christians: and if he turned his mind to that principle, and waited there for power, he would receive power to rule and govern himself according to true godliness; and that it was the loss of Christendom, that they went from this principle, in which the power standeth, that *conformeth the soul to the image and likeness of the dear Son of God*; and thither they must come again, if ever they will have the true knowledge of God, and enjoy life and salvation: with much more to that purpose, all which he received lovingly.

The next morning we set forward toward Cassel: but, through great foulness of weather, having only naked carts to ride in, the waters being also high with the rains, we got not to Cassel till the next day, which was the 4th day of the week. It being late, we made little inquiry that night, being also wearied with the foulness of the ways and weather.

But on the 16th, we made our usual inquiry, namely, Who was worthy in the city? and found some, that tenderly and lovingly received us;—to

whom we declared the visitation of the light and love of God. Among the rest, was Dureus our countryman, a man of seventy-seven years of age, who had learned in good measure to forget his learning, school-divinity, and priest's craft; and for his approaches towards an inward principle, is reproachfully saluted by some with the honest title of Quaker. It is much better than Papist, Lutheran, or Calvinist, who are not only ignorant of, but enemies to quaking and trembling at the word of the Lord, as Moses and others did.

Upon the 6th day of the same week about noon, we set out towards Frankfort, having left several books behind us; which has been our practice in our journey.

At Frankfort we arrived on the 20th about noon, being just a week from Herwerden; and having from thence and Cassel, made known our intentions of coming to that city, two considerable persons came and met us about half a German mile from the city; informing us of several well-affected in that town. Upon which, we told them the end of our coming, and desired to have a meeting with them in the afternoon; which we easily obtained at the house of a merchant, one of the two that met us. The persons that resorted thither, were generally people of considerable note, both of Calvinists and Lutherans; and we can say, they received us with gladness of heart, and embraced our testimony with a broken and reverent spirit, thanking God for our coming amongst them, and praying that he would prosper his work in our hands. This engaged our hearts to make some longer stay in this city. We therefore desired another meeting the next day, which they cheerfully as-

sented to; where several came that were not with us the day before, and the Lord that sent us into the land was with us, and by his power reached to them, insomuch that they confessed to the truth of our testimony.

Of these persons there were two women, one a virgin, [Joanna Eleonora de Malane,] the other a widow, both noble of birth, who had a deep sense of that power and presence of God that accompanied our testimony, and their hearts yearned strongly towards us; the virgin giving us a particular invitation to her house the next morning, where we had the most blessed opportunity of the three; for the Lord's power so eminently appeared, that not only those that had been with us before were most effectually reached, but a certain student, residing in the house of a Lutheran minister, (sent for by that young woman,) was broken to pieces, and magnified that blessed power which appeared. There accidentally came in also a doctor of physic, who unexpectedly was affected, and confessed to the Truth, praying God to prosper us. This was the blessed issue of our visit to Frankfort.

But there is one thing more not unfit to be mentioned. Among some of those that have inclinations after God, a fearful spirit together with the shame of the cross hath entered; against which our testimony in part striking, we took notice it was as life to these noble women, for *that* was it, as they told us, which had long oppressed them, and obstructed the work of the Lord amongst them. Therefore, said the young virgin, "Our quarters are free for you; let all come that will come, and lift up your voices without fear; for," continued she, "it will never be well with us till persecution

come, and some of us be lodged in the stadthouse," that is, the prison.

We left the peace of Jesus with them, and the same afternoon we departed out of that city, being the 4th day of the week.

Here I wrote an epistle to the churches of Jesus.

"To the churches of Jesus throughout the world, gathered and settled in his eternal light, power, and Spirit, to be one holy flock, family, and household to the Lord.

"Dear Friends and Brethren,

"Who have been visited with the fatherly visitation from on high, and have received God's eternal word and testament in your hearts, by which you have been gathered home to Christ Jesus, the true Shepherd, from all the idol-shepherds, and their barren mountains and unprofitable hills; where you have been scattered in the dark and gloomy day of apostasy; and by his light, Spirit, and power have been convinced of sin, righteousness, and judgment; and can say, the prince of this world is judged by HIS holy, righteous, and powerful appearance in you, unto whom all judgment in heaven and earth is committed; who is the blessed Lamb of God, the Light and Saviour of the world; who is King of Salem, and Prince of Peace:—my soul loves you with everlasting love, even with the love with which my God and your God, my Father and your Father hath loved me, and visited my soul and your souls; in this, do I dearly salute and embrace you all, in this the day of the fulfilling of his glorious promises to his church in the wilderness, and witnesses in sackcloth.

“ And, O magnified be his name, and everlastingly praised and renowned be his holy power and arm, by which he hath reached unto us, and brought salvation near us! For he hath found us out, and hath heard our solitary cries, the deep and mournful supplications of our bowed spirits, when we were as the little silly dove without its mate, and the lonely pelican in the wilderness; when we were ready to cry out, Is there none to save, is there none to help! O when shall the time and times and half a time be finished! When shall the one thousand two hundred and sixty days be accomplished! And when shall the abomination, that stands in the holy place, be cast out! When shall the captivity of the people be turned back! O when shall Babylon come into remembrance before God; the dragon, beast, and false prophet be cast into the lake! And when shall the law go forth out of Zion, and the word of the Lord out of Jerusalem! When shall Zion become the joy, and Jerusalem the praise of the whole earth! And when shall the earth be covered with the knowledge of the Lord, as the waters cover the sea!

“ Friends, the Lord of heaven and earth hath heard our cries, and the full time is come, yea, the appointed time is come, and the voice of the Eternal Spirit in our hearts hath been heard on this wise many a time: *Awake thou that sleepest, and I will give thee life: arise out of the dust, and shine; for thy light is come, and the glory of the Lord is risen upon thee!* And the Lord God hath given us that light, by which we have comprehended the darkness in ourselves and in the world: and as we have believed in it, dwelt in it, and walked in it, we have received power to overcome the evil one in

all his appearances in ourselves, and faithfully and boldly to testify against him in the world. And the blood of Jesus, in this holy way of the light, have we felt in our souls, to cleanse us from unrighteousness; and give us to know the mystery of the fellowship of the gospel one with another, which stands in life and immortality. And here we become an holy household and family unto God, that live in his presence day and night, to do his will, as becometh his children, redeemed and ransomed by the most precious blood of his Son, and no more to return to folly.

“ And, Friends, *let it never pass out of our remembrance, what our God hath done for us, since he hath made us a people*: hath any weapon formed against us prospered? Hath he called us, and not protected us? Hath he given power to conceive, and not to bring forth? Hath he not sheltered us in many a storm? Did he ever leave us under the reproaches and contradictions of men? Nay, hath he not spoken peace to us? Were we ever cast out by men, and he forsook us? No, the Lord hath taken us up. Were we ever in prison, and he visited us not? hungry, and he fed us not? naked, and he clothed us not? or have we been sick, and he came not to see us? When were the gaols so close, that he could not come in? and the dungeons so dark that he caused not his light to shine upon us? O nay! he hath never left us, nor forsaken us; yea, he hath provided richly for us; he hath brought us into the wilderness, not to starve us, but to try us; yet not above our measure: for he fed us with manna from on high, with pure honey and water out of the rock, and gave his good Spirit to sustain us: by night he was a pillar of

fire to us, to comfort us; and by day a pillar of cloud, to hide and shelter us. He was a shadow of a mighty rock, that followed us; and we never wanted a brook by the way to refresh us. Was God good to Israel *outward*? Much more hath he abounded to his *spiritual* Israel, the proper seed and offspring of himself. O the noble deeds and valiant acts, that he hath wrought in *our* day for our deliverance! He hath caused one to chase ten, and ten a hundred, and a hundred a thousand many a time. None hath been able to snatch us out of his hands, who abode in his Truth. For though the winds have blown, and the sea hath raged, yet hath he rebuked the winds and the sea for his seed's sake: he hath said to the winds, 'Be still;' and to the sea, 'Thus far shalt thou come, and no further.' He hath cast up a highway for his ransomed to walk in, so plain, that, though a fool, he shall not err therein. *This is the light, in which all nations of them that are saved must walk for ever.*

“ And therefore, Friends, let us stay our minds in the light of the Lord for ever; and let the awe, fear, and dread of the Almighty dwell in us. And let his Holy Spirit be known to be a covering to us, that from the spirit of this world we may be chastely kept and preserved unto God, in the holy light and self-denying life of Jesus, who hath offered up himself once for all, leaving us an example that we should also follow his steps; that as he, our dear Lord and Master, so we his servants, and friends, and children, might by the Eternal Spirit offer up ourselves to God in body, in soul, and in spirit, which are his; that we may be his workmanship, created in Christ Jesus

unto good works, to the praise of him that hath called us;—which calling is a high and a holy calling, by the Eternal Light and Spirit in our consciences. O that it might for ever remain in high estimation with us! And that it may be the daily watch and travail of us all, in the presence of the holy and living God who hath called us, to make our great call and election sure,—which many have neglected to do, (who have been convinced by the blessed light and Truth of Christ Jesus revealed in their hearts, and who for a time have walked among us;)—these have been overcome by the spirit of this world, and turned their hands from the plough, and deserted the camp of the Lord, and gone back again into Egypt; whereby the heathen have blasphemed, and the way and people of the Lord have greatly suffered.

“ Therefore, O my dear Friends and brethren! in the sense of that life and power, that God from heaven so gloriously hath dispensed among us, and by which he hath given us multiplied assurances of his loving-kindness unto us, and crowned us together with heavenly dominion, in which my spirit is at this time broken before the Lord,—do I most earnestly entreat you to watch continually, lest any of you, that have tasted of the good Word of God, and the powers of the world to come, fall by temptation; and by carelessness and neglect tempt the living God to withdraw his fatherly visitation from any of you, and finally to desert such: for the Lord our God is a jealous God, and he will not give his glory unto another. He hath given to man *all but man himself*, and him he hath reserved for his own peculiar service, to build him up a

glorious temple to Himself; so that we are bought with a price, and we are not our own.

“ Therefore let us continually watch, and stand in awe, that we grieve not his Holy Spirit, nor turn his grace into wantonness: but, all of us, let us wait, and that in a holy travail of spirit, to know ourselves sealed by the Spirit of adoption, unto the day of our complete redemption; when not only all our sins, but all sorrows, sighings, and tears shall be wiped away from our eyes; and everlasting songs of joy and thanksgivings shall melodiously fill our hearts to God, that sits upon the throne, and to his blessed, immaculate Lamb, who by his most precious blood shall have completely redeemed us from the earth, and written our names in the book of life.

“ Friends, the Spirit of the Lord hath often brought you into my remembrance, since I have been in this desolate land; and with joy unutterable have I had sweet and precious fellowship with you in the faith of Jesus, that overcometh the world:—for, though absent in body, yet present in Him that is Omnipresent. And I can truly say, you are very near and very dear unto me; and the love that God hath raised in my heart unto you, surpasses the love of women. And our testimony, I am well satisfied, is sealed up together. And I am well assured, that all that love the light, shall endure to the end throughout all tribulations, and in the end obtain eternal salvation.

“ And now, Friends, as I have been travelling in this dark and solitary land, the great work of the Lord in the earth has been often presented unto my view, and the day of the Lord hath been deeply upon me, and my soul and spirit hath fre-

quently been possessed with a holy and weighty concern for the glory of the name of the Lord, and the spreading of his everlasting Truth, and the prosperity of it through all nations; that the very ends of the earth may look to him, and may know Christ, the Light, to be given to them for their salvation. And when the sense of these things hath been deeply upon me, a holy and strong cry God hath raised in my soul to him, *that we, who have known this fatherly visitation from on high, and who have beheld the day of the Lord, the rising of the Sun of Righteousness, who is full of grace, and full of truth, and have beheld his glory, and confessed it to be the glory of the only begotten Son of God; and who by obedience to his appearance are become the children of light, and of the day, and as the first-fruits to God after this long night of apostasy,—might for ever walk and dwell in his holy covenant, Christ Jesus, the Light of the world; because in him we have always peace, but out of him comes all the trouble.*

“And whilst this heavenly sense rested with me, the Lord God, that made me, and called me by his grace unto salvation, laid it upon me, to visit you in a holy exhortation. And it is the exhortation of my life at this time, in the earnest and fervent motion of the power and Spirit of Jesus, to beseech you all, who are turned to the light of Christ, that shineth in your hearts, and believe in it; that you carefully and faithfully walk in it, in the same dread, awe, and fear, in which you began; that that holy poverty of spirit, which is precious in the eyes of the Lord, and was in the days of your first love, may dwell and rest with you; that you may daily feel the same heavenly hunger and thirst, the same

lowliness and humility of mind, the same zeal and tenderness, and the same sincerity and love unfeigned; that God may fill you out of his heavenly treasure with the riches of life, and crown you with holy victory and dominion over the god and spirit of this world: that your alpha may be your omega, and your author your finisher, and your first love your last love; that so none may make shipwreck of faith, and of a good conscience, nor faint by the way. And, as in this state we are kept, in holy watchfulness to God, as in the beginning; the table which our Heavenly Father spreads, and the blessings with which he compasseth us about, shall not become a snare unto us, nor shall we turn the grace and mercies of the Lord into wantonness; but we shall eat and drink in a holy fear, apparel ourselves in fear, buy and sell in fear, visit one another in fear, keep meetings, and there wait upon the Lord in fear; yea, whatsoever we take in hand to do, it shall be in the holy fear of God, and with a holy tenderness of his glory, and regard to the prosperity of his Truth: yea, we shall deny ourselves, not only in the unlawful things, but in the things that are even lawful to us, for the sake of the many millions that are unconverted to God.

“ For, my Friends and brethren, God hath laid upon us, whom he hath honoured with the beginning of his great work in the world, the care both of this age, and of the ages to come; that they may walk, as they have us for examples:—yea, the Lord God hath chosen you to place his name in you; the Lord hath intrusted you with his glory, that you might hold it forth to all nations; and that the generations unborn may call you blessed.

“ Therefore, let none be treacherous to the Lord,

nor reward him evil for good ; nor betray his cause directly by wilful wickedness, nor indirectly by negligence and unfaithfulness : but be zealous and valiant for Truth on earth ; let none be slothful or careless :—O ! remember the slothful servant's state. And let the loving-kindness of the Lord overcome every soul to faithfulness ; for with him are riches and honour, and every good thing. And whither should any go ? He hath the words of eternal life. *O ! let none lose their testimony, but hold it up for God ; let thy gift be ever so small, thy testimony ever so little.* Through thy whole conversation bear it for God ; and be true to what thou art convinced of. And wait all upon the Lord, that you may grow in your heavenly testimony ; that life may fill your hearts, your houses, and your meetings ; that you may daily wait to know, and to receive power to do the will of God on earth, as it is in heaven.

“ And O ! that *the cross of Jesus* may be in high and honourable esteem with every one ; that the liberty of all may stand in the cross, which alone preserveth : for it is the power of God, that crucifieth us to the world, and the world to us. And through death, way is made unto life and immortality ; which by this blessed cross, the gospel, the power, is brought to light. So shall the seed of life that God hath sown in our hearts, grow ; and in that seed shall we all come to be blessed, unto whom God hath appointed the dominion over us. And it is good for all to live under the holy government of it ; for the ways of it are ways of pleasantness, and all its paths are peace ; and all that are born of it, can say, Thy sceptre is a sceptre of righteousness. And O ! that all Friends everywhere,

may continually bow unto his righteous sceptre, and keep to his holy law, which is written in their hearts; that it may be a light to their feet, and a lantern to their paths. So shall they come to witness that holy promise made good unto them, That the Spirit which I have given unto him, the Seed; and the words which I have put into his mouth, shall not depart from him, nor from his seed, nor from his seed's seed unto all generations. Isaiah, lix. 21.

“ Wherefore, Friends, redeem the time, because the days are evil;—God hath given you to see they are so: and be ye separated more and more, yea, perfectly disentangled from the cares of this world. And be ye not cumbered with the many things; but stand loose from the things that are seen, which are temporal.

“ And you that are poor murmur not; but be patient, and trust in the Lord, and submit to his providence, and he will provide for you, that which is convenient for the days of your appointed time. And you that are rich, keep in the moderation, and strive not to multiply earthly treasure, nor to heap up uncertain riches to yourselves; but what God hath given you more than what is convenient for your own use, wait for his wisdom, to employ it for his glory; that you may be faithful stewards of this world's mammon; and the Lord God shall reward you into your bosoms, of the riches of that kingdom that shall never have an end.

“ O my Friends and brethren! whether rich or poor, in bonds or at liberty, in whatsoever state you are, the salutation of the universal life of Jesus is to you. And the exhortation is, *to bow to what is made known unto you*; and in the light, by which

ye have received in measure the knowledge of God, watch and wait diligently to the further revelation of the mind and will of God unto you; that ye may be endued from on high with power and might in your inward man, to answer the call and requirings of the Lord; that ye may be enabled to make known to the nations, what is the riches of the glory of this blessed mystery in the Gentiles; which is *Christ Jesus, the light of the world, in you the hope of glory*. For, this I have to tell you in the vision of the Almighty,—that the day of the breaking up of the nations about you, and of the sounding of the gospel-trumpet unto the inhabitants of the earth, is just at the door: and they that are worthy, who have kept their habitation from the beginning, and have dwelt in the unity of the faith that overcometh the world, and have kept the bond of peace, the Lord God will empower and spirit you to go forth with his everlasting word and testament, to awaken and gather kindreds, languages, and people to the glory of the rising of the Gentiles' Light; who is God's salvation unto the ends of the earth.

“ And I must tell you, that there is a breathing, hungering, seeking people, solitarily scattered up and down this great land of Germany, where the Lord hath sent me; and I believe it is the like in other nations. And as the Lord hath laid it upon me, with my companions, to seek some of them out, so have we found several in divers places. And we have had many blessed opportunities amongst them, wherein our hearts have greatly rejoiced; having been made deeply sensible of the love of God towards them, and of the great openness and tenderness of spirit in them, to receive the testi-

mony of light and life through us. And we have a steadfast belief, that the Lord will carry on his work in this land effectually; and that he will raise up those, that shall be as ministers of his eternal testament amongst them. And O! our desire is, that God would put it into the hearts of many of his faithful witnesses, to visit the inhabitants of this country, where God hath a great seed of people to be gathered; that his work may go on in the earth, till the whole earth be filled with his glory.

“ And it is under the deep and weighty sense of this approaching work, that the Lord God hath laid it upon me, to write to you, to wait for the further pourings out of the power and Spirit of the Lord; that nothing which is careless, sleepy, earthly, or exalted, may get up, whereby to displease the Lord, and cause him to withdraw his sweet and preserving presence from any that know him. But let all keep the peace of the King of Righteousness, and walk in the steps of the flocks of his companions: for withering and destruction shall come upon all such as desert the camp of the Lord, or with their murmuring spirit disquiet the heritage of God; for they are greater enemies to Zion's glory, and Jerusalem's peace, than the open armies of the aliens.

“ And it is a warning to all, who make mention of the name of the Lord in this dispensation he hath brought us to, that they have a care, how they let out their minds in any wise to please the lusts of the eye, the lusts of the flesh, and the pride of life, which are not of the Father, but of this world; lest any be exalted in a liberty, that maketh the cross of Jesus of none effect, and the offence thereof to cease: for such will become as salt that hath

lost its savour, and at last will be trodden under the feet of God and men. For, the Lord will withdraw his daily presence, and the fountain will come to be sealed up, and the well of salvation be stopped again.

“ Therefore, as all would rejoice in the joy of God’s salvation, let them wait for the saving power, and dwell in it; that, knowing the mystery of the work of regeneration,—*Christ formed in them the hope of their glory*,—they may be able in the motion of him, that hath begotten them through death to life, to go forth and declare the way of life and salvation.

“ And all you that are young, convinced of the eternal Truth,—*Come into it, and then you will feel the virtue of it*: and so, you will be witnesses, otherwise vain talkers, wells without water, clouds without rain; for which state, is reserved the blackness of darkness for ever. Wherefore, gird up the loins of your minds, and be sober, and tempt not God; but receive the day of your visitation, and walk worthy of so great love, and delight to retain God in your knowledge; and grieve not his Holy Spirit, but join to it, and be led by it, that it may be an earnest to you of an eternal inheritance. And take up your daily cross and follow Christ, and not the spirit of this world. He was meek and lowly, he was humble and plain; he was few in words, but mighty in deeds. He loved not his life unto death, even the reproachful death of the cross; but laid down his life, and became of no reputation,—and that, for the rebellious. O the height, and the depth, the length, and the breadth,—yea, the unsearchableness of the love of God in Christ Jesus.

“ Wherefore, while it is to-day, hearken to his voice, and harden not your hearts: and make no bargains for yourself, neither consult with flesh and blood; but let the Lord be your light, and your salvation; let him be the strength of your life, and the length of your days. And this know assuredly,—that none ever trusted to the Lord, and were confounded. Wherefore, hold up your testimony for God, as ye would enjoy the increasings of his life and love; and let your light shine, and confess him before the whole world. Smother not his appearance, neither hide thy candle, God hath lighted in thee, under a bushel; for Christ walketh among his candlesticks of pure and tried gold. Wherefore, set thy light upon a candlestick, and show forth thy good conversation in meekness and godly fear, that thou mayst become a good example; and others, beholding thy good works, may glorify God. But—for the rebellious, the fearful, and the unbelieving, the day hastens upon such, that the things that belong to their eternal peace, shall be hid from their eyes for ever.

“ And all you, my dear Friends and brethren, who are in sufferings for the testimony of Jesus, and a good conscience, look up to Jesus, the author and finisher of your faith; who, for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the Father in the heavenly place:—into which, if you faint not, you shall all be received, after the days of your pilgrimage shall be at an end, with a ‘Well done, good and faithful servant.’—And though these afflictions seem not joyous, but grievous for the present; yet a far more exceeding weight of glory stands at the door. Wherefore,

count it all joy when you fall into these trials, and persevere to the end; knowing, He that shall come, will come, and will not tarry,—and that his reward is with him. Remember the martyrs of Jesus, that loved not their lives to the death, for his name-sake, who had called them. And Jesus himself, that made a good confession before Pontius Pilate; who hath consecrated through his blood a new and living way for all that come unto God by him; who is made a High-priest, higher than the heavens,—one that can be touched and moved, and is daily touched and moved with our weakness and infirmity;—that through him we may be made strong in the Lord, and more than conquerors through him that hath loved us.

“ Wherefore, let it not seem as if some strange thing had happened to you; for all these things are for the trial of your faith, which is more precious than the gold that perisheth. It is the old quarrel;—children of this world, against the children of the Lord; those that are born after the flesh, warring against those that are born after the Spirit; Cain against Abel, the old world against Noah, Sodomites against Lot, Hagar against Sarah, Ishmael against Isaac, Esau against Jacob, Egyptians against Israelites, the false prophets against the true prophets, as Isaiah, Jeremiah, &c. the Jews, under the profession of the letter of the law, against Christ, that came to fulfil the law, and all his spiritual followers and disciples: and all the false apostate Christians, against the true and spiritual Christians and martyrs of Jesus. So, *your conflict is for the spiritual appearance of Christ Jesus* against those that profess him in words, but in works and conversation every day deny him; doing despite

to the spirit of grace in themselves, and those that are led by it. But though Gog and Magog shall gather themselves together to lay waste the city of God; yet the Lord hath determined their destruction, and he will bring it to pass.

“ Wherefore rejoice, O thou little hill of God, and clap thy hands for joy; for He that is FAITHFUL AND TRUE, just and righteous, and able to deliver thee, DWELLS IN THE MIDST OF THEE: who will cause thee to grow and increase, till thou become a great mountain, till thou become the praise of the whole earth, and the whole earth be filled with thy glory!

“ And to you all, who are the followers of the Lamb of God, who was dead, but is alive, and lives for evermore,—who is risen in your hearts, as a bright shining light, and is leading you out of the nature and spirit of this world, in the path of regeneration,—I have this to say, by way of holy encouragement unto you all;—*The Lord God eternal that was, and is, and is to come, hath reserved for you the glories of the last days. And if the followers and martyrs of Jesus in ages past, when the church was going into the wilderness, and his witnesses into sackcloth, were, notwithstanding, so noble and valiant for the Truth on earth, that they loved not their lives unto the death, and suffered joyfully the spoiling of their goods for the testimony of Jesus;—how much more ought you all to be encouraged unto faithfulness, who are come to the resurrection of the day, which shall never more be eclipsed; in which the Bridegroom is to come, to fetch you his spouse out of the wilderness, to give you beauty for ashes, and the garment of praise for the spirit of heaviness; who will cover you with his Spirit, and adorn you with his fine linen, the righteousness of the saints.—Lean upon His breast*

for ever ! and know your joining in an everlasting covenant with him, that he may lift up the light of his countenance upon you, and delight to do you good ;— that in blessing he may bless you, increase you, and multiply you in all spiritual blessings now and for ever ; that to God, through him, you may live all the days of your appointed time :—to whom be glory and honour, praises and thanksgivings in the church, throughout all ages, and for ever !

“ I am, in the faith, patience, tribulation, and hope of the kingdom of Jesus, your Friend and brother,

“ WILLIAM PENN.”

“ My companions in the labour and travail of the testimony of Jesus, salute you all in the love of our God. We have passed through several cities of Germany, and are now at Frankfort, where the Lord hath given us three blessed opportunities with a serious and seeking people; whereof, as in other places of this country, many are persons of great worldly quality. Blessed be the name of the Lord, to whom be glory for ever !

“ W. P.”

“ Frankfort, the 22d of the
6th month, 1677.”

NOTE. The above Epistle is deemed by the Editor to be of living, lasting import to the Society of Friends ; and not to that body *exclusively*, but to any and every gathered church, so far as they are even drawing towards the like scriptural and primitive profession. *He has therefore printed it separately as a Tract, and it is to be had at the publisher's.*

CHAPTER IV.

Krisheim—Letters to the Princess Elizabeth and Countess of Hornes, also to the Prince Elector Palatine of Heidelberg—Worms—Frankfort—Mentz—Cologne—Duysburg—Rencountre with the Earl of Falkenstein—William Penn and his companions lodge in the fields.

ON the 23d of 6th month, we arrived by the way of Worms at Krisheim in the Paltzgrave's country, where we found, to our great joy, a meeting of tender and faithful people. But it seems, the inspector of the Calvinists had enjoined the Vaught, or chief-officer, not to suffer any preaching to be among our Friends; who, poor man! fearing the indignation of the clergy, came next day to desire Friends not to suffer any preaching to be amongst them, lest he should be turned out of his place. To whom we desired Friends to say, that if he pleased he might apprehend us, and carry us to the Prince, before whom we should give an account of our testimony.

But, blessed be the Lord! we enjoyed our meeting quietly and comfortably; of which a coach-full from Worms made a part, amongst whom was a governor of that country, and one of the chief Lutheran priests.

It came upon me in this place to salute the Princess and Countess with this following epistle.

“ A salutation to Elizabeth, Princess Palatine, and Anna Maria de Hornes, Countess of Hornes, at Herwerden in Germany.

“ My worthy Friends,

“ Such as I have, such I give unto you,—the dear and tender salutation of light, life, peace, and salvation by Jesus Christ, the blessed Lamb of God; with the unspeakable joy of which, he hath replenished my soul at this time, that my cup overfloweth; which is the reward of those that cheerfully drink his cup of tribulations, that love the cross, and triumph in all the shame, reproaches, and contradictions of the world that do attend it. My God take you by the hand, and gently lead you through all the difficulties of regeneration; and as you have begun to know and love his sweet and tender drawings, so resign the whole conduct of your lives to him.

“ Dispute not away the precious sense that you have of him, be it as small as a grain of mustard-seed, which is the least of all seeds; there is power in it, if you do but believe, to remove the greatest mountains of opposition. O! precious is this faith, yea, more precious than the glory and honour of this world that perisheth: it will give courage to go with Christ before Caiaphas and Pilate; yea, to bear his cross without the camp, and to be crucified with him, knowing that the Spirit of God and of glory shall rest upon them. To the inheritors of this faith, is reserved the eternal kingdom of peace and joy in the Holy Ghost.

“ O! be you of that little flock, unto whom Jesus said, ‘ Fear not, for it is my Father’s good pleasure to give you the kingdom: ’ and, to be of this

flock, you must become as sheep; and, to be as sheep, you must become harmless; and, to become harmless, you must hear and follow the Lamb of God; as he is that blessed light, which discovereth and condemneth all the unfruitful works of darkness, and maketh harmless as a dove; which word, *All*, leaveth not one peccadillo or circumstance undiscovered or unjudged; and the word *Darkness* taketh in the whole night of apostasy; and the word *Unfruitful*, is a plain judgment against all those dark works. Wherefore, out of them all come, and be you separated; and God will give you a crown of life, which shall never fade away.

“O! the lowness and meanness of those spirits, that despise or neglect the joys and glories of immortality, for the sake of the things which are seen, that are but temporal; debasing the nobility of their souls, abandoning the government of the Divine Spirit, and embracing with all ardency of affection the sensual pleasures of this life; but such as persevere therein, shall not enter into God's rest for ever.

“But this is not all that hindereth and obstructeth in the holy way of blessedness; for there is the world's fear as well as the world's joy that obstructeth many, or else Christ had not said, ‘Fear not,’ to his little flock. The shame of the cross is a yoke too uneasy, and a burden too heavy for flesh and blood to bear, it is true; but therefore, shall flesh and blood never enter into the kingdom of God. And not to them that are born of the flesh, but to those that are born of the Spirit through the word of regeneration, is appointed the kingdom, and that throne which shall judge the twelve tribes of Israel, and all the world. The Lord perfect what

he hath begun in you, and give you dominion over the love and fear of this world.

“ And, my Friends, if you would profit in the way of God, despise not the day of small things in yourselves: know this, that to desire and sincerely to breathe after the Lord, is a blessed state; you must seek, before you find. Do you believe? make not haste; extinguish not those small beginnings by an over-earnest or impatient desire of victory. God’s time is the best time; be you faithful, and your conflict shall end with glory to God, and the reward of peace to your own souls. Therefore love the judgment, and love the fire; start not aside, neither flinch from the scorchings of it, for it will purify and refine you as gold seven times tried; then cometh the stamp and seal of the Lord upon his own vessel, *Holiness to him for ever*; which he never gave, nor will give to reprobate silver, the state of the religious worshippers of the world. And herein be comforted, that Zion shall be redeemed through judgment, and her converts through righteousness; and after the appointed time of mourning is over, the Lord will give ‘ beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.’ Then shall you be able to say, ‘ Who is he that condemneth us? God hath justified us; there is no condemnation to us that are in Christ Jesus, who walk not after the flesh, but after the Spirit.’ Rom. viii. 34 and 1.

“ Wherefore, my dear Friends, walk not only not after the fleshly lusts, but also not after the fleshly religions, and worships of the world: for *that which is not born of the Spirit is flesh*; and all flesh shall wither as the grass, and the beauty of it shall fade

away as the flower of the field, before God's Sun that is risen, and rising. But the Word of the Lord in which is life, and that life, the light of men, shall endure for ever, and give life eternal to them that love, and walk in the light.

“ And I entreat you, by the love you have for Jesus, have a care how you touch with fleshly births, or say *Amen*, by word or practice, to that which is not born of the Spirit: for God is not to be found of that, in yourselves or others, which calleth him *Father*, and he hath never begotten it in them; that latitude and conformity is not of God, but secretly grieveth his Spirit, and obstructeth the growth of the soul in its acquaintance, and intimate communion with the Lord. ‘ Without me,’ saith Jesus, ‘ you can do nothing;’ and ‘ all that came before me are thieves and robbers.’ If so, O what are they that pray, and preach, and sing without Jesus, and follow not him in those duties, but even in them crucify him? O that I may find in you an ear to hear, and a heart to perceive, and embrace these truths of Jesus!

“ And I can say, I have great cause to hope, and patiently to wait till the salvation of God be further revealed to you, and the whole family; with whom, I must acknowledge, I was abundantly refreshed and comforted, in that God in measure made known the riches of his grace, and operation of his celestial power to you: and his witness shall dwell with you, (if we never see you more,) that God magnified his own strength in our weakness. With him we leave our travails, affectionately recommending you to his Holy Spirit of grace, that you may be conformed to the image of his own dear Son, who is able and ready to preserve you. O stay your

minds upon him, and he will keep you in perfect peace, and abide with you for ever! The Almighty take you into his holy protection now and for ever.

“ I am your true Friend, ready to serve you with fervent love in the will of God,

“ WILLIAM PENN.”

“ P. S. My dear companions do, with me, give you the dear salutation of unfeigned love, and those in the family that love and desire to follow the Lord Jesus in sincerity and truth without wavering. We are this evening bound towards Manheim, the court of the Prince Palatine, and have travelled about twelve English miles on foot.”

That night we lodged at Frankenthal, and got the next morning, being the 7th day of the week, to Manheim; but were disappointed of our design, which was, to speak with the Prince; for he was gone the day before to Heidelberg, his chief city, about fifteen English miles from that place. And considering, that by reason of the meeting next day with Friends at Krisheim, already appointed, we could neither go forward, nor stay till he returned; and yet being not clear to come away, as if we had never endeavoured to visit him, it was upon me to write him this following letter, to let him know we had been there, and briefly our end in coming.

“ *To the Prince Elector Palatine of Heidelberg.*

“ Great Prince,

“ It would seem strange that I, both a stranger, and a subject, should use this freedom of address to

a Prince, were he not one, whose actions show him to be of a free disposition, and easy access to all:— would to God all princes were of that mind! But I have not *chosen* this way of application; I am driven to it, by the disappointment thy absence from this court gave me, and the necessity I am under to expedite my return. And though I cannot so fully, and consequently not so clearly, express by letter the grounds inducing me to attempt this visit; yet, this being all the way that is left me, I shall declare them as well as I can.

“ In the first place, I do with all sincere and Christian respect, acknowledge and commend that indulgence thou givest to all people professing religion, dissenting from the national communion: for it is in itself a most *natural, prudent, and Christian* thing.

“ *Natural*,—because it preserves nature from being made a sacrifice to the savage fury of fallible, yet proud opinions, outlawing men of parts, arts, industry, and honesty, the grand requisites of human society; and exposing them and their families to utter ruin for mere nonconformity, not to religion, but to modes and fashions in religion.

“ *Christian*,—since the contrary expressly contradicts both the precept and example of Christ, who taught us to love enemies, not to abuse our friends, and triumph in the destruction of our harmless neighbours. He rebuked his disciples, when they called for fire from heaven upon dissenters, it may be, opposers: certainly then, he never intended that they should kindle fire on earth to devour men for conscience. And if Christ, to whom all power was given, and his holy apostles refused to employ human force and artifice so much as to

conserve themselves, it is an arrogancy every way indefensible in those that pretend to be their followers, that they assume an authority to supersede, control, and contradict the precepts and examples of Christ and his apostles; whose kingdom not being of the nature of this ambitious, violent world, was not erected or maintained by those weapons that are carnal, but spiritual and intellectual, adequate to the nature of the soul, and mighty through God to cast down the strong holds of sin, and every vain imagination exalted in man above the lowly meek fear of God, that ought to have the pre-eminence in the hearts of the sons of men.

“ Indulgence is *prudent*,—in that it preserveth concord: no kingdom divided against itself, can stand. It encourageth arts, parts, and industry, to show and improve themselves, which indeed are the ornaments, strength, and wealth of a country: it encourageth people to transplant into this land of liberty, where the sweat of the brow, is not made the forfeit of the conscience.

“ And lastly, it rendereth the prince peculiarly *safe* and *great*. *Safe*, because all interests, for interest-sake, are bound to love and court him. *Great*, in that he is not governed or clogged with *the power of his clergy*; which in most countries is not only a co-ordinate power, a kind of duumvirateship in government, *imperium in imperio*, at least an eclipse to monarchy, but a superior power, and rideth the Prince to their designs, holding the helm of the government, and steering not by the laws of civil freedom, but certain ecclesiastical maxims of their own, to the maintenance and enlargement of their worldly empire in their church. And all this villany acted under the sacred,

peaceable, and alluring name of Christ, his ministry, and church; though as remote from their nature, as the wolf from the sheep, and the Pope from Peter.

“The next thing I should have taken the liberty to have discoursed, would have been this; what encouragement a colony of virtuous and industrious families might hope to receive from thee, in case they should transplant themselves into this country, which certainly in itself is very excellent, respecting taxes, oaths, arms, &c.

“Further, to have represented the condition of some of our Friends, and thy own subjects; who though they are liable to the same tax as Menists, &c. (not by part the case of other dissenters) yet the Vaught of the town where they live, came yesterday to forbid all preaching amongst them, which implies a sort of contradiction to the indulgence given.

“And in the last place, forasmuch as all men owe their being to something greater than themselves, to which it is reasonable to believe they are accountable, from whence follow rewards or punishments,—I had an earnest desire to have spoken of the nature, truth, use, benefit, and reward of religion; and therein to have discoursed, what the Christian religion is in itself, freed from those unreasonable garbs some men make it to wear, so justly offensive to wise and thinking men—thus to have proved the principle and life of the people in scorn called Quakers, to have been suitable to the true followers of Holy Jesus. But, as the particulars would swell a letter to a book, I shall take the freedom to present thee, upon my return, with some tracts treating upon all these subjects.

“ Prince! my soul is filled with love and respect to thee and to thy family; I wish you all true and lasting felicity, and earnestly desire that you may never forget your afflictions, and in the remembrance of them be dehorted from those lusts and impieties, which draw the vengeance of heaven upon the greatest families on earth; that God may look upon you with the favourable eye of his providence. And blessed is that man, whose God by profession is the Lord in reality; who is ruled and governed by the Lord, lives in subjection to his grace, and having a divine sense of God in his heart, delights to retain that sense and knowledge of him, and be meditating in his noble royal law, that converts the soul to God, and redeems man from the sensual pleasures of this world, to the true satisfaction of the intellectual and divine life.

“ O the meanness and lowness of their spirits, that abandon themselves to the government of sense, the animal life, thereby debasing their natures, rejecting the divine light, that shineth in their hearts, saying, ‘ Let us eat and drink, for tomorrow we shall die;’ forgetting whence they are descended, and not considering the peace and joy of the virtuous!

“ I desire that the Lord would put it into thy heart to think of thy latter end, and with the light of Christ in thy conscience examine how it stands with thy soul, that thou mayst know, and diligently watch to do those things that belong to thy eternal peace.

“ One thing more give me leave to recommend to thee, and that is, to be very careful of inculcating generous, free, and righteous principles into

thy son, who is like to succeed thee; that when thou art gone, the reputation of the country may not sink by contrary practices, nor the people of divers judgments, now thy subjects, be disappointed, distressed, or ruined. Which, with sincere desires for thy temporal and eternal good, conclude this,

“Thy unknown, but sincere Friend,
WILLIAM PENN.”

“From Manheim, 25th of
6th month, 1677.”

This being done, and having refreshed ourselves, we returned that night by the Rhine to Worms; whence the next morning, being the 1st day of the week, we walked on foot to Krisheim, about six English miles from Worms. We had a good meeting from the 10th till the 3rd hour, and the Lord's power sweetly opened to many of the inhabitants of the town that were at the meeting; yea, the Vaught or chief officer himself stood at the door behind the barn, where he could hear and not be seen; who went to the priest and told him, that it was his work, if we were heretics, to discover us to be such, but for his part he heard nothing but what was good, and he would not meddle with us.

In the evening, we had a more retired meeting of the Friends only, very weighty and tender; yea, the power rose in a high operation among them, and great was the love of God that rose in our hearts at the meeting to visit them; and there is a lovely, sweet, and true sense among them. We were greatly comforted in them, and they were greatly comforted in us. Poor hearts! a little handful surrounded with great and mighty coun-

tries of darkness; it is the Lord's great goodness, and mercy to them, that they are so finely kept, even natural in the seed of life. They were most of them gathered by dear William Ames.

On the 27th we had another meeting, where we took our leave of them, and so came, accompanied by several of them, to Worms; where having refreshed ourselves, we went to visit the Lutheran priest, that was at the meeting the 6th day before at Krisheim. He received us very kindly, and his wife, not without some sense of our testimony. After we had discoursed about an hour with him of the true and heavenly ministry and worship, and in what they stood, and what all people must come unto, if ever they will know how to worship God aright; we departed, and immediately sent them several good books of Friends in High Dutch.

We took boat about the 3rd hour in the afternoon, and came down the river Rhine to Mentz, where we arrived about the 5th hour in the morning; and immediately took an open chariot for Frankfort, where we came about the 1st hour in the afternoon. We presently informed some of those people that had received us the time before, of our return to that city, with desires that we might have a meeting that afternoon; which was readily granted us by the noble women, at whose house we met, whither resorted some that we had not seen before. And the Lord did, after a living manner, open our hearts and mouths amongst them, which was received by them as a further confirmation of the coming of the day of the Lord unto them; yea, with much joy and kindness they received us. The meeting held till the 9th hour

at night; they constrained us to stay and eat with them, which was also a blessed meeting to them. Before we parted, we desired a select meeting the next morning at the same place, of those that we felt to be more inwardly affected with Truth's testimony, and that were nearest to the state of a silent meeting; to which they joyfully assented.

We went to our lodging, and on the 29th returned to them, with whom we had a blessed and heavenly opportunity; for we had room for our life amongst them:—it was as among faithful Friends,—*Life ran as oil, and swam a-top of all.*

We recommended a silent meeting unto them, that they might grow into a holy silence unto themselves; that the mouth that calls God *Father*, and is not of his own birth, may be stopped, and all images confounded; that they may hear the soft voice of Jesus to instruct them, and receive his sweet life to feed them and to build them up.

About the 9th hour we departed from that place, and went to Vanderwalls, where the meeting was the time before; and there we had a more public meeting, of all that pleased to come. The Lord did so abundantly appear amongst us, that they were more broken than we had seen them at any time; yea, they were exceeding tender and low, and the love of God was much raised in their hearts to the testimony. In this sensible frame we left them, and the blessings and peace of our Lord Jesus Christ with and among them.

After having refreshed ourselves at our inn, we took boat down the Main to Mentz, where we arrived about the 5th hour. It is a great city, but a dark and superstitious place, according to the Popish way, and is under the government of a

Popish bishop. We staid not longer there, than till our boat was ready, which might be better than half an hour. From Mentz we went on our way down the Rhine six German miles, and came that night to Hampack. From thence the next morning by Bacharach, Coblantz, and other places upon the Rhine, to Tresy that night, being about eleven German miles.

Next day, the 31st, we got to Cologne, a great Popish city, about the 3rd hour in the afternoon. We gave notice to a sober merchant in that town, a serious seeker after God, that we were arrived; who presently came to us. We sat down, and had a living and precious opportunity with him; opening to him the way of the Lord, as it had been manifested to us; entreating him, if he knew any in that city, who had desires after the Lord, or that were willing to come to a meeting, that he would please to inform them of our being here, and of our desire to meet with them. He answered, that he would readily do it. This night, when we were in bed, came the resident of several princes, a serious and tender man, to find us out: we had some discourse with him; but, being late, he promised to see us the next day.

The next morning the aforesaid merchant informed us, that it was a busy time, several preparing for the mass or great fair at Frankfort; yet some would come, and he desired it might be at his house about three in the afternoon.

That morning, we went to visit the resident, whom we met coming to see us; but he returned and brought us to his house. We had a good time with him; for the man is an ancient seeker, oppressed with the cares of this world, and he may be truly

said to mourn under them. His heart was opened to us, and he blessed God that he had lived to see us. We gave him an account, how the Lord had appeared in the land of our nativity, and how he had dealt with us; which was as the cool and gentle showers upon the dry and scorched desert. About noon we returned home, and after we had eaten, we went to the merchant's house to the meeting; where came four persons, one of which was the Presbyterian priest, who preached in private to the Protestants of that place, for they are in no ways publicly allowed in that city. Surely, the true day and power of the Lord made itself known to the consciences of those present: yea, they felt that we were such as had been with Jesus, and had obtained our testimony through the sufferings and travails of the cross. They were tender: the resident and merchant conducted us to our inn, and from thence to the boat, being about seven at night. We set out towards the city of Duysburg, of the Calvinist way, belonging to the Elector of Brandenburg; in and near to which, we had been informed, there was a retired and seeking people.

We arrived there on the 2nd of 7th month, about noon, being the 1st day of the week. The first thing we did, after we came to our inn, was to inquire out one Dr. Mastricht, a civilian, for whom we had a letter to introduce us, from a merchant of Cologne: whom quickly finding, we informed him what we came about, desiring his assistance; which he readily promised us. The first thing we offered, was an access to the Countess of Falkenstein and Bruck. He told us she was an extraordinary woman, one in whom we should find things worthy of our love; that he would write to her, to

give us an opportunity with her; that the fittest time was the present time, in that we might find her at the minister's of Mulheim, on the other side of the river from her father's castle; for that she used to come out the 1st day morning, and not return till night: that we must be very shy of making ourselves public, not only for our own sakes, but for hers, who was severely treated by her father, for the sake of those religious inclinations that appeared in her, although her father pretended to be of the Protestant religion.

We therefore dispatched towards Mulheim, having received his letter, and being also accompanied by him about one third of the way. But being six English miles, and on foot, we could not compass the place before the meeting was over; for it was past three before we could get out of Duysburg: and, following that way which led to the back of the Graef's castle and orchard, which was also a common way to the town, (though if we had known the country we might have avoided it,) we met with one Henry Smith, schoolmaster and catechiser of Speldorp, to whom we imparted our business, and gave the letter of Dr. Maastricht of Duysburg to introduce us to the Countess.

He told us, he had just left her, being come over the water from worship, but he would carry the letter to her, and bring an answer suddenly; but notwithstanding staid near an hour. When he came he gave us this answer; namely, that she would be glad to meet us, but she did not know where; but rather inclined that we should go over the water to the minister's house, whither, if she could, she would come to us; but that a strict hand was held over her by her father. After some

more serious discourse with him, concerning the witness of God in the conscience, and the discovery, testimony, and judgment of that true light, unto which all must bow that would be heirs of the kingdom of God; recommending him to the same, we parted; he returning homewards, and we advancing to the town. Being necessitated to pass by her father's castle, who is Seignior or Lord of that country, it so fell out, that at that very instant he came forth to walk; and seeing us in the habit of strangers, sent one of his attendants to demand who, and from whence we were? and whither we went? calling us afterwards to him, and asking us the same questions. We answered, that we were Englishmen come from Holland, going no further in these parts than his own town of Mulheim. But not showing him, or paying him that worldly homage and respect which was expected from us, some of his gentlemen asked us, if we knew whom we were before? and if we did not use to deport ourselves after another manner before noblemen, and in the presence of princes? We answered, we were not conscious to ourselves of any disrespect or unseemly behaviour. One of them sharply replied, "Why do not you pull off your hats, then? Is it respect, to stand covered in the presence of the sovereign of the country?" We told them, it was our practice in the presence of our prince, who is a great king, and that we uncovered not our heads to any, but in our duty to Almighty God. Upon which the Graef called us *Quakers*, saying unto us, "We have no need of Quakers here; get you out of my dominions, you shall not go to my town."

We told him that we were an innocent people, that feared God, and had good-will towards all

men; that we had true respect in our hearts towards him, and would be glad to do him any real good or service; and that the Lord had made it matter of conscience to us, not to conform ourselves to the vain and fruitless customs of this world, or words to this purpose. However, he commanded some of his soldiers to see us out of his territories; to whom we also declared somewhat of the reason and intention of our coming to that place, in the fear and love of God; and they were civil to us.

We parted with much peace and comfort in our hearts; and as we passed through the village where the schoolmaster dwelt, (yet in the dominions of the Graef,) we called upon him, and in the sense of God's power and kingdom opened to him the message and testimony of Truth, which the man received with a weighty and serious spirit. For, under the dominion of the Graef, there is a large congregation of Protestants called Calvinists, of a more religious, inward, and zealous frame of spirit, than any body of people we met with or heard of in Germany.

After we had ended our testimony to him, we took our leave; desiring him not to fear, but to be of good courage, for the day of the Lord was hastening upon all the workers of iniquity: and to them that *feared his name*, wherever scattered throughout the earth, he would cause *the Sun of Righteousness to arise and visit them, with healing under his wings*: and we desired he would remember us with true love and kindness to the Countess, daughter to this Graef; and to desire her not to be offended in us, nor to be dismayed at the displeasure of her father, but eye the Lord that hath visited her soul with his holy light, by which she

seeth the vanity of this world, and in some measure the emptiness and deadness of the religions that are in it; and he would preserve her from the fear of the wrath of men, that worketh not the righteousness of God. So we left the peace of Jesus with him, and walked on towards Duysburg, being about six English miles from thence, and near the eighth hour at night. The Lord was with us, and comforted our hearts as we walked, without any outward guide, through a tedious and solitary wood, about three miles long, with the joy of his salvation: giving us to remember, and to speak one unto another of his blessed witnesses in the days past, who wandered up and down like poor *pilgrims and strangers on the earth*, their eye being to *a city in the heavens, that hath foundations, whose builder and maker is God*.

Betwixt nine and ten, we reached the walls of Duysburg; but the gates were shut, and there being no houses without the walls, we laid us down together in a field, receiving both natural and spiritual refreshment: blessed be the Lord. About three in the morning we rose, sanctifying God in our hearts that had kept us that night; and walked till five, often speaking one to another of the great and notable day of the Lord dawning on upon Germany, and of several places of that land that were almost ripe unto harvest.

CHAPTER V.

*Letters to the Countess of Falkenstein, and to her
Father—Interviews at Duysburg—Holten.*

SOON after the clock had struck five, they opened the gates of the city, and we had not long got to our inn, but it came upon me, with a sweet, yet fervent power, to visit this persecuted Countess with a salutation from the love and life of Jesus, and to open unto her more plainly the way of the Lord; which I did in this following epistle:

*“ To the Countess of Falkenstein and Bruck, at
Mulheim.*

“ My dear Friend,

“ Jesus, the immaculate Lamb of God, grieved and crucified by all the workers of iniquity, illuminate thy understanding, bless and be with thy spirit for ever!

“ Though unknown, yet art thou much beloved, for the sake of thy desires and breathings of soul after the living God; the report whereof, from some in the same state, hath made deep impression of true kindness upon my spirit, and raised in me a very singular and fervent inclination to visit thee: and the rather, because of that suffering and tribulation thou hast begun to endure for the sake of thy zeal towards God; myself having from my childhood been both a seeker after the Lord,

and a great sufferer for that cause, from parents, relations, companions, and the magistrates of this world. The remembrance whereof hath so much the more endeared thy condition unto me; and my soul hath often, in the sweet sense and feeling of the holy presence of God, and the precious life of his dear Son in my heart, with great tenderness implored his Divine assistance unto thee, that thou mayst both be illuminated to do, and made willing to suffer for his name's sake; that the Spirit of God and of glory may rest upon thy soul.

“ And truly I can say, I felt the good-will of God, his holy care and heavenly visitation of love to extend unto thee. But one thing more especially lay upon my spirit to have communicated unto thee, which made me the more pressing for an opportunity to speak with thee, and that was this:— that thou shouldst have a true, right, and distinct knowledge of thy own state, and *what that is which hath visited thee*; in what thy faith, patience, hope, and salvation stand; where to wait, and how to find the Lord; and to distinguish between that which is born of God, and that which is not; both with respect to thyself in all the motions and conceptions of thy heart, and with respect to others in their religious worships and performances; to the end, that thou mayst not be deceived about the things relating to God's kingdom, and thy eternal peace: this is of greatest weight.

“ Now, know certainly, that which hath discovered unto thee the vanities of this world, the emptiness and the fading of all earthly glory, the blessedness of the righteous, and the joy of the world that is to come, is *the light of Christ Jesus*, wherewith he hath enlightened thy soul: for, *in*

him was life, and that life is the light of mankind, John, i. 4, 9. Thus God promised by the prophet Isaiah; to give him, namely, *for a light to lighten the Gentiles, and for his salvation to the ends of the earth.* So that Christ the light is God's gift, and eternal life is hid in him, yea, all the treasures of wisdom and knowledge; who is the light of the gospel temple, even true believers, Rev. xxi. And all that receive this light into their hearts, and bring their deeds to it, to see in what ground they are wrought, whether in God or in the evil one, and make this blessed light the guide of their life; fearing, with a holy fear, to do any thing that this light manifests to be evil; waiting and watching with a godly care, to be preserved blameless before the Lord;—I say, all such become children of light, and witnesses of the life of Jesus. O blessed wilt thou be for ever, if in the way of this holy light thy mind walks to the end!

“ Let *this* that hath visited thee lead thee; this seed of light and life, which is the seed of the kingdom. Yea, it is CHRIST, the true and only seed of God, that visited my soul, even in my young years; that spread my sins in order before me, reprov'd me, and brought godly sorrow upon me; making me often to weep in solitary places, and say within my soul, ‘ O that I knew the Lord as I ought to know him! O that I served him as I ought to serve him!’ Yea, often was there a great concern upon my spirit about my eternal state, mournfully desiring, that the Lord would give my soul rest in the great day of trouble. Now was all the glory of the world as a bubble; yea, nothing was dear to me that I might *win* Christ: for the love, friendship, and pleasure of this world were a

burden unto my soul. And, in this seeking state, I was directed to the *testimony of Jesus in my own conscience, as the true shining light, giving me to discern the thoughts and intents of my own heart.* And no sooner was I turned unto it, but I found it to be that which from my childhood had visited me, though I distinctly knew it not: and when I received it in the love of it, it showed me all that ever I had done, and reproved all the unfruitful works of darkness; judging me as a man in the flesh, and laying judgment to the line, and righteousness to the plummet in me. And as by the brightness of his coming into my soul, he discovered the man of sin there, upon his throne; so by the breath of his mouth, which is the two-edged sword of his Spirit, he destroyeth his power and kingdom. And having made me a witness of the death of the cross, he hath also made me a witness of his resurrection. So that in good measure my soul can now say, I am justified in the spirit; and though the state of condemnation unto death was glorious, yet justification unto life was and is more glorious.

“In this state of the new man, all is new: behold, new heavens and a new earth! Old things come to be done away; the old man with his deeds put off. Now, new thoughts, new desires, new affections, new love, new friendship, new society, new kindred, new faith; even that which overcometh this world, through many tribulations; and new hope, even that living hope that is founded upon true experience, which holds out all storms, and can see to the glory that is invisible to carnal eyes, in the midst of the greatest tempest.

“Now, it is the same blessed seed of light, life,

and grace, which from God the Father is sown in thy heart, and which hath moved and wrought there the change which thou hast witnessed from the spirit of this world: turn to it, watch in it, that by it thou mayst be kept from all that it discovers to be contrary to God; especially from thyself, from thy own runnings, willings, and strivings. For whatsoever is not born of the Spirit is flesh, and that inherits not the kingdom of God; but all that sow to it shall inherit corruption. By this thou wilt come to feel, not only all sin to be a burden, but all thy own righteousness, yea, all man's righteousness to be a burden. Thou wilt see the difference betwixt the duties and prayers which *thou* begetteth, and the duties and prayers which, in thy true silence, from all self-activity of mind, *the Lord begets in thee*.

“ O that thou mightst know the mystery of the new birth, and what that is that can truly call God, *Father*; even that which is begotten of him, which liveth, and breatheth, and hath its beginning and being in that life which is hid with Christ in God, and by which it hath been quickened to the knowledge and worship of Christ and God. And this thou shalt not fail to know and enjoy, as thou patiently sufferest the Lord to work his own work in thee by his own blessed Spirit. And that which will give thee to savour and discern the right motions and conceptions, duties and performances in thyself, from the false, will give thee to savour and discern that which is right from that which is false in others; that which is of God, from that which is of man.

“ Have a care of gathering sticks, and kindling a fire of *thy own*, and then compassing thyself

about with the sparks of the fire *which thou hast kindled*, for the end of this state is to lie down in sorrow ; because the *heavenly* fire is absent, which maketh the sacrifice acceptable : yea, *the Lord* may stir in thy heart, but *thou* mayst bring forth : but he that gives to conceive, he brings to the birth, and he giveth power to bring forth acceptably : for *without Christ we can do nothing* ; and blessed are they that stir not, before the angel moveth the waters, and *go not before Christ, but are led by him*, and that awaken not their Beloved till he please ; in whose hands the times and the seasons are. O blessed are they, whose eyes are opened to see him always present, a God always nigh at hand ; whose hearts are stayed upon his holy appearance in them, and are thereby translated into his likeness ; whose faith and hope are in Christ in them, the hope of glory.

“ My dear Friend, weigh these things with a serious, retired, sweet, and tender frame of spirit ; and the God that hath called me and thee, by the light of his dear Son, open thy understanding to perceive the Truth as it is in Jesus, and what is the mystery of the fellowship of the saints in light. So, to the Lord I recommend thee, the watchman and keeper of Israel. The Lord be thy strength and holy comfort, and speak peace to thee, and never leave thee nor forsake thee till he hath conducted thee, through all tribulations, to his everlasting kingdom of rest and glory.

“ O dear heart ! be valiant, and stay thyself upon Christ Jesus, the everlasting rock, and feel him a fountain in thy soul ; feel his blood to cleanse, and his blood to drink, and his flesh to eat : feed upon him, for God hath given him for the life of the world.

“ I had seen thee, had not thy father’s strange sort of severity hindered. I confess I do not use to be so treated in my own country, *where the Lord hath raised up many thousands of witnesses*, that he hath gathered, *out of all sects and professions*, to worship him, not in *their* spirits or wills, but in *his* will, spirit, and truth. And we are generally, after much affliction and suffering, in good esteem, even with the great ones of this world. And this let me add for thy particular comfort,—that though I have been a man of great anguish and sorrow, because of the scorn and reproach that hath attended my separation from the world, (having been taught of Jesus, to turn my back upon all, for the sake of that glory that shall be revealed;) yet, to God’s honour I can say it, *I have a hundred friends for one*, yea, God hath turned the hearts of my enemies towards me; he hath fulfilled his promise, *to turn the hearts of the parents unto the children*. For my parents, that once *disowned me* for this blessed testimony’s sake, (of the Jew, Christian, circumcision, and baptism *inward*, against the *fleshly* Christian,) *have come to love me above all, and have left me all*; thinking they could never do and leave enough for me. O how good is the Lord! yea, the ways of his mercy are even past finding out.

“ Wherefore, my dear Friend, trust in the Lord for ever; and the God of Abraham, Isaac, and Jacob, the God of the prophets and of the apostles, the God of all the holy martyrs of Jesus, illuminate, fortify and preserve thee steadfast; that in the end thou mayst receive the reward of life and eternal salvation: to whom be glory, and to the Lamb that sits upon the throne, one God, and one Lord, blessed and magnified for ever and ever, amen!

“ Thy great and faithful lover for the blessed
and holy Truth's sake,

“ W. PENN.”

“ Duysburg,
the 13th of the 7th month, 1677.”

“ P. S. The enclosed I received from a religious young woman at Frankfort. We have had a blessed opportunity in this town with some that have a desire after the Lord, in which we are abundantly comforted. We have just now received thy message and salutation from H. V. which hath exceedingly refreshed and revived us; for our trouble was not for ourselves, but for thee; and we hope our love will not turn to thy disadvantage, for we mentioned nothing of thy name, nor the name of any other person, only that we desired to speak with the minister of Mulheim, and that was only to the soldier. The Lord made us a good bed in the fields, and we were very well satisfied. We are going this afternoon out of the town towards Wesel, from thence to Cleve, and thence to Herwerden, (the Lord willing;) so farewell in the Lord.”

Here follows a letter to her father, the Graef of Bruck and Falkenstein.

“ *To the Graef or Earl of Bruck and Falkenstein.*”

“ Friend,

“ I wish thy salvation, and the Lord reward thee good for the evil that thou showedst unto me and my friends the last night, if it be his will. But since thou art but a mortal man, one that must

give an account, in common with all, to the immortal God, let me a little expostulate with thee.

“ By what law on earth are men, not scandalous, under no proscription, harmless strangers, about lawful occasions, and men, not vagabonds, but of good quality in their own country, stopped, menaced, sent back with soldiers, and that at sun-set, exposed to the night in an unknown country, and therefore forced to lie in the fields? I say, by what law are we judged, yea, thus punished before heard? Is this the law of nations, or nature, or Germany, or of Christianity? Oh! where is nature? where is civility? where is hospitality? But where is Christianity all this while? Well, but we are *Quakers*: Quakers! What is that for a name? Is there a law of the empire against that name? No. Did we own it? No. But if we had, the letters of that name neither make up drunkard, adulterer, thief, murderer, nor traitor: why so odious then? what harm hath it done? why could Jews pass just before us, that have crucified Christ, and not Quakers that never crucified him? But ignorance is as well the mother of persecution as devotion: and the false Christian, and the false Jew have but one Father.

“ But, *argumentum ad hominem*,—my Friend, bear with me a little. Art thou a *Christian*? How canst thou be *rude, uncivil, and persecute* then? Thou art to *love enemies*, not abuse friends; harmless strangers. Well, but *this* life is dead, *this* doctrine antiquated,—Jesus Christ turned out of doors, I perceive.

“ What art thou for a Christian? A Lutheran? Yes. Canst thou so lately forget the practices of the Papists, and with what abhorrence

thy ancestors declared against such sort of entertainment? Were not they despised, mocked, and persecuted? And are their children treading in the steps of their old enemies? Friend, it is not *reformed words*, but *a reformed life* that will stand thee in stead. It is not to live the life of the unregenerate, worldly-minded, and wicked, under the profession of the saints' words, that will give an entrance into God's rest. *Be not deceived, such as thou sowest, such must thou reap in the day of the Lord.* Thou art not come to the Berean state that tried all things, and therefore not *noble* in the Christian sense. The Bereans *were* noble, for they judged not before examination.

“And for thy saying, ‘We want no Quakers here;’—I say, under favour, *You do*: for a true *Quaker* is one that *trembleth* at the word of the Lord, that worketh out his salvation with fear and trembling, and all the days of his appointed time waiteth, in the light and grace of God, till his great change cometh; and that taketh up the daily cross to his will and lusts, that he might do the will of God manifested to him by the light of Jesus in his conscience; and according to the holy precepts and examples in the Holy Scriptures of Truth, laid down by Jesus and his followers for the ages to come. Yea, he is one that *loveth* his enemies rather than *feareth* them; that *blesseth* those that curse him, and *prayeth* for those that despitefully treat him; as God knoweth we do for *thee*. And O that thou wert *such a Quaker!* Then wouldst thou *rule for God*, and act in all things as one, that must give an account to God for the deeds done in the body, whether good or evil. Then would temperance, mercy, justice, meekness,

and the fear of the Lord dwell in thy heart, and in thy family, and country.

“Repent, I exhort thee, and consider thy latter end, for thy days are not like to be many in this world; therefore mind the things that make for thy eternal peace, lest distress come upon thee as an armed man, and there be none to deliver thee!

“I am thy well-wishing Friend,

“W. PENN.”

“Duyzburg,
3d of the 7th month, 1677.”

This being done, we went to Dr. Mastricht's to inform him of what had passed, who though of a kind disposition, and very friendly to us, yet seemed surprised with fear, (the common disease of this country,) crying out, “What will become of this poor Countess? Her father hath called her Quaker a long time, behaving himself very severely to her, but now he will conclude she is one indeed, and he will lead her a lamentable life: I know,” said he, “*you* care not for suffering, but *she* is to be pitied.” We told him, that we both loved her, and pitied her, and could lay down our lives for her, as Christ hath done for us, in the will of God, if we could thereby do her good; but that we had not mentioned her name, neither was the letter, that he gave us to her, so much as seen or known of her father. But still he feared, that our carriage would incense the Graef so much the more against both his daughter, and all those serious and inquiring people up and down his country. We answered with an earnestness of spirit, that they had minded the incensings and wrath of men too much already, and that true religion

would never spring or grow under such fears; and that it was time for all, that felt any thing of the work of God in their hearts, *to cast away the slavish fear of man*, and to come forth in the boldness of the true Christian life; yea, *that sufferings break and make way for greater liberty*, and that God was wiser and stronger than man.

We asked him, if there were any in that city who inquired more diligently after the way of the Lord, he recommended us, (as we had already been informed in another place,) to the family of the Prætor, or chief governor of the town; whose wife, and sister more especially, were seeking after the best things. So we parted with him in love, and by the help of his daughter, were conducted to this family.

We had not been long there, before a school-master of Dusseldorf, and also a minister came in, inquiring after us, having heard of us at Mulheim, where he preached the day before to the people, or else by the way of our attempt to visit that place, and the entertainment we received at the hands of the Graef. He sat down with us, and though we had already a sweet opportunity, yet feeling the power of God to rise, the meeting renewed. And, O magnified be the name of the Lord! he witnessed to our testimony abundantly in all their hearts and consciences, who were broken into much tenderness:—and certainly there is a blessed power and zeal, stirring in that young man; yea, he is very near the kingdom. So we took our leave of them, leaving the Lord's peace and blessing upon them.

It was now something past the 12th hour of the day. In the way to our lodging, we met a mes-

senger from the Countess of Falkenstein, a pretty young tender man, near to the kingdom, who saluted us in her name with much love; telling us, that she was much grieved at the entertainment of her father towards us, advising us not to expose ourselves to such difficulties and hardships, for it would grieve her heart, that any that came in the love of God to visit her, should be so severely handled; for at some he sets his dogs, upon others he puts his soldiers to beat them:—"But what shall I say?—*that* itself must not hinder you from doing good," said the Countess.

We answered him, that his message was joyful to us, that she had any regard to us, and that she was not offended with us. We desired the remembrance of our kind love unto her, and that he would let her know that our concern was not for ourselves, but for her. We invited him to eat with us; but he told us, he was an inhabitant of Meurs, and was in haste to go home. So we briefly declared our principle and message, recommending him to Christ the true Light in his conscience, and parted. We went home to dinner, having neither eaten nor drank since 1st day morning, and having lain out all night in the field. We had no sooner got to our inn, but the man was constrained to come after us, and sat down with us, and inquired concerning our Friends, their rise, principles, and progress, and in all things about which he desired satisfaction, he declared himself satisfied. Dinner being done, and all cleared, we departed that city, being about the 4th hour in the afternoon, and for want of accommodation, were forced to walk on foot eight English miles to a town called Holten, where we rested that night.

CHAPTER VI.

Wesel—Emrick—Cleve—Interview with a Lady of quality there—Nimeguen—Utrecht—George Keith and Benjamin Furly take waggon for Rotterdam, William Penn for Amsterdam—Letter of Princess Elizabeth—Harlingen—Monthly Meeting there—Writes to Joanna E. Malane.

THE next morning, being the 4th of the 7th month, we set out for Wesel, and got thither at noon. The first thing we did, as had been our custom, was to inquire who was worthy; particularly for two persons, recommended to us by the Countess of Hornes, that lives with the Princess Elizabeth. We found, one of them was gone to Amsterdam with his wife, who had been formerly a preacher, and *being conscientiously dissatisfied with his own preaching, laid it down*, and is now in a seeking state. But, in lieu of him, we found out three more, with the other person that had been recommended to us. We bespoke a meeting amongst them after dinner, which accordingly we had at a woman's house of good note in the town; who told us, that she had been long in a solitary estate, dissatisfied with the religions generally professed in that country, *waiting for salvation*, and she hoped that now the time was come, and that we were the messengers of it.

The Lord was with us in the meeting, and their hearts were opened by the word of God, to receive

our testimony as glad tidings of salvation. Meeting being done, we immediately returned to our lodging, desiring we might see them together in the same place the next morning, to take our leave of them; to which they readily assented.

Next morning we came, and had a precious meeting with them, and there were some present that were not there the night before. So we left them in much love, and after having refreshed ourselves at our inn, we went to Rees; where we met with a counsellor of Gelderland, with whom we had a good opportunity to declare the *testimony of Jesus*, who received it, and parted with us in much kindness.

From thence we went to Emrick, and there called upon an eminent Baptist teacher, recommended to us by one of Wesel. We spent some time with him, opening to him the way of life, as in the light it is manifested to all that love and obey the light; and of that more spiritual and pure ministry, which from the living word of God is received by many true ministers in this day. The man was somewhat full of words; but we felt the living visitation of the love of God reached to him, and so we left him; making all the haste we could, to get to Cleve that night; which accordingly we did, though late, being forced to walk one third part of the way on foot.

That night, notwithstanding, one of us went to a certain lady, to whom we had recommendations from the Princess, and who was particularly known to one of us; informing her, that we were come to that city, desiring to know what time next day we might give her a visit; she appointed eight in the morning.

About that time we went to see her; she received us agreeably, considering her quality and courtship, far from showing any appearance of offence at our department. We told her, our message and visit was to those of that city, that had any inclinations or desires, hunger or thirst, after the true and living knowledge of God: for that end, we had left our own country, and had wandered up and down in several parts of Germany. She told us, that some there were who searched after God; but she feared the name of *Quaker* would make them shy, because *they* were called Quakers themselves, by people of the same profession, only for being more serious and retired in their conversation. We replied, that it was an honour to the *name*, that all sobriety throughout Germany was called by it;—this ought to make the name less odious, yea, it will make the way easier for those that are *truly* called so, or that are *Quakers* indeed. It will take off much of the wonder, and, it may be, of the severity of the places where we come, that the *name* is gone before us, and hath received a dwelling-place in their towns and cities. In fine, *to all such*, God had committed to us the word of life to preach, and *such* we seek out in all places whither the Lord brings us: and hitherto we can say it, to the praise of our God, he hath vindicated our service and testimony by his own blessed power, shed abroad in *their* hearts to whom we have been sent.

So she told us, she would send for an attorney at law, one that was more than ordinarily eminent; having deserted the church, and being therefore reproached with the name of Quaker.

In this interval, we had close discourse with

her;—a woman certainly of great wit, high notions, and very ready utterance; so that it was hard for us to obtain *a true silence*,—a state in which we could reach to her. But, through some travail of spirit more than ordinary, we had a sweet time of refreshment, and the witness was raised in her; and we really and plainly beheld a true nobility, yea, that which was sensible of our testimony, and did receive it.

By this time, the person she sent for came, and a blessed sweet time we had: for the power and presence of the Lord, our staff and strength,—unto which our eye hath been throughout all our travels, that we might only be acceptable *in that*,—plentifully appeared amongst us; both of these individuals confessing to the truth of what had been said, and the attorney especially, to *the living sense* in which the Truth had been declared. The Lord have the glory of his own work!

We would have returned to our inn, to eat, according as we had appointed in the morning; but she laid a kind of violent hands upon us, and necessitated us to stay and eat with her; which we did. And we had no sooner sat down, but her brother-in-law, a man of quality and employment in the court of the Elector of Brandenburg, came in, who dined with us. As we sat at meat, *we had a good meeting*; for the time was much taken up about the things of God, either in answering their questions, or ministering to them about the true Christian nature and life; in all which, her brother behaved himself with great sweetness and respect. After dinner, we took our Christian leave of them in the fear of God, recommending unto them the light of Christ Jesus, that brings all that receive it

into the one spirit, to live in holy peace and concord together ; particularly and alone speaking to the lady and the attorney, what was upon us as to their states.

And so we departed ; and soon after took waggon for Nimeguen, where arriving about the 7th hour that night, we immediately took waggon for Utrecht, and got thither about the 10th hour next morning. We hear, there is a people in that city ; but had not now time to visit them, referring it to another opportunity.

About the 1st hour in the afternoon, George Keith and Benjamin Furly took waggon for Rotterdam, and I took waggon for Amsterdam, where I came safely that night, about six in the evening ; and I found Friends generally well, though it is a sickly time in this country. The meeting-house is much enlarged, and there is a fresh inquiry among many people after the Truth, and great desires to hear the testimony and declaration of it. I also understand, that dear George Fox is returned from Fredericstadt and Hamburg into Friesland, whither T. R. and I. Y. are gone from this city to meet with him. He hath had a hard time of travel with respect to the weather, yet I hear is in good health, through the Lord's power that hath kept him.

Here I received a letter from the Princess Elizabeth, in answer to mine of the 25th of the 6th month, from Manheim, alias Fredericsburg.

“ The 4th (14th) of September, 1677.

“ Dear Friend,

“ I have received your greetings, good wishes, and exhortations with much joy, and shall follow

the latter as far as it will please our great God to give me light and strength. I can say little for myself, and can do nothing of myself, but I hope the Lord will conduct me in his time, by his way, to his end; and shall not shrink from his fire;—I do long for it; and when he assures my ways, I hope he will give me power to bear the cross I meet therein. I am also glad to hear the journey hath been prosperous, both in the constitutions of your bodies, to withstand the badness of the weather, and in the reception you had in Cassel, Frankfurt, and Krisheim. Nothing surprised me there, but the good old Dury, in whom I did not expect so much ingenuity, having lately written a book, entitled, ‘*Le véritable Chrétien*,’ which speaks in another way. I wish to know what reception you have had at Fredericsburg, and if this find you at Cleve, I wish you might take an occasion to see the two pastors of Mulheim, who do really seek the Lord, but have some prejudice against your doctrine, as also the Countess there. It would be of much use for my family to have them disabused; yet God’s will be done in that, and all things else, concerning

“Your loving Friend in the Lord Jesus,
“ELIZABETH.”

P.S. “Let both your friends and companions receive my hearty commendations here.”

This day, being the 8th, at night came John Hill from Friesland, to the house of Gertrude Diricks in Amsterdam.

The next day, being the 1st day of the week, we had a blessed and large meeting, larger than ordinary, because a great addition of room [had been

made] since our journey into Germany. Indeed, there was a great appearance of sober, professing people, yea, several of the chief of the Baptists, as Galenus and companions. The Lord's heavenly power was over all, and the meeting blessedly ended about the 4th hour.

That night, after supper, having taken my leave in a sweet little meeting among Friends, I took boat for Horn, P. Hendricks accompanying me, about the 7th hour at night, and got thither about two in the morning: here, lying down till about six, we took waggon for Enckhuysen. We came thither a little after eight in the morning; and, having refreshed ourselves, about the 9th hour we took ship for Worcum in Friesland, arriving about one; and thence immediately took waggon for Harlingen, where we came about six; there we met with dear George Fox, J. T., I. Y., T. R., John Claus, and his wife.

The next day we had two blessed meetings; one amongst Friends, being the first monthly meeting that was settled for Friesland, Groningen, and Embden; the other a public meeting, where resorted both Baptists, collegians, and others, and among the rest, a doctor of physic and a Presbyterian minister. All sat with great attention and sobriety, but the minister and doctor more especially. The first having a lecture-sermon to preach that evening, went away; but notwithstanding, speedily returned, George Fox still speaking: but, as a man in pain to be gone, yet willing to stay, sat at the door till G. F. had done; and then stood up, and pulling off his hat, looking up to heaven, in a solemn manner, and with a loud voice, spake to this purpose: "The Almighty, the all-wise, the omni-

potent great God, and his Son Jesus Christ, who is blessed for ever and ever, confirm his word that hath been spoken this day :” apologizing, that he could not longer stay, for that he was a minister of the Reformed religion, and was just now going to preach, where all that would come, should be welcome ; and so left the meeting.

The physician also was called away, but returned and staid till the meeting ended. Just as the meeting ended, came the minister again, who said in the hearing of some Friends, that he had made his sermon much shorter than ordinary, that he might enjoy the rest of the meeting. At night came the physician to see me, who, after a serious and Christian discourse, expressing great satisfaction in most things relating to Friends, left me : withal telling me, that if I had not been going the 4th hour next morning, he would either have staid longer with me, or come again.

He also remembered the parson’s love to us ; and told me, that if it had not been for fear of giving offence, or coming too much under the observation of the people, he would have come to have seen us : adding, that it was great pity, this people had not printed their principles to the world : to which the doctor answered, that he had some of our books, and he would lend him them. Blessed be the Lord, his glorious work goeth on, and his power is over all ! It being now the 10th hour at night, I took my leave of George Fox and Friends.

This day it came upon me to write a letter to the noble young woman at Frankfort, as follows.

“ Dear Friend,

“ Joanna Eleonora Malane,

“ My dear and tender love, which God hath raised in my heart by his living word to all mankind, (but more especially unto those, in whom he hath begotten a holy hunger and thirst after him,) saluteth thee. And amongst those of that place where thou livest, the remembrance of thee, with thy companions, is most particularly and eminently at this time brought before me. And the sense of your open-heartedness, simplicity, and sincere love to the testimony of Jesus, that by us was delivered unto you, hath deeply engaged my heart towards you; and often raised in my soul heavenly breathings to the God of my life, that he would keep you in the daily sense of that divine life, which then affected you. For this know, it was *the life in yourselves*, that so sweetly visited you *by the ministry of life through us*.

“ Wherefore, love *the divine life and light in yourselves*: be retired and still; let that holy seed move in all heavenly things, before you move. For no one receiveth any thing that truly profiteth, but what he receiveth *from above*. Thus said John to his disciples. Now, *that* that stirreth in your hearts, draweth you out of the world, slayeth you to all the vain glory, and pleasure, and empty worships that are in it, *this* is from above, the heavenly seed of God, pure and incorruptible, which is come down from heaven to make you *heavenly*; that in heavenly places you may dwell, and witness, with the saints of old, this heavenly treasure in earthen vessels.

“ O stay your minds upon the appearance of Jesus in you, in whose light you shall see light.

It will make you of a weighty, considering spirit, more and more; that you may see how the mystery of iniquity hath wrought, and how mankind is corrupted in all things, and what part you yet have which belongeth not to the paradise of God; that you may lay it all down at the feet of Jesus, and follow him, who is going up and down, doing good to all that believe in his name. So, possess your souls *in the sensible feeling of his daily divine visits, shinings, and breathings upon your spirits*; and wait diligently, and watch circumspectly, lest the enemy surprise you, or your Lord come at unawares upon you, and you be unprepared to receive his sweet and precious visitations; that so, those holy beginnings, which thou art a witness of with thy companions, may not be lost, or as if they had never been; but that you may, from day to day, feel the growth of his light, life, power, and kingdom in your souls, that you may be able to say, 'The kingdom of God is come, yea, it is given to the saints.'

"And what I say unto one, I say unto all that received our testimony in that city, to whom thou mayst give, if thou pleasest, the remembrance of my dear love; who travail in the Spirit for their redemption, that they may be brought into the glorious liberty of the sons of God. Particularly salute me the young woman that met with us at thy lodging. The Lord Jesus Christ, the Prince of peace, dwell amongst you, keep your hearts steadfast in his holy light, without wavering, all the days of your appointed time, until your great and last change shall come; when he will receive his own sheep into his own everlasting kingdom, from the power of the foxes and the wolves, and all the

devouring beasts and birds of prey ; when he will wipe away all tears from their eyes, and sighing and sorrowing shall be no more ; and when it shall be said, there is no more death, no more night, no more time.

“ So, dear Joanna Eleonora Malane, know, that the Lord hath brought us well to Amsterdam, not without good service by the way : for at Cologne we had a precious meeting, and were received with much gladness of heart. We also went to Duysburg, and from thence towards Mulheim, (being the 1st day of the week,) hoping to get an opportunity with the Countess of Bruck, and to deliver thy letter : but her father, who is a cruel and severe man, meeting us near his castle, stopt us ; and after some little time, finding what we were, said, there wanted no Quakers there, and sent us with some of his soldiers out of his territory. It was about sun-set, so that we were forced to return towards Duysburg : but the gates of the city being shut, and there being no houses without it, we were forced to lie in the fields all night, where the Lord made us a good and comfortable bed. We told the Graef at parting, we were men that feared the Almighty God, we desired the good of all men, and that we came not thither for any evil design ; but he would not hear ; the Lord, if he pleaseth, forgive him. Nevertheless, we had a good meeting at Duysburg, where we had our heart's desires ; the blessed power and life of God making its own way in the hearts of those that heard our testimony. I also wrote a large and tender letter to the Countess, and received a sweet and loving message from her ; and I have great hopes that all things will work for the best.

“From Duysburg we went to Wesel, where we inquired out, who was worthy ; and there we found four or five separated from all congregations, *waiting for the consolation of Israel*, with whom we had two precious meetings : and leaving the peace of Jesus with them, went to Emrick, where we visited the chief Baptist teacher, who confessed to our testimony, and received us lovingly. We directed him to that gift of God in himself, that pure and eternal word in the heart, that he might know the pure ministry of *that*, from the ministry of *man's spirit*, which cannot profit or give life to the soul.

“From thence we went to Cleve, where at a lady's house, belonging to the court, we had a precious meeting : and we found some that had deserted the public ministry, as not being anointed of God to preach, neither knowing by a true experience the way and travail of the new birth, but are made and maintained by men. We sounded the joyful gospel amongst them ; and from thence, by the way of Nimeguen and Utrecht, we came the last 6th day to Amsterdam, which was the 7th of the 7th month.

“This last 1st day I had a great and blessed meeting at Amsterdam, almost of every quality and religion ; the Lord's heavenly power,—which is quickening people into a living sense of him, that they may say, ‘The Lord liveth,—and he liveth in me,’ reigned that day over all.

“In the evening I took boat for Horn, and from thence came last night to this city of Harlingen, where we met with some of our brethren, that had been up at Hamburg and Fredericstadt ; and this day we are to have two meetings here, the one among our Friends, the other public for the town.

It is upon me to visit J. de Labadie's people, that they may know Him in themselves, in whom their salvation standeth: for these simple people are to be pitied. From thence, I think to visit Leeuwarden, Groningen, Embden, Bremen, Herwerden, Wesel, Emrick, Cleve, Utrecht, and so to return to Amsterdam; the Lord enabling me by his power.

"This ariseth in my heart to thee,—Give not thy bread to dogs; spend not thy portion; feed not the serpent, neither hearken to him: abide with Jesus, and he will abide with thee, that thou mayst grow in wisdom and in righteousness, through the cross that crucifieth thee to the world, and the world to thee. So, in the love which overcometh the world, that is divine and from above, and leadeth all thither that receive it into their hearts, I take my leave of thee, with thy companions, and all the rest of that city known to us, remaining

"Thy faithful Friend,
and the Lord's day-labourer,
" W. PENN."

"Harlingen,
11th of the 7th month, 1677."

CHAPTER VII.

William Penn and John Claus take boat for Leeuwarden—Visit at Wiewart—Lippenhausen—Groningen—Delfzyl.

NEXT morning, the 12th of the 7th month, about the 4th hour, I took boat for Leeuwarden; John

Claus, who had been at Fredericstadt with George Fox, went with me. G. F., H. T., and T. R., with P. H., returned that day towards Amsterdam.

At Leeuwarden we came about nine, and began the meeting about ten; which we enjoyed with peace and refreshment, several being there, as in other places, that were never at a meeting before.

The meeting being done, and having refreshed ourselves with food, we took waggon for Wiewart, the mansion-house of the family of the Somerdykes, where J. de Labadie's company resideth; it being strong upon my spirit to give them a visit. We got thither about five; and as we were walking over a field to the house, we met a young man of that company, who conducted us in. I asked for Ivon the pastor, and Anna Maria Schurmans. Ivon presently came, with his co-pastor: they received us very civilly; however, they seemed shy of letting me speak with Anna Maria Schurmans, objecting her weakness, age, taking physic, &c.: but, putting them in mind, how unhandsomely I was used at Herwerden, six years ago, by J. de Labadie, their father, who, though I came a great journey to visit him and his people, suffered me not to speak with them; they presently complied, and went in to let her know, that such a person desired to speak with her, and quickly returned, desiring me to come in. But, foreseeing my time would be too short for my message, the sun being near setting, and having two English miles of unknown way to our lodging, on foot, I desired them, that they would give me an opportunity the next morning, which they readily complied with. So I took my leave of them, who in a friendly manner brought us a little on our way. That night a great weight was upon my

spirit, and especially the next morning; yet my faith was in the power of God, and I had a plain sight, that I should have a good service among them,—however, I should clear my conscience, and my peace should rest with me.

The next morning I returned to them, and John Claus along with me. So soon as we came, we were brought into Anna Maria Schurmans' chamber; where also was with her one of the three Somerdykes.

This Anna Maria Schurmans aforesaid, is an ancient maid, above sixty years of age; of great note and fame for learning, in languages and philosophy, and hath obtained a considerable place among the most learned men of this age. The Somerdykes are daughters to a nobleman of the Hague; people of great breeding and inheritances. These, with several other persons, being affected with the zealous declamation of J. de Labadie, against the dead and formal churches of the world, and awakened to seek after a more spiritual fellowship and society, separated themselves from the common Calvinist churches, and followed him in the way of a refined independency.

They are a serious, plain people, and are come nearer to Friends, as to silence in meetings, women speaking, preaching by the Spirit, plainness in garb, and furniture in their houses. With these two, we had the company of the two pastors, and a doctor of physic. After some silence, I proposed this question to them, what was it, that induced them to separate from the common way, they formerly lived in? I desired them that they would be pleased to be plain and open with me, as to the ground of their separation; for I

came not to cavil, but in a Christian spirit to be informed.

Upon this Ivon, the chief pastor, gave us the history of J. de Labadie's education; how he was bred among the Jesuits, and deserted them, and embraced the Protestant religion; and finally, of his great dissatisfaction with the Protestant churches of France; and that if God would not give them a purer church, they three would sit down by themselves; resolving never more to mix themselves among the Babylonish assemblies of the world: adding several solemn appeals, concerning the simplicity and integrity of their hearts in these things.

Ivon having done, Anna Maria Schurmans began in this manner, "I find myself constrained to add a short testimony." She told us of her former life, of her pleasure in learning, and her love to the religion she was brought up in; but confessed she knew not God or Christ truly all that while. And though from a child God had visited her at times, yet she never felt such a powerful stroke, as by the ministry of J. de Labadie. She saw her learning to be vanity, and her religion like a body of death; she resolved to despise the shame, desert her former way of living and acquaintance, and to join herself with this little family, that was retired out of the world; among whom she desired to be found a living sacrifice, offered up entirely to the Lord. She spoke in a very serious and broken sense, not without some trembling. These are but short hints of what she said.

After she had done, one of the Somerdykes began, in a very reverent and weighty frame of mind, and in a sense that very well suited her contempt of the

world. She told us how often she had mourned from her young years, because she did not know the Lord, as she desired; often saying within herself, "If God would make known to me his way, I would trample upon all the pride and glory of the world." She earnestly expressed the frequent anguish of spirit she had, because of the deadness and formality of the Christians she was bred among; saying to herself, "O the pride, O the lusts, O the vain pleasures in which Christians live! Can this be the way to heaven? Is this the way to glory? Are these followers of Christ? O no! O God! where is thy little flock? Where is thy little family, that will live entirely to thee,—that will follow thee? Make me one of that number." "And," continued she, "when the servant of the Lord, J. de Labadie, came into Holland, I, among others, had a curiosity to hear him; and, with several, was deeply affected by him. He spoke the very thoughts of my heart: methought my heart was pricked when I heard him; and I resolved, by the grace of God, to abandon all the glory and pride of this world, to be one of those, that should sit down with him in a separation from the vain and dead worships of this world. I count myself happy that I ever met with him, and these pastors, who seek not themselves but the Lord. And we are a family that live together in love,—of one soul, and one spirit, entirely given up to serve the Lord; and this is the greatest joy in the world."

After her, du Lignon, the other pastor, gave us also an account of his inducement to embrace J. de Labadie, but not so lively.

After him the doctor of physic, that had been

bred for a priest, but voluntarily refused that calling, expressed himself after this manner: "I can also bear my testimony in the presence of God, that though I lived in as much reputation at the university, as any of my colleagues or companions, and was well reputed for sobriety and honesty; yet I never felt such a living sense of God, as when I heard the servant of the Lord, J. de Labadie:" adding, "The first day I heard him, I was so struck and affected, that I can truly say, through the good grace of God, and the conduct of the Holy Spirit, it was to me as the day of my salvation; he did so livingly touch my heart with a sense of the true Christian worship: upon which, I forsook the university, and resolved to be one of this family; and this I can say in the fear of the Lord."

P. Ivon concluded, "This is what we have to say concerning the work of God amongst us."

All this while, I minded not so much their words, as I felt and had unity with a measure of divine sense that was upon them. Certainly, the Lord hath been amongst them; yea, I had a living sense in my heart, that somewhat of the breath of life had breathed upon them; and though they were in great mixtures, yet, that God's love was towards them.

After some silence, I began on this wise:—"I come not to judge you, but to visit you; not to quarrel or dispute, but to speak of the things of God's kingdom; and I have no prejudice, but great love and regard in my heart towards you: wherefore, hear me with Christian patience and tenderness.

"I do confess and believe, that God hath touched your hearts with his divine finger, and that *his*

work is amongst you: that it was *his* Spirit, that gave you a sight of the vanity and folly of this world, and that hath made you sensible of the dead religions that are in it. It is *this sense* I love and honour; and I am so far from undervaluing or opposing this tender sense I feel upon you, that *this it is* I am come to visit, and you for the love of it. And as for the reproaches that may attend you on the score of your separation, with all the reports that therefore go concerning you, they are what I respect you for, being well acquainted with the nature and practice of this world towards those that retire out of it.

“Now since I have, with patience, and I can truly say with great satisfaction, heard your account of your experiences, give me the like Christian freedom to tell you mine; to the end, you may have some sense of the work of God in me: for those who are come to any measure of a divine sense, they are as looking-glasses to each other, seeing themselves in each other, as face answereth face in a glass.”

Here I began to let them know, how and when the Lord first appeared unto me, which was about the twelfth year of my age, anno 1656. How, at times, betwixt that and the fifteenth, the Lord visited me; and the divine impressions he gave me of himself: of my persecution at Oxford, and how the Lord sustained me in the midst of that bellish darkness and debauchery: of my being banished the college, the bitter usage I underwent, when I returned to my father; whipping, beating, and turning out of doors in 1662: of the Lord's dealings with me in France, and in the time of the great plague in London. In fine, the deep sense

he gave me of the vanity of this world, of the irreligiousness of the religions of it. Then, of my mournful and bitter cries to him, that he would show me his own way of life and salvation, and my resolutions to follow him, whatever reproaches or sufferings should attend me; and that, with great reverence and brokenness of spirit. How, after all this, the glory of the world overtook me, and I was even ready to give up myself unto it, seeing as yet no such thing as the primitive spirit and church on the earth: and being ready to faint concerning my hope of the restitution of all things, it was at this time that the Lord visited me with a certain sound and testimony of his eternal word, through one of those the world calls a Quaker, namely, Thomas Loe. I related to them the bitter mockings and scornings that fell upon me, the displeasure of my parents, the invectiveness and cruelty of the priests, the strangeness of all my companions: what a sign and wonder they made of me; but, above all, that great cross of resisting and watching against my own inward vain affections and thoughts.

Here, I had a fine opportunity to speak of the mystery of iniquity and ungodliness in the root and ground, and to give them an account of the power and presence of God which attended us in our public testimonies and sufferings: after an indirect manner censuring their weaknesses, by declaring and commending the contrary practices among Friends, too large to be here related. And notwithstanding all my sufferings and trials by magistrates, parents, companions; and above all, from the priests of the false religions in the world, the Lord hath preserved me to this day, and hath

given me an hundred-fold in this world, as well as the assurance of life everlasting: informing them of the tenderness of my father to me before and at his death; and how, through patience and long-suffering, all opposition was conquered. Then I began my exhortation unto them, which was on this wise.

That since God had given me and them a divine sense of him, our eye should be to him, and not to man; that we might come more into a silence of ourselves, and a growth into that heavenly sense. That *this* was the work of the true ministry, not to keep people to themselves, ever teaching them, but to turn them to God, *the new covenant teacher*, and to Christ *the great gospel minister*. Thus John did; and thought it no dishonour, that they left him to go to Christ. "Behold the Lamb of God," said he, "that taketh away the sins of the world!" And even John's disciples left *him* to follow *Christ*. Nay, John testifies of himself, that he was to *decrease*, and Christ was to *increase*. Wherefore, I pressed them to have their eye to Christ who taketh away the sin; who is from heaven, heavenly; to see that he increase in them. Yea, that henceforward they should *know no man after the flesh; no, not Christ himself*. That their knowledge of, and regard for and fellowship one with another, should stand *in the revelation of the Son of God in them*; which is God's great prophet, by whom God speaketh in these latter days. And if their ministers be true ministers, they will count it their glory *to give way to Christ*, and that they decrease, and Christ increase; that the instrument giveth way to him that useth it, the servant to the Lord. Which, though it seemeth to detract from

the ministers, yet it was, and is the glory of a true minister, that God and Christ should be *all in all*, and that his will should be fulfilled. For I told them the day of the Lord God was come, and all people must *look to him* for salvation: that all people must now come to keep God's great sabbath, to rest from mere man, and the spirit of man, and all men's thoughts, words, and works; and that if they were true believers, they were, at least, entering into their rest.

I closely recommended it to them, that they might not be of those that begin *in the Spirit*, and end *in the flesh*; for, that those that should do so, and thereby break God's sabbath-day, would be stoned to death, by the stone which is cut out of the mountain without hands; yea, *that* should fall upon them as a millstone, and grind them to powder. Therefore, *let Christ have his honour*; let *him* preach and speak among you, and *in you*, and you *in him*, and *by him only*, to sigh, groan, pray, preach, sing, and not otherwise, lest death come over you: for thereby, the apostasy came in, by their going *before* Christ, instead of Christ going *before* them.

And wait in the light and spirit of judgment that hath visited you, that all may be wrought out that is not born of God; so will you come to be born of the incorruptible seed of the Word of God, that liveth and abideth for ever: that you may be a holy priesthood, that offers up a living sacrifice with God's heavenly fire, that God may have his honour in you all and through you all by Jesus Christ. And turning myself towards the Somerdykes, with a serious and tender spirit, I thus expressed myself: "That *you* should be pilgrims in the inheritance of your Father, I have a deep

and reverent sense of: O that you might dwell with him for ever, and exalt him that hath so visited you, with whom are the rewards of eternal blessedness !”

So, I left the blessing and peace of Jesus among them, departing in the love and peace of God : and I must needs say, they were, beyond expectation, tender and respectful to us ; all of them coming with us to the outer door, but the ancient Anna Maria Schurmans, who is not able to walk ; giving us their hands, in a friendly manner, expressing their great satisfaction in our visit. And being come to the porch, and meeting several persons of the family, I was moved to turn about and exhort them, in the presence of the rest, To keep to Christ, that had given them a sense of the spirit of this world, and had raised desires in them to be delivered from it ; and to know no man after the flesh, but to have their fellowship in Christ, union and communion with God, and one with another : that all their worship and performances might stand in him, that he might be all in all. Desiring, that the Lord might keep them in his fear all the days of their appointed time, that so they might serve him in their generation, in his own universal Spirit, to his glory, who is blessed for ever !

The Lord comforted my soul in this service : yea, all that is within me magnified his holy name, because of his blessed presence that was with us ! O let my soul trust in the Lord, and confide in him for ever ! O let me dwell and abide with him that is faithful and true, and blessed for evermore !

The two pastors and the doctor came with us a field's length, where we took waggon ; and the chiefest of them took occasion to ask me, If the

Truth rose not first amongst a poor, illiterate, and simple sort of people! I told him, Yes, *that* was our comfort, and that we owed it not to the learning of this world: "*Then,*" said he, "*let not the learning of this world be used to defend that which the Spirit of God hath brought forth; for scholars now coming among you, will be apt to mix school-learning amongst your simpler and purer language, and thereby obscure the brightness of the testimony.*" I told him, it was good for us all to have a care of our own spirits, words, and works, confessing what he said had weight in it; telling him, it was our care to write and speak according to the divine sense, and not human invention. So, in a very sober and serious manner we parted, being about the 12th hour at noon.

This night about ten we got to Lippenhausen, where there is a little meeting of Friends, being about twenty-five English miles.

The next morning, the 14th, we had a blessed meeting among Friends; many of the world came in, were very serious and well affected; one whereof was a magistrate of the place. The Lord pleads his own cause, and crowns his own testimony with his own power. There is like to be a fine gathering in that place. After dinner we took waggon for the city of Groningen, where we arrived at eight at night, being about twenty-five English miles.

The next morning we had a meeting among Friends of that city, whither resorted both collegians and Calvinist students, who behaved themselves soberly: the Lord's power was over all, and his testimony stands. When meeting was ended, they went out; and as I was concluding an exhortation to Friends, there came in a flock of students to

have had some conference with us: but having set the time of our leaving the city, we recommended them to the universal love of God, promising them some books of our principles; with which they expressed themselves satisfied, and civilly parted from us. After dinner we took boat for Delfzyl, and came there about six at night.

CHAPTER VIII.

Epistle to Friends in England concerning the Separatists—Embden—Visit to Dr. Andrews, President of the Council of State, respecting the persecution of Friends—Lier—Bremen—Interviews there—Herwerden, the court of the Princess Elizabeth—Interview with the Graef or Earl of Donau—William Penn and companion go forward to Wesel.

THE next morning about seven, being the 16th of the 7th month, we took boat for Embden, which is about three leagues. On board of that vessel, it came upon me to write a letter to Friends in England, concerning the Separatists,* and their spirit of separation, which hath several times been opened unto me, and had remained some days upon my spirit. The letter follows.

* This alludes to Wilkinson, Story, Rogers, and their followers, who had raised a schism in the Society on the subject of church discipline.

“ *To Friends everywhere, concerning the present Separatists, and their spirit of separation.*”

“ Friends and Brethren !

“ By a mighty hand, and by an outstretched arm, hath the Lord God everlasting gathered us to be a people, and in his own power and life hath he preserved us a people unto this day: and, praises be to his eternal name ! no weapon that hath yet been formed against us, either from without, or from within hath prospered.

“ Now, this I say unto you, and that, in his counsel who hath visited us ;—whoever goeth out of the unity with their brethren, are *first* gone out of unity with *the power and life of God in themselves*, in which the unity of the brethren standeth; and the *least* member of the body *in the unity*, standeth on the top of them, and hath a judgment against them. Unto which judgment, of both great and small amongst the living family that in unity are preserved, they *must* bow before they can come into the unity again. Yea, this they will readily do, if they are come into unity with the life and power of God *in themselves*; which is the holy root, that beareth the tree, the fruit, and the leaves; all receiving life and virtue from it, and thereby are nourished unto God’s praise.

“ And let all have a care how they weaken *that*, or bring *that* under the exaltation and high imagination of those, against whom it is revealed. For I feel this unruly spirit is tormented under the stroke and judgment of the power, and in its subtlety is seeking occasion against the instruments, by whom the power gave it forth. Let all have a care how they *touch* with this spirit in those work-

ings; for by being one with this spirit in judging those that have been faithful, according to the gift of wisdom they have received from God, they will *feed* it and *fortify* it, and in the end come to be *one with it* against the power itself; and at last run out and become open enemies and despisers, for whom is reserved the blackness and darkness for ever, unless they repent.

“ Wherefore, all that labour for the restoration of those that are out of unity with the brethren, let them be such as are of a sound mind themselves: else what will they gather to? or, what will they gather from? And let them labour in the simplicity, integrity, love, and zeal of the power that first gathered us to God. For that which is rightly gotten will endure, but that which is obtained by the contrivance interest, and persuasions of men, getteth no further than man, and is of the flesh; and what is of the flesh is fleshly, and shall never inherit the kingdom of God.

“ Therefore, let none look out of *the Seed* for help; for all power is in it, and there the true light and judgment stand for ever; and that seed only hath God ordained to bruise the serpent's head. They that would save it, and those that would bruise it by any other thing, are breakers of God's great ordinance, and fly to Egypt for strength. For it is David, the stripling, that shall be too hard for Goliath the giant; and that, not by Saul's armour, but with God's living little stone cut out of the mountain without hands; without man's invention and contrivance. *O this hath wrought all our mighty works in us, and for us to this day!* Wherefore, let us be still, and trust and confide therein for ever. Let none look back, faint, or

consult; for if they do, they will darken their pure eye, and lose their way, and into the eternal rest of the flocks of the companions will never come.

“ Brethren, the judgment given forth against this spirit, and against all those that have resisted our love and forbearance that are joined to it, must stand, and all that are out of our unity with the judgment are judged by it. Therefore, as all would stand before the Lord and his people, let not this spirit be *reasoned* withal; enter not into proposals and articles with it, but feed it with judgment; that is God’s decree: so may the souls that are deceived, come by the right door into the heavenly unity.

“ My brethren, look forwards, and lift up your eyes; for the fields are even white unto harvest, up and down the nations. Remember the great name of the Lord, and behold the great work that he is doing before all people; whose saving health is visiting the world, and whose eternal word and testament must from among us go forth to gather the nations. Let that that will be unjust, be unjust still; let the dead bury the dead: let us all who have received the gift from God, wait in deep humility, to be raised up and impowered by him, more and more, to eye and prosecute his universal service in the world; to whose appearance the kings and kingdoms of the Gentiles shall bring their glory: which noble work, had those that are gone into the separation but laid deeply to heart, they would never have sat at home, murmuring, fretting, and quarrelling against the comely and godly order and practice of their brethren: but love, peace, and joy had filled their hearts, and not the troubler and accuser of the brethren; who hath opened an evil eye in them, and begotten them

into a discontented self-separating mind,—and this image they bear, and the pure eye sees it.

“ O let none tempt the Lord ! Let none provoke the eyes of his jealousy : let us all dwell in that divine sense that he hath begotten in us ; where our love, as a fresh and pure stream, will always flow to God and to one another. Here, all his ways are pleasantness, and all his paths are peace ; for where he keepeth the house, who is Prince of Peace, he will keep all in his heavenly peace. We are but as one family, and therefore we have but one Lord and Master. We are but as one flock, and we have but one heavenly Shepherd to hear, who goeth before us, and giveth us eternal life to follow him. If any are offended *in him or in his*, it is their own fault ; if they faint and grow weary, we are truly sorry ; if, through unwatchfulness, the enemy hath entered, begotten coldness to the brethren, and carelessness of embracing the opportunities by which the unity is renewed and increased ;—so that what is done by the brethren without them, is looked upon, first with a slight eye, and then with an evil eye ; which begets distance, and this distance, in time, a separation, and separation continued, bringeth forth enmity, and this enmity, death itself ;—we are in our spirits truly grieved for them. However, the judgment of God must stand against them and that spirit that leadeth them, in which they gather not to God but to themselves :—and woe to them, that strengthen their hands and despise counsel, they will have much to answer for before the Lord. I feel a slighting, scornful, laughing spirit, often flying at me with its venomous sting ;—but the seed of life is over it, and the Lord God will destroy it.

“Wherefore, Friends, in all places where this spirit hath had entrance, *keep sound judgment upon it*, if you will keep your garments clean : and enter not into disputes and contests with it ; it is *that* it seeketh and loveth ; but go on in your testimony and business for the Lord, in the Lord’s peaceable power and Spirit ; and his blessings and presence of life shall be with you ; and in multiplying he shall multiply you ; for no good thing will he withhold from you. We can say it of a truth, ‘ God is good to Israel, and to all that are of an upright heart.’ And let us be of good cheer, for it is God’s determination, that the house of David shall grow stronger and stronger, and his branch shall increase and spread, and of his government, kingdom, and dominion there shall be no end.

“Your faithful Friend and brother in the service of our dear Lord,

“W. PENN.”

“P.S. God’s blessed work increaseth and prospereth in these lands,—magnified be his everlasting name.”

“From on board the passage-boat,
between Delfzyl and Embden, the
16th of the 7th month, 1677.”

We arrived at Embden about the 11th hour. This is the city, where Friends have been so bitterly and barbarously used, the like hath scarcely been known in any place where Truth hath broken forth in our day ; they having here been banished some thirty, and some forty times and above. The first family that received Truth in this city, was doctor John William Hasbert, a physician, and his wife ; at whose house also the first meeting was set

up among Friends, to wait upon the Lord by way of public testimony : they are now both dead, but the memory of their fidelity is as precious ointment among the righteous.

They were with me at a meeting six years ago, in this city ; and I remember, the power of the Lord had that operation upon them, that I said to B. F. and T. R., then with me, it will not be long before they will publicly own and bear testimony in this place : and about three months after, he came forth, and she about a year after him. And from their fidelity and integrity, notwithstanding all the sore and bitter tempests of persecution, a fine meeting sprang ; but at this day they are scattered, being still sent away as fast as they return.*

We visited his mother's family ; where we found three of his sisters in the love of Truth, his fourth sister being also a Friend, and is wife of John

* After William Penn's first visit to Embden in 1671, he addressed Dr. Hasbert an encouraging letter, earnestly recommending him to persevere in the path of duty cast up before him. This letter is inserted in the Appendix ; and the spiritually-minded reader will at once perceive that its value in relation to present times and present experience is as fresh and forcible, as ever it was under the circumstances which called it forth. Stephen Crisp, who many times visited these parts of the continent of Europe in the character of a minister of the gospel, gives the following interesting account of Dr. Hasbert and the Friends in Embden.—“ I had a meeting in his house upon the 1st day of the week, in the 1st month, 1673 ; where many people of divers persuasions heard the Truth declared, in great plainness and simplicity ; and after some time, those that were convinced were drawn in love to God to assemble together, to worship God in spirit and in truth, and in the silence of that fleshly wisdom that can speak when it listeth, and say what it listeth. At the first, they sat down, about ten persons, in Hasbert's house, to wait upon the Lord : and when this was noised about the city, the wicked one stirred up the priests and

Claus, living at Amsterdam. We had a little sweet comfortable meeting with them. After it, I returned to my lodging, and as I was writing to Doctor Andrews, president of the council of state, who is reported to have been the author of this cruelty to our friends, a burden came upon me,—my writing would not serve turn, I must go myself; and, in the fear and name of the Lord, to plead the innocent and suffering cause of our Friends with him. So away we went to his house. He was at first astonished to see what manner of men we were; but after a little time, he comported himself with more kindness than we expected at his hand. I asked him, if he and the senate had not received a letter in Latin from an Englishman about two years since, concerning their severity

rulers against them; and *they* stirred up the rude and ignorant people to assault them, mock, reproach, and revile them; and the rulers fell quickly to fining, imprisoning, threatening, and banishing those weak and tender plants, in almost an unheard of manner. They banished some sixteen or twenty times, spoiling all they had, save their clothes, and at last fell upon them also; taking away their coats, boots, gloves, aprons, &c. &c., and driving them through the streets almost naked, aboard the ships that were to carry them away; all which and much more, by the mighty power of the Lord, did these innocent, harmless lambs bear with great patience and quietness, and were not dismayed at all at these cruelties: for the Lord had regard to his name, and to their innocent cry, and supported them, and doth support them; and they have found it true, that those who wait upon the Lord renew their strength. Blessed be the Lord for ever!"—*Crisp's Memoirs*, p. 79. Persecution, however, did not cease as regards the Friends in this place for nine years after this visit was paid them by William Penn. It is a singular circumstance, that when the magistrates began to see their true interest, and the error of their cruel policy, they actually came to the resolution of inviting the people called Quakers, both in Holland and in England, to come and settle among them, promising them protection, and that they should be well received. See *Besse's Sufferings of Friends*.

towards the people called Quakers?*

He told me he had: I replied, I was the man; and I was constrained in conscience to visit him on their behalf; and I could not see how he, being a commonwealth's-man and a Protestant, could persecute.

I pleaded the unnaturalness, the unchristianity, and imprudence of such proceedings, and pressed our reasons earnestly, but tenderly upon him. He assaulted us with several objections; but, blessed be the Lord, they were mostly fictitious, and therefore easily removed and answered. He also promised me, that if I would write to the senate a remonstrance of the case of our Friends, and express my request to them, and enclose it to him, he would both present it and get it to be read; and make it appear, that he was not so much our enemy as we looked upon him to be. I promised to send him some books, containing a defence of our principles, which were accordingly put into the hands of Elizabeth Hasbert, to deliver to him in my name.

Having taken our leave of the old woman and her daughters, and a man Friend residing in that city, and left the blessings and peace of our God amongst them, we took ship for Lier, where we arrived the next morning. Thence we took waggon for Bremen, where we came safe, through the Lord's goodness, on the 18th; and met our Friends and companions, George Keith and Benjamin Furly, who were come thither some hours before us from Amsterdam. In this city, there is a work of the Lord begun, though yet obscurely: we had a travail upon our spirits, that the blessed and

* This Letter will be found in the Appendix.

precious Truth of our dear Lord and Master, might find a place to rest its foot upon.

To that purpose, we wrote to two ministers, under some suffering from their brethren, because of their great zeal against the formality and deadness of the *so called* reformed churches. This we sent by a merchant, whom we formerly met at Herwerden. With some difficulty we got to them, but the person chiefly struck at, was shy to speak with us: his reason was this;—it was known that we were in town, and it was one of the accusations against him, that he was a fosterer of all *the strange religions* that came through the town. Also he was then actually under process, and that the people who had heard of the innocency of his cause, conceived a prejudice against our *name*, though it might be without cause. Therefore he could not at present confer with us; and said he was sorry for it with all his heart, but what we should say to his brother should be the same as if it had been said to him; to whom he referred us.

However, I took hold of his arm and said, “I have this message to deliver to thee, that I may disburden myself before the Lord,” which was this: “*Mind that which hath touched thy heart; let that guide thee, and do not thou order that: consult not with flesh and blood, how to maintain that cause, which flesh and blood in thy enemies persecuteth thee for.*” He answered, “Rather than I will betray that cause, or desert Christ,—by God’s strength,—*they shall pull my flesh off my bones.*” So he left us in his house, and truly we had a good time with his companion, the other minister, about three hours, testifying unto him, that the day was come and coming, in which the Lord would gather

out of all sects that stand in the oldness of the letter, into his own Holy Spirit, life, and power; and that in *this* the unity of faith and bond of peace should stand. And therefore, that he and all of them should have an eye to *the principle of God in themselves*; that being turned to it, they might speak from it; and that therein, they would glorify God, and be edified. So we parted, leaving the man in a sensible and savoury frame. We visited the merchant twice, and had a very good time with him; the man is of a loving and sensible spirit, and the love of God opened our hearts to him.

We also visited Doctor Johannes Sophronius Cozack, *an odd compositum of a man*. He has had great and strange openings; he hath written several scores of tracts: he is a great enemy to priests, and in society with none: of a merry, yet of a rough disposition, without any method or decency in his clothes, food, furniture, and entertainment. He wants but three years of fourscore, yet of a wonderful vigour and acuteness. We were twice with him, and we have reason to think he was as loving to us as to anybody. And truly, he did show, at parting, some serious and hearty kindness: but we could fasten little upon him as to God's power, or any inward sense of us or our testimony: yet we had little to object against what he said too; nay, some things were very extraordinary.

From him we went to Doctor Belingham, an English physician, a man of a lowly and tender spirit, who received us in much love, lamenting when we left him, that he had no more time with us.

At the inn we had frequent opportunity to declare the way of Truth, and we must needs say, we were heard with patience and sobriety; particularly by a doctor of law, who lodged at the house, and an ancient man of Kiel in Holstein. We left books amongst them all; and in the love and fear of God we took our leave of them on the 5th day after dinner, and begun our journey towards Herwerden, the court of the Princess; where we arrived on 7th day, the 22nd, in the morning, every way well, through the mercies of the Lord. We sent to inform her of our arrival, and to know what hour it would be convenient for us to visit her; who returned us this answer,—that being then employed in the business of her government, it would be the 2nd hour in the afternoon before she could be at leisure.

The time being come, we went to visit her, and found both her and the Countess ready to receive us; which they did with much love and tenderness. I observed them to be much lower in their spirits than ever, and that our former blessed opportunities had had a blessed effect upon them. That afternoon was employed in the narrative of our travels, which they heard with great attention and refreshment. The whole discourse ended with a precious little meeting. The house being clear of strangers, they both earnestly pressed us to sup with them, which being not well able to decline, we submitted to.

At supper, the power of the Lord came upon me, and it was a *true supper* to us, for the *hidden manna* was manifested and broken amongst us; yea, a blessed meeting it proved to us: O, the reverent tenderness and lowly frame of spirit that

appeared this evening, both in the Princess and Countess! The Frenchwoman we found greatly improved, both in her love and understanding; yea, she was very zealous and very broken, and was always with us on these occasions. After supper, we returned to the Princess's chamber, where we staid till it was about ten at night. At parting, I desired the Princess would give us such another opportunity next day, being the 1st day of the week, as we had the last time we were with her: she answered me, "With all my heart: but will ye not come in the morning too?" I replied, "Yes, willingly; what time wilt thou be ready to receive us?" she answered, "At seven."

About seven the next morning we came; about eight the meeting began, and held till eleven: several persons of the city, as well as those of her own family, being present. The Lord's power very much affected them, and the Countess was twice much broken while we spoke. After the people were gone out of the chamber, it lay upon me from the Lord, to speak to them two, the Princess and the Countess, with respect to their particular conditions, occasioned by these words from the Princess,—"*I am fully convinced:—but O, my sins are great!*"

Whilst I was speaking, the glorious power of the Lord wonderfully rose, yea, after an awful manner, and had a deep entrance upon their spirits; especially the Countess's, that she was broken to pieces: God hath raised, and, I hope, fixed his own testimony in them.

We returned to our inn, and after dinner we came back to the second meeting on that day, which began about the 2nd hour in the afternoon:

and truly, the reverent, blessed, sure word of life was divided aright, and a precious sense of Truth was raised in the meeting. There came more of the city than in the morning, and we were much comforted in the Lord's power that was with us. For the Truth had passage, and the hungry were satisfied, and the simple-hearted deeply affected.

This day at both meetings was one of the Princess's women, that never was at meeting before; and she, though very shy of us the last time, became tender and loving to us;—she was truly reached. O, magnified be the name of the Lord, whose presence was with us, and whose arm stood by us! After meeting, the Princess pressed us to stay and sup with her, pleading the quietness of the family, and that they were alone. At supper, as the night before, it was upon me to commemorate the goodness of the Lord, his daily providences, and how precious he is, in the covenant of light, to the dear children and followers of the light. Great was the reverence and tenderness, that was upon the spirits of both Princess and Countess at that instant. After supper, we returned to the Princess's chamber, where we spent the rest of our time, in holy silence, or discourse, till about the 10th hour, and then we repaired to our quarters.

Next morning about eight, we returned to the court, where the Princess and Countess were ready to receive us. The morning was employed in a very serious relation, concerning the affairs, practice, and sufferings of our Friends in England, with which they seemed greatly affected: when, about the 11th hour, a rattling of a coach interrupted us. The Countess immediately stepped out

to see what was the matter; and returned with a countenance somewhat uneasy, telling us, that the young Princes, nephews to the Princess, and the Graef of Donau, were come to visit her. Upon which, I told them, we should withdraw, and return to our lodging; but entreated, that, forasmuch as we were to depart that night with the post-waggon, we might not be disappointed of a farewell meeting with them; and the rather, for that I had a great burden upon my spirit: which they readily complied with, telling me, these persons would only dine and be gone. As we went to the door, the Countess stepped before us, and opened it for us; and as I passed by, she looked upon me with a weighty countenance, and fetched a deep sigh, crying out, "O the cumber and entanglements of this vain world! they hinder all good." Upon which, I replied, looking her steadfastly in the face, "O come thou out of them, then!"

After we had dined at our lodging, something being upon me to write to the professors of religion of that country, I went up to my chamber, that I might be the more retired. Just as I was about the conclusion of the paper, cometh the steward of the house to the Princess, with this message, that the Princess entreated us to come to her; for the Graef of Donau had a great desire to see us, and to speak with us. This brought a fresh weight and exercise upon us; but committing all to the Lord, and casting our care upon him, we went.

Being arrived, the Graef approached us in French: at first he took no great notice of our inceremonious behaviour, but proceeded to inquire of us our success in our journey, and what we

found answering our journey and inclinations. Then we fell to points of religion, and the nature and end of true Christianity, and what was the way that leadeth to the eternal rest. After some short debate about complete sanctification in this life, we both agreed that self-denial, mortification, and victory was the duty, and therefore ought to be the endeavour of every sincere Christian.

From this, I fell to give him some account of my retreat from the world, and the inducements I had thereto, and the necessity of an inward work; with which he seemed much pleased. After this, he fell to the hat, &c. *This choketh*, and the rather, because it *telleth tales*. It telleth what people are; it marketh men for separatists; *it is blowing a trumpet, and visibly crossing the world*; and *this*, the fear of man, (greatly prevalent with too many serious people in that land,) *cannot abide, starteth at, and runneth away from*. Howbeit, the Lord enabled me to open the thing to him: as, that it was no plant of God's planting, but *a weed of degeneracy and apostasy*; a carnal and earthly honour, the *effect, feeder, and pleaser* of pride and of a vain mind; and that no advantage redounded to mankind by it;—and how could they, that ought to do *all* to the glory of God, use that vain and unprofitable custom, which *cannot be done* to the glory of God? I entreated him seriously to consider with himself the rise and end of it; *whence it came, what it pleased, and what that was that was angry it had it not*.

I also told him of the sincere and serviceable respect, which Truth substituteth in place thereof: and I exhorted him to simplicity and poverty of spirit; to be like that Jesus he professed to be his

Saviour, whose outside as well as doctrine pleased not the Jews;—and so we parted. He took his leave of the Princess, and then of us, with great civility.

After he was gone, the Princess desired us to withdraw to her bed-chamber, and there we began our farewell meeting. The thing lay weighty upon me, and that in the deep dread of the Lord; and eternally magnified be the name of the Lord, that overshadowed us with his glory. This heavenly, breaking, dissolving power richly flowed amongst us, and his ministering angel of life was in the midst of us. Let my soul never forget the divine sense that overwhelmed all. At that blessed farewell I took of them, *much* opened in me of the hour of Christ's temptation, his watchfulness, perseverance, and victory: also about the ten virgins, what the true virgin was, the true oil, and lamp; and what the bridegroom, his door, chamber, and supper: and in the conclusion of that torrent of heavenly melting love, with which we were all deeply affected, I fell on my knees, recommending them unto the Lord, crying, with strong cries, to him, for their preservation, and besought the Lord's presence with us,—and so ended.

After some pause, I went to the Princess, and took her by the hand, which she received and embraced with great signs of a weighty kindness, being much broken: I spoke a few words apart to her, and left the blessing and peace of Jesus with and upon her. Then I went to the Countess, and left a particular exhortation with her, who fervently besought me to remember her, and to implore the Lord on her behalf. From her, I went to the

Frenchwoman, and bid her be faithful and constant to that which she knew: she was exceedingly broken, and took an affectionate and reverent leave of us.

Then I spoke to the rest, and took leave severally of them; my companions did all the like. They followed us to the outer room; and there, it was upon me to step to the Countess, and once more to speak to her, and take my leave of her; which she received and returned with great sense, humility, and love. So, turning to them all, my heart and eye to the Lord, I prayed that the fear, presence, love, and life of God, with all heavenly blessings, might descend and rest with and upon them, then, and for ever!

Home we went to our lodging, cleared the house, exhorted the family, left books, and then took waggon for Wesel, about two hundred English miles from Herwerden. We rode three nights and days, without lying down on a bed, or sleeping, otherwise than in the waggon, which was only covered with an old ragged sheet. The company we had with us, made twelve in number, which much straitened us: they were often, if not always, vain; yea, in their religious songs, which is the fashion of that country, especially by night: they call them Luther's songs, and sometimes psalms. We were forced often to reprove and testify against their hypocrisy,—to be full of all vain and often profane talk one hour, and sing psalms to God the next: we showed them the deceit and abomination of it. We passed through several great towns by the way, Lipstadt, Ham, &c. Many discourses we had of Truth, and the religion and worship that was truly Christian, and all was very well; they

bore what we said. But one thing was remarkable, that may not be omitted: I had not been six hours in the waggon, before an heavy weight and unusual oppression fell upon me; yea, it weighed me almost to the grave, that I could almost say, *my soul was sad even unto death*. I knew not at present the ground of this exercise: it remained about twenty-four hours upon me. Then it opened in me, that it was a travail for the seed of God, that it might arise over all in them I had left behind, and that nothing might be lost but the son of perdition. O the strong cries, and deep agonies, many tears and sincere bowings and humblings of soul before the Lord, that his holy sense, which was raised in them, might be preserved alive in them, and they for ever in it! that they might grow and spread, as heavenly plants of righteousness, to the glory of the name of the Lord.

CHAPTER IX.

Narrative continued in a letter to the Countess of Hornes—Dusseldorf—Cologne—Duysburg—Blessed Meeting at Wesel—Cleve—Nimeguen—Utrecht—Amsterdam—Public conference with Galenus Abrahams.

THE narrative from the 27th of the 7th month, to the 9th of the 8th month inclusive, is inserted in

the following letter to the Countess of Hornes, beginning at page 134, and ending at page 141.

“ For Anna Maria de Hornes, styled Countess of Hornes, at Herwerden in Germany.

“ My dear Friend !

“ O that thou mayst for ever dwell in the sweet and tender sense of that divine love and life, which hath visited thy soul, affected and overcome thy heart ! O tell me, hath it not sometimes raised thy spirit above the world, and filled thee with fervent and passionate desires, yea, holy resolutions to follow Jesus, thy blessed Saviour, who hath given his most precious blood for thee, that thou shouldst not live to thyself, but to him that hath so dearly purchased thee.

“ O the retired, humble, reverent frame that I have beheld thee in, when this blessed life hath drawn thee into itself, and adorned and seasoned thee with its own heavenly virtue ; beautifying thy very countenance, beyond all the vain and foolish ornaments of the wanton daughters of Sodom and Egypt ;—for therein are charms not known to the children of this world.

“ O that this holy and chaste life may be *always* precious with thee ! and that thou mayst be for ever chastely kept in the love and fellowship of it ! That out of this world’s nature, spirit, and practice, thou mayst be redeemed by Him, who is the way, the truth, and the life ; who, as thou watchest with holy vigilance, will not only daily manifest the devices of the enemy to thee, but save thee from him. For, Christ’s work in thee is thy sanctification, as it is in him his Father’s will ; as he said of

old to his disciples, ' This is the will of God even your sanctification.'

" My dear beloved Friend, *be steadfast, immovable, without wavering* ; and work out thy great salvation *with fear and trembling* ; and lose not that sweet and precious sense, which the Lord hath begotten in thee : it is soon lost, at least weakened, but hard to recover. Wherefore, let not the Spirit of the world in any of its appearances, vain company, unnecessary discourse, or words, or worldly affairs, *prevail upon the civility of thy nature* ; for they will oppress the innocent life, and bring grievous weights and burdens upon thy soul, and prolong the coming of the Lord, whom thou lookest for, and put the day of thy redemption afar off. O beware of this *compliance* ! Let me put thee in mind of that sensible resolution, so frequently and so passionately repeated by thee ;—' Il faut que je rompe. Il faut que je rompe.' Ah ! this speaketh a weight, this weight a sense, and this sense a strong conviction. Now, be assured, that till obedience be yielded to that present manifestation and conviction, the good things desired and thirsted after can never be enjoyed.

" Wherefore, my dear Friend, be faithful, and watch against the workings of the spirit of this world in thyself ; that the nature and image of it in all things may be crucified, that thou mayst know an entire translation, with holy Enoch, and *walk with God*. Jesus, the holy Light, is this cross and power of God, that killeth and maketh alive ; and he is the heavenly vine too, if thou abidest in him, thou wilt bring forth fruit : but if thou abidest not in him, thou wilt not bring forth that fruit, in which his heavenly Father only can be glorified.

O see what the mind daily abideth in ! O my soul is even ravished with the sense of *that holy and quiet habitation!* 'In me,' saith he, 'you shall have peace, but in the world trouble; however, be of good cheer, I have overcome the world: I am not of the world.' As if he had said: 'I am not of the world's ways, worships, customs, or fashions; for whatever is of the nature and spirit of this world, hath no part in me: and, as I am not of this world, neither are you of this world; for I have chosen you out of the world; out of the inventions, out of the worships and fashions of the world. You are to leave them all, to come out of them all, and live and walk as pilgrims in the world;—that is, strangers: to what? To the life and practice of the world; not using, but renouncing the vain customs and ceremonies, yea, the whole conversation of the world; remembering that 'the friendship of this world is enmity with God. And what 'if the world hate you, it hated me first;' and 'the disciple is not greater than his master, nor the servant than his Lord:' if you were 'of the world, the world would love you,' and not reproach and persecute you; for the world loveth its own. O my dear Friend, thou mayst be perfectly sensible what it is, not to be of this world.

"But there is yet a further mystery in these words, not discerned even of many, in whom some tenderness and inquiry is begotten, much less of the worldly Christians. This world hath a false earth and a false heaven, a false foundation, and a false joy: not only gross wickedness, but iniquity in a mystery, inwardly and outwardly. The whore, false prophet, and dragon, and all their offspring are here concerned. This is their world,

that must be burnt with fire, that Christ is not of, nor his true disciples. O the light of Jesus discovereth it! And he is that spiritual Solomon that giveth true judgment, and that saveth the living child, the true birth; giving it to the right mother, and not to the false pretender. And all that hear his voice and follow him, shall receive true light, discerning, and judgment, to whom all judgment is given: *they shall know his voice from man's.*

“There are two trees, of differing natures, that have contrary fruits and leaves. The one is the tree of life, which is Christ; the other the tree of death, and that is Satan. The fruit of the one giveth life; the fruit of the other bringeth death; the leaves of the first heal; the leaves of the last poison. Many that discern the tree, cannot clearly distinguish the branches: and those that see many arms and branches, cannot distinctly behold the fruit, much less the leaves. This cometh *by the gradual discoveries and revelations of the light of Jesus, the Word of God, as it is daily received, and daily obeyed.* Yea, and that Word is the axe and sword of the Almighty, to cut it down:—daily feel the strokes of this eternal searching Light and Word at the very root of this corrupt tree, this evil one, and his corrupt nature, works, and effects. For which end, Jesus Christ is come, and therefore is called *a Saviour*, which is little known in truth to the Christians of this world.

“Ah! my dear Friend, thou knowest this Word, yea, thou hast felt it: O hide it in thy heart! treasure it up in thy soul, and love it, and abide with it for ever. Alas! Whither shouldst thou go? This *hath the words, and is the Word* of eter-

nal life: daily, therefore, watch and wait, that thou mayst be grafted more into it; that thou mayst live and grow by the virtue and life of it; and that it may grow in thy heart, as it grew among the first Christians, the holy followers of the persecuted Jesus. *And when it searcheth thy wound, and cutteth away thy dead flesh: yea, when it separateth between the soul, and the spirit of this world, and divideth between joints and marrow; when it cutteth off the right hand, and plucketh out the right eye; O watch unto prayer, and pray that thou mayst endure! O keep the holy patience of this pure and living Word; and this very Word will keep thee in the hour of thy sharpest trials, and sorest tribulations!* All virtue is in it! It is a tried Word, a sure refuge; the staff and strength of the righteous in all ages. It was David's teacher and buckler; a light to his feet, and a lantern to his paths. Walk thou in the light thereof, and thou shalt not stumble: in this Word is life, (as in the root,) and this life is the light of men. They that receive and love the light of it, will therein receive divine life from it to live to God. This is *the bread of God*, that cometh from God, and feedeth, and leadeth up to God: by this only, that which is born of God liveth, and is nourished. This is that carcass to which the wise eagles gather; and see thou gatherest to no other, and feedest on no other. This is that hidden manna, that cometh from heaven; that feedeth God's *gospel* Israel. The world hath a manna, but it perisheth; but *this* endureth for ever: for it is not of man, nor from man, but immortal, and from God; hid from the knowledge of all the vain Christians in the world; so that the Israel of God can say to the children of this world,

and that in truth and righteousness, 'We have a bread you know not of.' For this manna *wait daily*; that thou mayst be strengthened in thy wilderness travel to the land of eternal rest.

"Wherefore, 'labour not for the bread that perisheth,' that is, the bread of man's inventing and making, which cometh from below, and profiteth not, because it giveth not life eternal. But labour thou, my dear Friend, for the bread that *never perisheth*, that endureth for ever, and that *giveth life eternal* to all that feed upon it. O cast thy care upon this Word, love it, and dwell with it; wait daily upon it, hear its voice only, and follow it; for it bringeth the soul to the eternal habitation of rest and glory. Yea, when all flesh shall wither, and the beauty thereof fade away, this Word, and they that are grafted into it, shall abide for ever. O that this may be *thy choice*, and it shall be *thy diadem*, and *thy eternal crown of glory*!

"These are the fervent desires, and these the daily prayers of my soul, to the God of my salvation for thee; not only that nothing in thee may be lost, besides the son of perdition; but that thou mayst *cast off every weight and burden, and that sin that doth so easily beset thee*, that grieveth, boweth, and oppresseth thee:—under the heavy weight of which, thou groanest and sighest, that thy Redeemer would come from Zion to deliver thee. O give not heed to the enemy, the false accuser, who seeketh to devour that which is begotten of God in thee; neither look upon thine own sins, burdens, or weaknesses; but lift up thy head, and *look to Jesus*, the author of thy blessed visitation, and wholly hunger and thirst after Him, the spiritual brazen serpent, that healeth and relieveth *all*

who in faith and full assurance *look to him*. Want of looking to him, hearing and obeying him, and having true faith in him, is the cause both of all the presumption and despair that are at this day. He did no mighty things of old, in those places where they believed not.

“O faint not, look not back, remember the holy ancients, the holy pilgrims of faith, the royal generation of heaven! Heb. 11. Thou believest in God, believe also in him for the work's sake that he has already wrought in thee: he will minister to thee, as he was ministered unto by his Father's angels, in the hour of his abasement and great temptation. O watch, and be faithful, and thou shalt be a noble witness for the Lord.

“Once more let me expostulate with thee. Wouldst thou overcome the enemies of thy soul's peace, and enjoy the delightful presence of the Lord with thee? *Then keep nothing back; let nothing be withheld that he calleth for*: remember that Saul of old lost his kingdom, for keeping that alive, which he should have slain: thou knowest what befell Ananias and Sapphira outwardly. But be thou like the poor widow of old, that therefore gave more into the treasury than all the rest, because they reserved the greatest part to themselves; but she gave all she had. O blessed are they that make no bargains for themselves; that have no reserves for self, neither consult with flesh and blood, nor in any sense conform to the least ceremony, which is born of them: but that submit their wills, *in all things*, to the Lord's, that they may be made perfect through sufferings, as Christ was.

“Read me in the mystery of life: I speak not

of deserting, or flinging away all outward substance; but that thy heart may reign above all visibles, and make God its treasure, and never stick in any thing of this lower world, or rest short of Christ, the eternal rest of all the seed of faith."

Here beginneth the narrative.

"THE Lord brought us well to Wesel on the 5th day after we left Herwerden, having some service by the way. At Wesel we had a good time with Dr. Schuler, and Rosendale, and the woman we mentioned to thee; but the tailor was shy, and fearful of coming to us at the Doctor's.

"The next day, the 28th, we went towards Duysburg, we visited the Schult or chief governor that night, whom we found at home; he received us with much kindness. His wife and sister, we fear, have been shaken in their good belief of our testimony, since we were last there; some fowls of the air have devoured the seed that was sown. O that sweet and tender frame, in which we left them the time before! However, the entrance we had upon the spirit of the Schult, a little consoled us. Hence we sent Maria Martha's friend a letter; desiring him to let us have his answer the next night at Dusseldorf, enclosed to Neander, when and where we might see him, either at Dusseldorf, Mulheim, or Duysburg; and, if it were possible, we would gladly visit the Countess of Bruck.

"We got early to Dusseldorf next day, being the last day of the week: but Neander was gone to Mulheim, in order to preach on the morrow; so that we were disappointed of our intelligence.

"Next morning, the 30th, we went towards

Cologne, and there arrived that evening. The day after, we had a good opportunity with Van Dinando and Docemius, at the house of the latter; and that afternoon took boat back for Dusseldorf; where arriving next morning, we presently sent for Neander: who came to us, and three more in company. We had a blessed meeting with them, and with one of the three that came with him, our souls were exceedingly affected.

“The meeting done, they went away, but Neander returned. And first, of our letter to Mulheim. We found by him, as also at our return to Duysburg, that Kuper was so far from endeavouring our visit to the Countess, that he would not meet us himself, either at Dusseldorf, Mulheim, or Duysburg: nay, it did not please him to send us an answer, much less any the least salutation. I confess, it grieved us now for Neander:—the young man hath a zeal for God, and there is a visitation upon him,—my soul desireth, that it may not be ineffectual: but I have a great fear upon me. For this I know certainly, from the Lord God that liveth for ever, and I have a cloud of witnesses to my brethren, that retirement and silence before God, is the alone way for him to feel the heavenly gift to arise, and come forth pure and unmixed. *This only* can aright preach for God, pray to God, and beget people to God, and *nothing else*. But alas! his office in that family is quite another thing; namely, to perform set duties, at fixed times; pray, preach, and sing, and that in the way of the world’s appointments. His very office is *Babylonish*, namely, *a chaplain*; for it is a *Popish invention*.

“In the good old times, godly Abraham, that

was a Prince, and Joshua a great general, and David a king, with many more, instructed their families in the knowledge and fear of God: but now, people are too idle or too great to pray for themselves, and so they worship God *by proxy*. How can a minister of the gospel be at the beck of any mortal living, or give his soul and conscience to the time and appointment of another? The thing in itself is utterly wrong, and against the very nature and worship of the new and everlasting covenant. You had better meet to read the Scriptures, the Book of Martyrs, &c., if you cannot sit and wait in silence upon the Lord, till his angel move upon your hearts, than to uphold such a formal, limited, and ceremonious worship. This is not the way out of Babylon. And I have a deep sense upon my soul, that if the young man *strive*, beyond the talent God hath given him, to answer his office, and fill up his place, and *wait not for the pure and living word of God in his heart, to open his mouth, but either studieth for his sermons, or speaketh his own words, he will be utterly ruined.*

“Wherefore, O dear Friend, have a care thou art no snare to him, nor he to thee! Man’s works smother and stifle the true life of Christ. What have you now to do, but to look to Jesus, the author of the holy desires that are in you, who *himself* hath visited you. Tempt not the Lord, provoke not God. What should any man *preach from*, but Christ? And what should he *preach people to*, but *Christ in them, the hope of glory?* Consider, nothing feedeth that which is born of God, but that which cometh down from God, even the bread of God, which is the Son of God, who giveth his life for the world. Feel it, and feed on it; let none mock

God, or grieve his Eternal Spirit, that is come to seal them up from the mouth of man, that hath deceived them, that Jesus, the anointing, may teach them and abide with them for ever.

“Be steadfast and immoveable; and this will draw the young man nearer to the Lord, and empty him of himself, and purge away mixtures; and then you will all come to the divine silence. And when *all flesh is silent before the Lord*, then is it the Lord’s time to speak, and if you will hear, your souls shall live. O! my soul is in great pain, that you may be all chastely preserved in that divine sense, begotten in your hearts by the eternal Word of God, that abideth for ever;—that nothing may ever be able to extinguish it. But, more especially that *thou*, my dear Friend, mayst be kept in faithfulness: for the Lord is come *very near to thee*, and *thou* must begin the work; the Lord God expecteth it *at thy hand*. If one sheep break through, the rest will follow. Wherefore, watch, O watch! that thou mayst be strengthened and confirmed; and strengthen all that is begotten of God in that family, by thy weighty, savoury, and circumspect life. O how is my soul affected with thy present condition! It is the fervent supplication of my heart, that thou mayst, through the daily obedience of the cross of Jesus, conquer, and shine as a bright and glorious star in the firmament of God’s eternal kingdom. So let it be, Lord Jesus! Amen.

“We tenderly, yet freely spoke our hearts to him, before we parted; which done, in God’s love we took our leave of him at Dusseldorf, and got that night to Duysburg, being the 3rd day of the

week. We first visited Dr. Mastricht, a man of a good natural temper, but a rigid Calvinist. I perceived by him, that they held a consultation about seeing us at Bruck; but they all concluded, it was best to decline meeting with us, because of the Graef, he being ready to fling our name, in reproach, upon them, in his displeasure; and this would confirm him in his jealousies of them. This might excuse the Countess, but by no means Kuper; and if I had any sense, Mastricht was there with them upon design, to frustrate the hopes we had conceived of meeting with her. We, from that, descended to other things of weight, and in love and peace parted.

“From his house, we returned to our inn; and after supper we visited the Schult, who with much civility and some tenderness received us. His sister also came to us, and we had a good little meeting with them, and our God was with us; and his pure and tender life appeared for our justification, and pleaded our innocent cause in their consciences: and so we parted with them, leaving our Master's peace amongst them.

“The next day, we came to Wesel, being the 3rd of the 8th month; where we understood by Dr. Schuler, that thy sister desired, we would be so kind as to see her when we returned. Upon that we went and visited her; she received us very kindly. Thy brother-in-law's two sisters were present; we staid with her at least two hours. Many questions she put to me, which I was glad to have an opportunity of answering, for it made way for a meeting. She entreated us to come again if we staid, and told us our visit was very grateful to her: adding, that because we passed her by the

last time, she concluded with herself, we had no hopes of her; with more to that effect. From thence we went to Dr. Schuler's, who freely offered us his house for a meeting next day:—and indeed, the man is bold, after his manner.

“The next day about seven I wrote a billet in French to thy sister, to inform her of the meeting, to begin about eight: she came, and her two sisters with her. There was Rosendale, Colonel Copius and his wife, and about three or four more; and, to our great joy the Lord Almighty was with us, and his holy power reached their hearts, and the Doctor and Copius thereby confessed to our testimony.

“The meeting lasted about four hours: being ended, we took our leave of them in the spirit of Jesus, and so returned to our inn. The tailor was all this while afraid of coming to our inn, or to the Doctor's to the meeting: great fears have overtaken him, and the poor man liveth but in a dry land. After dinner, we visited Copius and Rosendale; and at Copius's we had a blessed broken meeting, he and his wife, Rosendale and his wife, with another woman, wife to one Dr. Willick's brother, being present; they were extremely affected and overcome by the power of the Lord, it was like *one of our Herwerden meetings*; indeed, much tenderness was upon all their spirits.

“This done, and having left books, both there, and with thy sister, we left Wesel with hearts full of joy and peace: and let me say this, that more kindness and openness, we have scarcely found in all our travels. O that this blessed sense may dwell with them! A seed there is in that place, that God will gather; yea, a noble people he will

find out: and, I doubt not, but there will be a good meeting of Friends in that city, before many years go about: my love is great to that place. O how good is our dear Lord to us, who helpeth our infirmities, and carrieth through all opposition, and feedeth us with his divine presence, in which is life! His candle hath hitherto rested on our tabernacle, and he hath made us glad in his own salvation: eternal glory be to his excellent name.

“We immediately took a post-car, and came next day, about two in the afternoon, to Cleve; where we had a very precious meeting at an honest procurator's house, who received us with much love: four or five more were present, all grave and tender: our hearts were greatly affected with their love and simplicity. We also visited the Lady Hubner, who was kind to us.

“The following morning, the 6th, we set out for Nimeguen, and thence immediately to Utrecht, where we arrived that night; and took the night-boat for Amsterdam; because of a pressure upon my spirit to be next day at the meeting; and the rather, having intimated as much from Cologne.

“We arrived in the morning at Amsterdam, where we found our dear Friends generally well, the city much alarmed, and great curiosity in some, and desires in others, to come to the meeting. We had a very great meeting, and many people of note resorted: God's gospel bell was rung, the great day of the great God sounded, and the dead were raised, so that much tenderness appeared in several. O blessed be the name of the Lord, whose work and testimony prospereth!

“The next day was spent in divers affairs relating to the Truth. The day following, the 9th, we

had a meeting with Galenus Abrahams, the great father of the Socinian Menists in these parts, accompanied by several preachers, and others of his congregation: divers of our Friends were also present. It continued about five hours; he affirmed in opposition to us, that there was no Christian church, ministry, or commission apostolical now in the world; but the Lord assisted us with his wisdom and strength, to confound his attempts.

Here endeth the narrative.

“I intend a visit at the Hague to the Lady Overkirk, sister of the Somerdykes, and some others that have sober characters of Truth and Friends; and thence to Rotterdam, where I have much to do, both with respect to meetings and the press.

“Thus, my dear Friend, have I given thee a tedious narrative, yet I hope not altogether unpleasant. Perhaps the brevity of my letters hereafter may best apologize for the length of this: however, I consider two things; one is, that thou hast time enough, one time or other, to look over it; and next, that I have plentifully answered thy requests, and demonstrated I have not forgotten thee.

“O dear Friend! let us live and remember one another, now absent, in that divine sense in which the Lord God dissolved our spirits when together. O the unity of this faith, the purity of this love, and the bond of this peace! The Lord Jesus be with thy spirit, and keep thee in this the hour of thy temptation, that thou mayst come forth as gold seven times tried: so shall thy testimony shine for the God that hath called thee, and he will

reward thee with honour, glory, and eternal life. Amen.

“ ‘ Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.’ Jer. ii. 2. Dear Friend, consider this. Yet again: ‘ The way of the just is uprightness; thou, most upright, dost weigh the paths of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us. O Lord our God, other lords besides thee have had dominion over us; but *by thee only* will we make mention of thy name. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the

indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquities; the earth also shall disclose her blood, and shall no more cover her slain.' Isa. xxvi. 7 to 21.

"So come, dear Lord Jesus, that was dead, and is alive, and liveth for ever. Amen.—Very dearly farewell.

"Thy Friend, that faithfully travaileth for thy redemption,

" W. PENN."

" Amsterdam,
the 10th of the 8th month, 1677."

CHAPTER X.

Second Conference with Galenus Abrahams—William Penn, accompanied by George Fox and Benjamin Furly, go to Leyden—Interviews at the Hague—Delft—Rotterdam—Wonderwick—Farewell meeting at Rotterdam—Letters of William Penn to the Princess Elizabeth and Countess of Hornes—Sets sail at the Briel, and arrives at Harwich—Farewell salutation by letter to Friends in Holland and Germany—Colchester—London—William Penn arrives at home at Worminghurst.

ON the 10th of 8th month, at Amsterdam, we had a blessed public meeting, never to be forgotten: O the majesty, glory, and life, with which the

Lord attended us! Our hearts were deeply affected with his presence; great reverence and brokenness was over the meeting, *more than I had seen*. The meeting done, we were opposed by a preacher, who was closely encountered and pursued by several merchants, &c. (not of us) that cried, he was rude and ignorant, and that they had a testimony for us; and offered to dispute in our defence, but the priest ran away: they followed him till they housed him; but what followed I know not.

It was upon me this day to engage Galenus Abrahams to a second conference; that we might more fully debate and confute his grand objections against the present dispensation of Truth, and the heavenly ministry, witnessed among Friends. He refused not my offer of a second meeting; but sent me word, his business would not give him leave to let it be any time this day. Upon which, the next morning was fixed for the conference, to begin at eight; which accordingly it did, and held till one. The account of both the conferences is *not yet found*, but with the latter some of his own friends seemed better satisfied, and it ended very comfortably to us, because to a general satisfaction.

The meeting thus ended, and having refreshed ourselves, after a solemn leave taken of our dear Friends at Amsterdam, George Fox and myself went that night to Leyden, accompanied by Benjamin Furly; coming there late at night, we forbore to inquire after any worthy in that place.

But the next morning we found out two, one a German of or near Darmstadt; who not only expressed much love to the principle of Truth, and

unto us the friends thereof; but also informed us of a retired person, of great quality, that liveth about two hours back again towards Amsterdam, at a village called Wonderwick. Our resolutions of being that night at Rotterdam, and having the Hague to visit by the way, made our return at that time impracticable: however, the relation of the German concerning the good inclinations of the great man and his wife, their disdain of the world, and voluntary retreat from the greatness and glory of it, rested strongly upon our spirits. This person presently conducted us to the house of one, who had formerly been a professor in the university; and there left us.

To this person both George Fox and myself were more than ordinarily open: he was of a sweet, yet quick, of a wise, yet very loving and tender spirit: there were few strangers towards whom we felt greater love. He assented to every thing we said: and truly, his understanding was very clear and open to the things that lay upon us to declare; and expressed his firm belief of great revolutions at hand, and that they should terminate in the setting up of the glorious kingdom of Christ in the world.

What shall I say? The man felt our spirits, and therefore loved us, and in the fresh sense of that love, wrote a letter by us to a retired person at the Hague, like himself: which, in several places of Germany, was the way whereby we found out most of the retired people we visited. After near two hours time with him, we took waggon for the Hague, leaving the peace of God upon him.

The first thing we did there, was to inquire out

the Lady Overkirk; a person of a retired and religious character; separated from the public worship of that country: she was at home, but her husband with her; and being a great man of the army, of another disposition and way of living, hindered our access at that time.

The next person we went to, was a judge of the chief court of justice in that republic. He received us with great respect, and a more than ordinary desire to know the truth of our faith and principles. We declared of the things most surely believed amongst us, in the power and love of God. He made his observations, objections, and queries upon several things we spake; to whom we replied, and explained all matters in question; insomuch that he declared himself satisfied in our confessions, and his good belief of us and our principles. We took a solemn and sensible leave of him, and we felt the witness of God reached in him, and his spirit tendered; which filled our hearts with dear love to him: he brought us to his street door, and there we parted.

From him, we went to visit that person, for whom we had a letter from the doctor at Leyden; but he was not at home. We immediately took waggon for Delft, and from thence an express boat for Rotterdam, where we arrived well about eight at night.

The 13th of the month was mostly spent in visiting Friends, and the friendly people in that place, who consisted of several persons of worldly note.

The next day, being the 1st day of the week, we had a large and blessed meeting; wherein, the deep mysteries of the kingdom of Christ and antichrist were declared, in the power of an

endless life. Several of divers religions were there, but no disturbance or contradiction; a profound silence and reverent attention were over the meeting.*

That night I had a blessed meeting at my lodging, with those persons of note, that at some times had visited our public meetings, as on that day; and they have a conviction upon them: the Lord's love, truth, and life preciousy reached towards them, and they were very sweetly affected.

Next day I bestowed, in perfecting and correcting several public letters, which I was moved to write both in my first and second journey in Germany, and after my return to these Low Countries. They are left behind to be translated and printed: they are omitted here, because they are large, and are likely to be hereafter printed in English.† The titles of them follow.—I. “A Summons or Call to Christendom, in an earnest expostulation with her, to prepare for the great and notable day of the Lord, that is at the door.”—II. “Tender Counsel and Advice, by way of Epistle, to all those who are sensible of the day of their visitation, and who have received the call of the Lord by the light and Spirit of his Son in their hearts, to partake of the great salvation, wherever scattered throughout the world; but more especially in the High and Low Dutch nations: faith, hope, and cha-

* A person then convinced, [says W. P.] (though the world prevailed,) died lately, acknowledging it, and cried out, “How happy had I been, if I had then obeyed!”

† These pieces have been several times printed in English, and the last of them more recently by the Tract Association of the Society of Friends. They are inserted in the Appendix to this volume; and *the three first* may also be had at the publishers, as separate tracts, for the purpose of distribution.

rity, which overcome the world, be multiplied among you.”—III. “To all those Professors of Christianity, that are externally separated from the visible Sects and Fellowships in the Christian World, (so called,) wherever hidden or scattered: true knowledge, which is life eternal, from God the Father, by Christ Jesus.”—IV. “A tender Visitation, in the Love of God that overcometh the World, to all People in the high and low Dutch Nations, who hunger and thirst after righteousness, and desire to know and worship God in truth, and in sincerity; containing a plain testimony to the ancient and apostolical life, way, and worship that God is reviving and exalting in the earth, in his Spirit and truth.”

The sense of the serious retreat of this great man we heard of at Leyden, was so strong upon me, that I could not see myself clear to leave the country, before I had given him a visit. I purposed, therefore, the next morning, the 16th, to set forward to the Hague, from thence to Leyden, and so to Wonderwick.

I arrived there in the evening with Benjamin Furly, A. Sonnemans, and M. Sonnemans; and immediately made known our coming, and the end of it, to him and his wife, by means of the young German, who was got thither before us, to visit them. An invitation came to us all at our inn; and immediately we repaired to his house, which was very stately, and yet plain. He presently came to us, took us by the hand, and bid us heartily welcome. We immediately sat down; and after some time of retirement, I spoke something of what was upon me, yet not before he had given us a sober and pathological account of his

life, and of the present frame and disposition of his spirit.

All this was in the absence of his wife: but, so soon as I had finished what was then upon me to speak of *the witness of God, and of its work in man*, upon the occasion of the history he gave us of his life; he led us into another room, where his wife was. He told her, here were some Christian Friends come to visit her: she saluted us very kindly.

We all sat down; and after some silence, the heavenly power of God did, in a living and tender manner, open their states and conditions to me, and opened my mouth to them. The substance of my testimony was to this purpose, that death reigned from Adam to Moses; Moses was till the prophets, the prophets till John, and John till Christ:—what *Christ's day* was, how few see *this day*; and whilst people are *talking* of being in Christ, under grace, and not under the law, *death reigneth over them*, and they are not come to Moses, nor the shaking or quaking mountain, the thunders, lightnings, and whirlwinds:—and what was that way which led to Christ; and what it was to be *in him*, and under the government of his grace; directing them to the blessed principle of light, and truth, and grace, which God had shed abroad in their hearts. I declared *the nature and manner* of the appearing and operating of this principle; and appealed to their own consciences for the truth of what was said: and I can truly say, the holy life of Jesus was revealed amongst us, and like oil, swam on the top of all. In this sense, I was moved to kneel down and pray: great brokenness fell upon all; and that which was before the

world began, was richly manifested in and amongst us.

The meeting being done, the great man and his wife blessed us, and the work of God in our hands; saying, with tears in his eyes, "My house is blessed for your sakes, and blessed be God that I ever lived to see you." And thus we left them, though with much difficulty; for they pressed us, with great earnestness, both to eat and to lodge with them; and it was hard for them to bear our refusal. They said, it was *a scandal* to their house that they should let *such good people as we were* go out of it; or suffer us to lodge in any other place: but we declared our pre-engagement elsewhere, and that it was not for want of true kindness towards them.

One passage I had almost forgot to mention: "I was," said he, "once at table with the Duke of Holstein at Fredericstadt, when the magistrates came to complain against a people called Quakers in that city. The Duke was ready to be prejudiced against them; but, *at the very naming of them*, I conceived a more than ordinary kindness in my mind towards them. I asked the magistrate, What they were for a people? He told me, that they would not pull off their hats to their superiors. I asked him, Whether they would pull off their hats to God? He said, 'Yes.' Said I, 'That may be the reason, why they will not pull them off to man. Do they live peaceably?' 'Yes.' 'Do they pay their taxes?' 'Yes.' 'Do they rub their hats in your eyes?' 'No.' 'Do they do any harm with them?' 'No.' 'Why, what is your quarrel then?' 'They meet *in silence*, and they will not speak or pray, *unless they be moved by the*

Spirit. 'Why, *that* is according to the doctrine of Scripture: if this be to be a Quaker, *I would I were a Quaker too.*' But," said he, "I never saw one before, but I bless God I see you now." He very much inveighed against the false Christianity that is in the world, and greatly magnified a tender, mortified, and retired estate. I have great hopes he and his wife will die in the Truth. We returned to our inn to supper, and to bed.

Next morning, we took waggon for the Hague; where we met with Docemius, the King of Denmark's resident at Cologne, who had been at Rotterdam to seek us, and came back thither, with hopes to meet us. We had some service there with a lawyer; but were again disappointed of visiting the Lady Overkirk, because of her husband's presence; and the other retired man before mentioned was again from home: the judge would gladly have received us, but a great cause then depending commanded his attendance. That afternoon we took boat for Delft, and so to Rotterdam, where we all arrived well.

It was my desire to have been the day following at a meeting at Dort; but it seems, the way that we hoped had been open for us, was shut; insomuch that we were prevented of that service. However, I applied myself to the perfecting of what yet wanted to be completed, in those writings I left behind me to be printed.

The next day, being the 19th of 8th month, we had a very blessed public meeting, therein taking our leave of the country. And after that was done, we had another amongst Friends, recommending to them the peaceable, tender, righteous Truth: desiring that they might live and grow in

it, and be a people to the Lord's praise; so should his work prosper, his dominion be enlarged and increased among them. In the evening, I had also a meeting at my lodging, among the great people of that place, of which I have before made mention. And, magnified be the name of the Lord, his power did so sweetly visit them, and effectually reach them; that, at their departure, some of them fell upon our necks, and with tears of love prayed, that they might be remembered by us, and that they might have strength to answer our great travail for them. We recommended them unto the Lord, and the pure word of his grace in their hearts.

The next day, the generality of Friends of that place, met at Simon Johnson's house, early in the morning; where we took our leave of one another, in the love and power of the Lord, feeling his living presence with them that staid, and with us that went.

Several accompanied us to the Briel; where we arrived about noon. There accompanied us the King of Denmark's resident at Cologne, who had been with us at those meetings at Rotterdam, P. Hendricks and C. Rocloffs of Amsterdam, and A. Sonnemans, Benjamin Furlly, M. S. and S. J. with several others of Rotterdam. The packet-boat not being come, we were necessitated to lie there that night.

That night it was upon me, in the earnest love of God, to salute the Princess and Countess with a few farewell lines, as followeth:

*“ To the Princess Elizabeth. Salvation in the cross.
Amen.”*

“ Dear and truly respected Friend,

“ MY soul most earnestly desireth thy temporal and eternal felicity; which standeth in thy doing the will of God now on earth, as it is done in heaven. O dear Princess, do it! Say the word once in truth and righteousness, ‘ Not my will, but thine be done, O God!’ Thy days are few; and then thou must go to judgment:* then an account of *thy talent*, God will require from thee. What improvement hast thou made? Let it prove and show its own excellency, that it is of God, and that it leadeth all that love it, to God. O that thou mayst be able to give an account with joy!

“ I could not leave this country, and not testify the resentments I bear in my mind, of that humble and tender entertainment thou gavest us at thy court: the Lord Jesus reward thee! And surely he hath a blessing in store for thee. *Go on: be steadfast, overcome, and thou shalt inherit.* Do not despond; One that is mighty is near thee; a present help in the needful time of trouble. O let the desire of thy soul be to his name, and to the remembrance of him! *O wait upon the Lord, and thou shalt renew thy strength! the youths shall faint, and the young men shall fail, but they that trust in the Lord shall never be confounded.*

“ I wish thee all true and solid felicity, with my whole soul. The Lord God of heaven and earth

* “ She died about four years after,” adds W. P. in a note. Those readers, who wish to be further informed respecting this truly noble woman, are referred to a note in “ Jaffray and the Friends in Scotland,” 2nd edit. p. 573.

have thee in his keeping; that thou mayst not lose, but keep in that divine sense, which, by his eternal Word, he hath begotten in thee. Receive, dear Princess, my sincere and Christian salutation. Grace, mercy, and peace be multiplied among you all, that love the Lord Jesus.

“ Thy business I shall follow, with all the diligence and discretion I can, and by the first opportunity give thee an account, after it shall please the Lord to bring me safe to London. All my brethren are well, and present their dear love to thee and the rest in thy family that love Jesus, the Light of the world. Thou hast taught me *to forget thou art a Princess*, and therefore I use this freedom; and to that of God, in thee, am I manifest; and I know my integrity. Give, if thou please, the salutation of my dear love to Anna Maria de Hornes, with the enclosed. Dear Princess, do not hinder, but help her. *That* may be required of her, which, considering thy circumstances, may not yet be required of *thee*. *Let her stand free*, and her freedom will make the passage easier unto thee. Accept what I say, I entreat thee, in that pure and heavenly love and respect, in which I write so plainly to thee. Farewell, my dear Friend, and the Lord be with thee!

“ I am, more than I can say, thy great lover and respectful Friend,

“ WILLIAM PENN.’

“ P. S. I refer thee to the enclosed for passages. We visited Giftall and Hooftman, and they us: they were at one or two of the meetings at Amsterdam. *Vale in æternum!*”

“ *For Anna Maria de Hornes, styled Countess of Hornes.*”

“ Jesus be with thy Spirit. Amen.

“ BELOVED, and much esteemed for the sake of that love, which is raised in thy heart to the eternal Truth of God; the increase of which I earnestly desire; that thou mayst be more than conqueror, through the powerful workings of that divine love in thy soul, which casteth out all false fear, and overcometh the world. In this eternal love, it is, that I love thee, and would be loved of thee: blessed are they, that hold their fellowship in it. It is pure, harmless, patient, fervent, and constant: in fine, it cometh from God, and leadeth all that receive it to God. Indeed, it is God; and they that live in love, live in God. If we keep and abide in him that hath visited us, we shall always feel this love as a fountain; and wonderful are the effects of it. *O it can lay down its life for its friend!* It will break through all difficulty, and hath power to conquer death and the grave. This transcendeth the friendship of the world, and the vain-glorious honour of the courts of this world. This kindness is inviolable: our purest faith worketh by this love. O the tenderness of that soul, in which this love liveth and hath place! the humility and compassion, that always keep it company!

“ And who can lively enough describe the lovely image it giveth, the attracting and engaging conversation it hath? But it is discerned, and greatly valued by the children of love, who are born of it,—which all the children of light are. What shall I say? It is the *great* command, and it keepeth all the commands; love, pure and unde-

filed, fulfilleth the law and gospel too : blessed are they that feel *any* of this love shed abroad in their hearts.

“ With this love, it is, that God hath loved us ; and by the power of this love, Christ Jesus hath died for us. Yea, it is this love that quickeneth us to Jesus, that inflameth our souls with pure and ardent love to him, and zeal for him : yea, it is this holy love, that [engages to] forsake father and mother, sister and brother, husband, wife, and children, house and land, liberty and life for the sake of Jesus ; that leaveth the dead to bury the dead, and followeth Jesus in the narrow way of regeneration ; that can trust him in the winds and in the earthquakes, in the fire and in the waters, yea, when the floods come in, even unto the soul, *this* despondeth not, neither murmureth.

“ And as it cannot despair, so it never presumeth ; yea, it can triumphantly say, What shall be able to separate me from the love of God that is in Christ Jesus ? Shall principalities or powers, things present or things to come, shall life or death ? O no, neither time nor mortality !

“ My dear Friend, let this noble plant of paradise grow in thy heart. Wait upon the Lord, that he would water it, and shine upon it, and make an hedge about it ; that thy whole heart may be replenished with the heavenly increase and fruits of it. O ! that thou mayst grow in thy inner man,—in wisdom, strength, and a pure understanding ; in favour with God, and with all people that are in the same nature and image : for the world only loveth its own.

“ I hoped not to have been so quick upon my last long letter ; but God's pure love, that hath re-

deemed me from the earth, and the earthly nature and spirit, moved fervently upon my spirit to visit thee, once more, before I leave this land. I deferred it to this extremity; and being not clear to go hence, I send thee my Christian salutation, *in this pure love*, that many waters cannot quench, distance cannot make it forget, nor can time wear it out. My soul reverently boweth before the God and Father of our Lord Jesus Christ, that it would please him to preserve thee. *Fear him*, and thou needest not fear; for the angel of the Lord encampeth about those that trust in his name. The angel of his eternal presence guard thee, that none of the enemies of thy soul's peace may ever prevail against thee! Perseverance and victory be thy portion in this world, and a crown of endless glory be thy reward in that which is to come. Amen!

“ Since my last (being the next day after the date thereof) we had a meeting with Galenus Abrahams, and his company: the success thou mayst perhaps see suddenly in print; and therefore I shall defer the narrative: only,—in general,—our dear Lord, our staff and strength, was with us, and Truth reigned over all.

“ That night we went to Leyden, where we visited some retired persons. Thence, next day, to the Hague, where also we had a little meeting. O the lust and pride of that place! Thou camest into my mind, as I walked in the streets; and I said in myself, ‘ Well, she hath chosen the better part.’ O be faithful, and the Lord will give thee an eternal recompence!

“ Thence we came to Rotterdam, where the Lord hath given us several heavenly opportunities in

private and public. We are now come to the Briel, and wait our passage. The Lord Jesus be with you that stay, and with us that go, that in Him we may live and abide for ever!

“ Salute me to my French friend; bid her be constant. I wish thy servants' felicity; but thine as mine own: God Almighty overshadow thee, hide thee under his pavilion, be thy shield, rock, and sanctuary for ever. Farewell, farewell!

“ Thy Friend, and the Lord's servant,

“ W. PENN.”

“ Briel, 20th, (30th,) 8th month,
1677.”

Next morning, the 21st, the packet-boat arrived; and at about ten, we went on board, having first taken our solemn leave of those Friends that accompanied us thither. We immediately set sail, with a great number of passengers: but, by reason of contrary and tempestuous weather, we arrived not at Harwich till the 24th, about the 6th hour. Whence next morning, I wrote this following salutation and account, to the Friends of Holland and Germany, to return with the boat.

“ O! my soul magnifieth the Lord, and my spirit rejoiceth in God my Saviour, who hath rebuked the winds and the seas, and made us to drink of his salvation upon the great deeps. Yea, we could not but praise him in the tempest; for all things are full of his majesty. Blessed is the eye that seeth, and the heart that dependeth upon him at all times! There is not another God; he is the Lord alone, that the holy ancients trusted in, and were not confounded. What shall my soul render unto

the Lord? We are full of his mercy; he hath made us witnesses of his care. We can say in righteousness, they are blessed whose God is the Lord, and that serve all the day long no other master than our God.

“ Friends, this is an endeared salutation to you all in High and Low Dutchland, in the deep and fresh sense of the Lord’s preserving power. O! that you may abide in that sense of him, which he hath begotten in you, and in the reverent knowledge of him, according to the manifestation which you have received of him, in the light of his dear Son; that you may be faithful and fervent for the Lord; that his glorious life and power may break through you; and these lands, long dry and barren, as the wilderness, may spring and blossom as the rose. For, what have we to do here, but to exalt him, that hath visited and loved us, yea, saved us in *great* measure? Ah, he is worthy! my spirit reverenceth him, my heart and soul do bow before him: eternal blessings dwell for ever with him!

“ Dear Friends, my love followeth to you as a fountain. God, even my God and your God, hath made you dear to me; yea, dearer than all natural kindred. You are flesh of flesh indeed. Nor sea nor land, nor time nor place can ever separate our joy, divide our communion, or wipe out the remembrance that I have of you. Yea, the living remembrance, which my God often giveth me of you, in the life of his Son, abideth; which breaketh my heart to pieces: and I can say, I left much of my heart behind me; and the Lord alone could have outwardly separated me so soon from you. O! this love is stronger than death, more excellent than the love of women; for it endureth for

ever: this privilege have all the saints. Jesus, the Light of the world, that saveth from the world, be with you. Amen.

“ We got well last night at about seven to Harwich, being three days and two nights at sea: most part of the time there was a great storm of wind, and rain, and hail; the weather was against us, and the vessel so leaky, that two pumps went night and day, or we had perished. It is believed, that they pumped twice more water out than the vessel could contain; but our peace was as a river, and our joy full. The seas had like to have washed some of the seamen overboard, but the great God preserved all well. Frights were among the people, and despondencies in some; but the Lord wrought deliverance for all. We were mightily thronged, which made it the more troublesome.

“ But it is observable, that though the Lord so wonderfully delivered us, yet some vain people soon forgot it, and returned quickly to their wanton talk and conversation, not abiding in the sense of that hand which hath delivered them: nor can any do it, as they should, but those that are turned to his appearance in their hearts; who know him to be a God nigh at hand; which, O, may it be your experience and portion for ever!

“ And the Lord be with you, and refresh and sustain you; and in all your temptations never leave you, nor forsake you; that conquerors you may be, and in the end of days and times, stand in your lot among the spirits of the just made perfect. Amen, amen.

“ Yours in that which is eternal!

“ W. PENN.”

“ P. S. Let this be sent to Friends in High and Low Dutchland.”

“ Harwich,
24th of the 8th month, 1677.”

Here, at Harwich, I left dear George Fox and Gertrude Diricks and her children, who came over with us, to follow me in a coach: but I, having a desire to be that day at Colchester meeting, went early away on horseback, George Keith accompanying me. We got to the meeting, and were well refreshed in Friends.

That evening, we had a mighty meeting at J. Furly's house, where we lay; many of the town being there, that would not come to a public meeting. And indeed the Lord's divine power and presence were in the assembly.

Next day, the 26th, we had a great meeting at a marriage, where we had good service for the Lord. That afternoon about four, we took horse for London. George Fox and the others, through the miscarriage of a letter about the coach, not being come to Colchester. That night we lay at I. Ravens, eight miles on our way. There we met Giles Barnardiston and William Bennet; with whom, and some other Friends thereabout, we were comforted in the life and power of the Lord.

The day following, we took our journey for London;* came there in good time, that evening;

* William Penn, while in London, received a letter from the Princess Elizabeth, which he transcribes into his Journal; as he does another, which came to his hand subsequently: but they interrupt the beautifully pious strain of the closing sentences of his narrative, and are therefore taken out of the place he assigned them, and inserted in the Appendix. He adds, “ There are more of this nature from her, and divers other persons of eminence in those parts, but not immediately relating to the Journal, are therefore not published.”

where I found all things relating to Friends, in a good condition : blessed be the name of the Lord. I staid about a week in town ; both to visit Friends at meetings, and to be serviceable in the more general affairs of the Truth.

The 5th day of the next week I went to Worthingurst, my house in Sussex, where I found my dear wife, child, and family all well : blessed be the name of the Lord God of all the families of the earth. I had that evening a sweet meeting amongst them ; in which God's blessed power made us truly glad together ; and I can say, truly blessed are they who can cheerfully give up to serve the Lord : great shall be the increase and growth of their treasure, which shall never end.

To Him that was, and is, and is to come ; the eternal, holy, blessed, righteous, powerful, and faithful One, be glory, honour and praises, dominion and a kingdom, for ever and ever ! Amen.

WILLIAM PENN.

END OF THE JOURNAL.

APPENDIX.



APPENDIX.

(SEE PAGE 17.)

William Penn to all suffering Friends in Holland or Germany, particularly in Fredericstadt, and in or near Dantzic.

Rickmansworth, 1st of the 7th month, 1673.

My dear Friends,

IN God's everlasting Truth, and that heavenly power, strength, and dominion that stands therein, doth my soul very dearly salute you all, who have tasted of the invisible and heavenly life, that is made known unto that residue of the woman's seed, who have been begotten into the living way of light and righteousness. Oh! pleasant are the outgoings of the Lord to and in his children, whose minds are truly stayed upon him, and are freely resigned up into his all-wise disposal;—such shall abound in the joy of God's salvation, even in sufferings, persecutions, tribulations, yea, deaths, and every peril that may attend your most holy faith. Therefore, hold up your heads, and be ye comforted, O little flock! your Shepherd will not fly, though the wolf come. Know your Shepherd, and dwell with him, and he will bring you into sweet and green pastures, in the midst of your ene-

mies. Consult not with flesh and blood, to know what may be the cause of your trials, how you may shun them, or which way you may keep mammon and a good conscience too; but eye the Lord, without whose providence, a sparrow falls not to the ground. No new or strange thing can happen unto you: dwell in the faith that works by love, and that will cast out all fear, which begets any staggering from your holy testimony. Remember that many eyes are upon you, and as you acquit yourselves in this exercise that may quickly be suffered to come upon you, so will *God's Truth* be well or ill spoken of; *for people will measure your most holy way by you.* The way they see not, you they will behold: what know ye, but the Lord is now preparing and brightening you for further service, both where you live, and in other places. Oh! in the light of Jesus, the just man's path, live and walk, that to the end you may endure; so shall you glorify God, answer their labours, who have travailed among you, and obtain unto yourselves eternal salvation. So, dear hearts! be still, quiet, and given up in life and death:—God's great work is going on: he always comes upon the world in a storm, and sometimes to his children, that they may be the more weaned from the world, that people may be the more stirred up to mind them, and that Truth may be more effectually manifested through their self-denial, patience, and resolution. Stand then, be valiant, and keep your minds to the invisible life, which in the light is felt; and then I am persuaded, *neither principalities, nor powers, nor life, nor death, nor any other thing, shall be able to separate you from the love of God,* that hath been and daily is revealed to you in

Christ Jesus, the Lamb of God, and Light of the world.

The God of all peace keep your minds and spirits in perfect peace, amidst the greatest trials and disquiets from without, that you may finish your testimonies with us, to His eternal praise that hath called us, who is over every name worthy, even God, blessed for ever. Amen, amen!

Your fellow-feeling Brother in the unchangeable Truth,

W. PENN.

P. S. Truth greatly prevails in these islands, and grows daily famous over the heads of its peevish opposers: and Friends, that have heard lately of you, travail and sympathize with you: you are not alone, and *He that is in you, is greater than he that is in the world.* Farewell.

(SEE PAGE 19.)

William Penn to Elizabeth, Princess Palatine of the Rhine; and Anna Maria, Countess of Hornes, at Herford in Germany. 1676.

JESUS be with your spirits, the immaculate Lamb of God, and glorious Light of the world! His pure Spirit redeem you from the evil and ignorance that are in it, and replenish you with his everlasting righteousness, whose end is peace and assurance for evermore!

Noble of this world, but more noble for your inquiry after the Truth, and love to it, the fame

whereof hath sounded to the ears of some of us in this island, whom God hath made both his certain witnesses and messengers, through many and great tribulations : eternal, heavenly praises to his holy and powerful name, who lives and reigns over all principalities, and powers, and thrones, and dominions for ever !

I have had you, worthy Women ! often in my remembrance, with that honour which is not of this world ; even then, when my soul has been in its purest retirements, not only from all visibles, but from their very ideas in the mind, and every other imagination ; resting with the Lord in his own sabbath, which is the *true silence of all flesh indeed*, which profits above the formal Christian's *bodily exercise*. And in these heavenly sequestrations of soul, and true resignation unto the divine will of my Father, have I taken a most clear prospect of you, and every circumstance that may be fit for me to know :—your education, your quality, your dignity, the envy of the clergy, the fury of the rabble, and the strength and power of temptation, arising from all these considerations, if possible to smother your blessed beginnings ; and as so many bands of soldiers, employed and commissioned of their great prince of darkness, to watch, and to hinder Jesus from rising in you. In a weighty sense of all which, my heart opens itself unto you in God's counsel, after this manner.

Be faithful to that you know, and obedient to that which God by the light of his Son makes manifest in your consciences. Consult not away the pure and gentle strivings of the Holy Ghost ; drown not his still voice with the crowd of careful thoughts, and vain contrivances : break not

the bruised reed, neither quench the smoking flax in yourselves. O! if you truly love Jesus, hear him: and since it hath pleased God in some measure, as with Paul, to reveal his blessed Son in you, consult not with flesh and blood, that are below the heavenly things; for that inherits not the kingdom of God: but with sincere Mary, from a deep sense of the beauty, virtue, and excellency of that life, that is hid with Christ in God, wait, out of all cumber, free from that running, willing, sacrificing spirit that is in the world, in the pure obedience, humiliation, godly death or silence, at the feet of Jesus, choosing the better part, which shall never be taken from you: and Jesus will be with you, he will shed his peace abroad in the midst of you, even that which flows from the crystal streams of life, that arise from under the throne of God.

Prepare, prepare to meet the Lord; for assuredly Jesus is risen, the faithful and true Witness; and he is come in ten thousands of his saints, to judge this fallen Christian world. He that was dead during the times, time, and half a time, is now alive, and lives for ever: nor shall hell, death, or the grave, get the dominion any more; but life and immortality shall spring as the morning without clouds. The set time of the Father is come; and all faces shall gather paleness, yea, and all knees shall smite and bow, and tongues shall confess to this his appearance; some to joy, others to misery. Ages and generations have not known him; the earth has been covered with violence, oppression, uncleanness, rewards, gifts, blood, wrath, malice, pride, covetousness: yet God professed, and Christ professed: a glorious church, a

pompous worship, and as much religion (such as it was) as the world would hold. But oh! the idolatry! O the false witness! O the blasphemy and lying! O the profaneness of those, and these days! And why? Because their hearts thirsted after their carnal pleasures, more than after the living God. Their care was, and is after what they shall eat, and drink, and put on, the old heathen life, and not after the kingdom of God, and the righteousness thereof: that Jesus, the true Saviour, the immaculate Son of God, who, by doing his Father's will, faithfully and patiently, even unto death, left us an example, that we should follow his steps, and not live unto ourselves. And this is the most abominable idolatry,—that of the soul to any other object, than the Lord and God of the soul. This is to set up something as God, over all that is called God, debasing, slighting, grieving, and quenching the Holy Spirit in the meanwhile. O, how few think of this detestable idolatry! Here is the first commandment broken; how then can people expect to have eternal life? But *all* the commands are broken: for God did not only prohibit idolatry, which is worshipping another God; but worshipping the true God vainly, falsely, with a vain mind, after an unprofitable manner, which is an unsanctified frame of soul. And how hath Christendom taken God's name in vain, and worshipped God in vain! What good is come of the ages of worship? what lusts are overcome? what evil repelled? have not all manner of abominations reigned? has not the Truth been held in unrighteousness? and have not generations blessed God with their mouths, wherewith they have presently cursed men? have not vio-

lence, avarice, oppression, cruelty, pride, passion, wrath, envy, vain sports, pleasures and delights, filled the earth, under all the profession that has been made of Christ and God? Has he that has named the name of Christ, or that has called himself by that name, departed from iniquity? O no!—it may be truly said, that such have sought the Lord in vain. Why? Because not as Jacob's seed, who was a plain good man, but of rebellious Esau's stock. You ask, and you have not; why? says James, "Because you ask amiss." They sought in a wrong nature to feed the lusts of the same. Though they ask, they never receive; and though they knock, it will never be opened unto them: such can never find; for all worship toward God must stand in the name and nature of Jesus, or will never pierce the heavens. It will be in vain, it will profit nothing. So that this command is also broken. To say nothing of the frequent use of the name of God, about every trivial thing in common conversation: "O God!" "O Lord Jesu!" and such like; for which, among other things, the Lord God will pour out of the vials of his wrath upon the nations: O blessed are they that fear always, and remember that severe saying of Jesus, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." Mat. xii. 36.

Next, the true sabbath is neglected: for the gospel day is the spiritual sabbath, the day of redemption, deliverance, and salvation: they have sinned away this day, doing their own works, when they should have been at the true fast, the mystical abstinence, and humbled into the grave, doing

the works of God: yet talk of being freed from under the law, and under grace, while they live without law, grace, Christ, and God in the world, being led, not by the Spirit of God,—*no, that is enthusiasm, fanaticism, familism, Quakerism, &c.*—but by their own wills, lusts, interests, and unregenerate appetites.

Rebellion has covered the earth, for there has not been an honouring of their father and their mother; for they have rejected the commands of their Father, casting his law behind their backs, not glorifying him as God their Father, when they knew him: and they have disregarded the advice of their mother, the true primitive church, that was redeemed with the precious blood of the Lamb of God that taketh away the sins of the world, and that washed her and purged her, not leaving in her either spots or wrinkles. For thus he presented her to God his Father; so that she put off her old conversation, which was after the fashions and customs of this world, that she might be adorned with the robes of righteousness—fine linen, white, the mark of innocence—fitly trimmed for the delight of her beloved,—her Jesus, her king, her lawgiver, her maker, and her husband too, in whose chaste embraces she lives, his unspotted dear spouse for ever. Now, what is a church; but the redeemed flock, family, household, or people of God? If then the church of Christ must be pure, the members that constitute that church must be pure also:—not by a vain and fictitious imputation; but a solid and real purgation, redemption, and salvation unto righteousness. For faith, in Abraham, was a righteous act of obedience in his soul; therefore God imputed righte-

ousness unto him: and blessed are his spiritual offspring for ever, whose faith overcomes, and is not overcome of the world. For those are false faiths, forced and imaginary conceits, that cleanse not, which true faith doth; that works by that love which conquers the world, and loves God above all:—the highway to eternal life. So here, the world hath been in the breach of another command. They have dishonoured their father and mother, and therefore have their days been few in the land of the living to God.

But the Christian world so called, hath been defiled by cruelty even to blood. “Thou shalt not kill,” saith the Lord: little did some of the Jews think that they broke this law, when they killed the prophets, and stoned them that were sent unto them: but what said their children? Did they not speak after the same note? No: “had we lived in the days of our fathers, we would not have done as they did;”—and alas! they did worse. Where it is worth observing, that when the devil hath persecuted holy men to death, and that the way, (to wit, the death,) by which he hopes to bury all with them, is the way by which their doctrine and endeavours shine more conspicuously and convincingly to others: he turns proselyte too, and says, These were good men also: and puts his followers upon setting up the lamentation for the loss of those pious men, which alas! he murdered; and of their words and exterior forms patches he up a visible religion; and then sits he as God, or like God, in the hearts of men and women. So that he will be visibly for religion, when he can no longer hinder: but this is to make

him the greater deceiver, and to pass the more unquestioned and unsuspected.

This lamentation for the murdering of the prophets, admiration of their works, and building and adorning of their sepulchres, baffled the judgment of weak and simple people; but especially deceived the multitude; and rendered the crucifixion of Jesus more easy and tolerable:—Stephen followed, then James, and soon after that time the bitter persecution of the Christians. But by that time, kings received Christianity; ease and plenty flowed in; who so pompous, magnificent, gaudy, worldly, as Christian bishops, their churches, officers, and people? Self-denying Jesus lost in the crowd; the true life of religion expired, and zeal extinguished; divisions arisen, and one bishop against another, even to death:—nothing but flattery, hypocrisy, and conformity could well tell how to live in the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, and 16th centuries, and so to our days. Now, the rivers of blood spilled by Jews and heathens become a great swelling sea by Christian, or rather antichristian persecutions: now it is, that all councils and synods are convened in design, held in faction, and broke up in self-interest. No liberty of conscience in those days; no one must dare to buy or sell civilly, or spiritually, but they must first have the mark of that church and state: O monstrous degeneracy! Here is Christ again crucified in the streets of Sodom and Egypt, in the hearts and lives of the sons and daughters of men. So that here are not only thousands of martyrs of Jesus; but Jesus the Lord, once more martyred, the true and faithful Witness:—and they have in all ages hired, and set sol-

diers, who are killers by profession, to watch against his rising. Now is the church in the wilderness,—the place of obscurity and shelter: this was the winter season, the time of sackcloth and ashes: now all were merry, sending gifts one to another, in their revels and masquerades over the slain witness of the Lord:—here is the bloodiest, and therefore the most woful of all murders.

But this is not all, they proceed to the next commandment, “Thou shalt not commit adultery.” And this they have fearfully broken; for Christendom, so called, hath committed adultery most notoriously; and consequently broken God’s holy law. For alas! alas! has she not forsaken the everlasting fountain, the spring of immortal life, that is pure for ever, and hewn out to herself cisterns that will hold no water? Has she not deserted her first love, and her first works? And has she not flung herself into the embraces of another lover, whereby she has divorced herself from the living God, and joined to an apostate spirit, by whom numerous is her unclean issue, and many are her abominations that she has brought forth, even such of them, as were neither known to Jew or heathen? This is she that hath committed fornication with all the powers upon the earth, whom she hath bewitched to her cup and to her bed.

But the day of the terrible vengeance of God is come and coming, in which she and her gallants and merchants shall come to judgment: and the remnant of the true woman’s seed, that has been sojourning as poor pilgrims in the desolate wilderness with her, are come forth, leaning on the breast of her Beloved, to whom she has been, though a

poor and banished, yet a faithful spouse, during this long and tedious reign of antichrist, the whore, beast, false prophet, and dragon, which is the devil. And because her dear husband is King of kings, and Lord of lords, and has all power in heaven and earth, and that it becomes her to be, if his wife, a glorious queen; therefore hath he ordained, that she shall no more sit as one desolate and forsaken, clothed in sackcloth, which is the garment of heaviness: but shall be crowned with the stars, clothed with the sun, and the moon shall be under her feet; that is, the changeable world, with all its temporary glory, shall be her footstool. Then must she needs be exalted above the whorish woman, whose highest throne was but the true and heavenly woman's footstool. In this day, Judah shall dwell safely, and Israel shall be glad.

But we must not stop here, for the priests have been like troops of thieves by the highway side, that have robbed by consent, and like priest, like people. For first, it has been the practice of the clergy of all lands, to insinuate themselves by their policy and flatteries, into the favour of the princes of this world, and thereby procured to themselves large taxes on the people; not only to their better maintenance, but to their being upheld in worldly pomp and grandeur, and the amassing of base treasures to them and their temporal kindred, for which there is neither precept nor example in Holy Scripture,—unless it be, that the false prophets were wont to prepare war of old against such as refused to put into their mouths, that is, to incense the civil magistrate against them as enemies to the government, his

religion established by law. O! but the false Christian has herein transcended all former ages. How many millions have they got, not for feeding, but starving the souls of millions! And that which greatly aggravates their sin, is their forgery; alleging the authority of heaven by a mere counterfeit commission; impiously using God's name, to palliate their design; and by the credit his excellent name has with the works of his hands, to obtain to themselves an almost infinite wealth.

But this is not all the robbery I charge Christendom with; for they have both priest and people been confederate with the grand robber, the devil, in robbing God of his honour, and prerogative, which is the hearts and affections of the sons and daughters of men. For when the great Creator made his first settlement upon man and woman, he gave them the earth here, and the heaven hereafter, for their inheritance, and that, to them and their heirs for ever: providing always, that they gave this acknowledgment to their great Lord, that their hearts should be his, a small and reasonable chief-rent. But they rebelled, and so forfeited their right, and came under the curse, from whence Christ came to deliver their offspring: some were restored;—it was his work to do so, and to build up the waste places. But not many ages after, an apostasy comes,—not as at unawares, or by chance; it was foreseen, its beginnings, continuance, and end. During this apostasy, the devil has sat as God, and therefore is called the God of this world, and prince of the power of the air, that rules—where?—in the saints? in the sanctified?—no such matter: where then? in the hearts

of the children of disobedience, that obey not the truth as it is in Jesus.

Thus hath God been robbed of his honour, propriety, and prerogative, and they have been given to another than the only true and living God. Some have made over their hearts to worldly honour and preferment; others to earthly riches; others to pleasures; others to uncleanness; others to their outward and temporal comforts:—O! many ways there are to forget the Lord.

But the robbery ends not here:—man loseth his own soul:—and what can he give in the dreadful day of account in exchange for his poor soul? People have sold their birthright for a mess of pottage: they have robbed themselves of their own peace; and of their eternal inheritance with God, when time shall be no more.—Which leads me to the next commandment, as amply broken as any of the rest, namely, “Thou shalt not bear false witness against thy neighbour.” For, alas! there has been no true one borne by Christendom since the primitive days:—and how should she? since she has slain *the faithful and true Witness*, and crucified him in her streets: nay, and done her endeavour to root out all his friends and brethren, yea, if possible, to extinguish the very life of the Son of God in all that live upon the earth. Nor could she compass all these tragical designs, had she not made use of false witnesses. For she has been occasioned to hire people to swear lies, in all ages, against the witnesses of Jesus, as the Jews did to Jesus and his disciples.

When did she imprison, banish, kill; but under the notion of schismatic, heretic, blasphemous, enemy to God, Christ, and holy church, with the

like pretences? Is not this to give false witness against innocent neighbours? But this is not all which proves the breach of this commandment; the whole life of Christendom does it too amply and too lamentably. For are they not false witnesses, who affirm things they never saw, and make profession of things they do not know? If so, when did Christendom see, taste, and handle of the word of eternal life, which she verbally professeth, which is as a fire, an hammer, an axe, a two-edged sword, the word of regeneration, of reconciliation, and of patience, an holy light, and lamp to the soul. Which brings me to the last head, being the substance and matter of it, namely, the blasphemy and lying of Christendom so called.

This great beast rose out of the filthy sea, the corrupt ages of this world, long after the primitive times;—hath heads, which is, perfection of wit and policy;—and ten horns, that is, mighty power;—has had and yet hath the name of blasphemy written upon all his heads; that is, a profession of God in words, whilst he is denied in works;—the grand destructive atheism of the world: it is the blasphemy of all blasphemies, to call God Father, when born of the devil. What! to entitle the pure God to such an impure offspring? to live in the vanities and pleasures and lusts of this world; and yet to say, “Is not God our Father, and is not the Lord on our side?” No, he is of purer eyes than to behold iniquity, much more to own the children of sin, or to have communion with them: “What hast thou to do to take my name into thy mouth; that hatest to be reformed? though thou criest, I will not hear,

and though thou callest, I will not answer. Behold, I will make them known to be of the synagogue of Satan, that say, they are Jews, and are not." And this is the greatest of all lies, the lie that is in the right hand, the place of greatest strength and esteem,—religion and worship:—to say they are Christians, and are not; to profess Christ in the history, and crucify him in the mystery. To confess to his outward coming, and resist his inward appearance in themselves; to keep the day of his external birth, while they make merry over him, slain and crucified in their own heathenish hearts; rebelling against his light in their own consciences,—which is Christ's day to them, and Christ is God's everlasting day—O what will be the end of such! "Ye uncircumcised in heart and ear, ye do always resist the Holy Ghost, as did your fathers, so do ye;" and yet call yourselves the seed of Abraham and children of God, but love and choose a murderer and Barabbas, rather than Christ, the Son of the living God. Oh! what more abominable lie can be told than this? And will not all such, be shut out among them that work and make a lie? if they embrace not the day of their visitation, and come to the Truth; and by it be made free from every evil way.

This is that great iniquity which has profaned the holy place,—that cursed abomination, which stood so long till it hath made desolate the place which God hath sanctified for himself,—the hearts of the sons and daughters of men; the first and last living temple of God: every beast of prey, every unclean bird has taken up their dwelling there, insomuch that God has been like a stranger to the noblest part of the workmanship of his own hands.

And though the Lord has not left himself without witnesses in any age; yet they were so few, and most of them, though accepted according to their day and work, yet so short as to the main work, that a remnant can say, When the Lord first opened the eyes of their understanding, the world lay in a great heap of wickedness, vanity, and confusion: all following the desires of their own hearts, to gratify the lusts of the same, living vainly and wantonly upon the earth:—yea, the whole earth looked like one great wilderness, full of briars and thorns, birds and beasts of prey.

And when God poured out of the Spirit of judgment and of burning upon us, not only making us sensible of his holy terrors in and for ourselves, but of that day of fiery trial he would suddenly overtake the world withal; our faces gathered paleness, and our knees smote together, our hearts fainted, our lips quivered, and our bellies trembled: and all, that we might rest in the day of trouble. Hab. iii. 16.

But while we were under the lightning and thunders, and great earthquakes, wars, and rumours of wars, such as had not been since the foundation of the world, as to us—(for the sun became darkened, and the moon was turned into blood, and none of the stars of the night appeared,)—while our agonies took strong hold upon us, and we were in the extremity of our pains; O! the gazing-stock that we were made to all, yea, spectacles to God, angels, and men. Some said, we were bewitched; others that we were strongly possessed of the devil; all astonished: parents beating and disowning their children: children insulting over their parents: masters evilly entreating

their servants: servants abusing their masters: the husband using violence to the wife: the wife becoming strange and unnatural to her own husband: and all most cruelly vexed, abused, and tormented by the magistrates, through the wicked and unwearied instigations of the priests of all sorts, by gaols, dungeons, whippings, stocks, pillories, plunders, &c. O the calamity! O the bitter distress of that day! and though we were but few in that day, and very low, poor, and even despicable in our own eyes; yet were we exceeding strong and valiant in the Lord Jehovah, our everlasting strength. For our inward man daily renewed, and we greatly loved one another: but never till now, did we truly know what *Christ* was, either in conception, birth, reproaches, sufferings, death, resurrection, or ascension; a mystery to the whole Christian world at this day, who are not turned to the light of Jesus in their own consciences.

And as in the holy watch we kept, not being staggered by the reproaches of the men of this world, but with Moses choosing them, rather than the treasures and pleasures of Egypt, where our dear Lord lay crucified; we exceedingly grew in the grace and favour of God, and we were very tender, by any wandering thought, much more by any evil act, to grieve this holy Spirit, or Babe of righteousness, born in ourselves, whom we desired should reign; being overcome with joy, that *He* was born who brought life with him to our immortal souls. And after we had staid at Jerusalem, the city of our God and King, to receive his instructions, commission, and authority, abroad we went, upon the pourings out of his Spirit. And

we went in the name and power of our God, to declare of his judgments, and to tell of his terrible day, to call all to repentance, and to prepare to meet the Lord, to make ready the way of our God; who was coming to lay judgment to the line, and righteousness to the plummet, to examine, sift, and winnow the sons and daughters of men; to judge in righteousness, who will not be deceived by vain shows of religion: for he is a jealous God of his honour; and his glory will he give to no man, neither will he acquit the guilty, or punish the innocent.

But after this breaking forth of ours, and publishing our message to the world, especially to professors; the Scribes and Pharisees take the alarm, they finding their call, qualification, and credit, and, which is most of all in their eye, their maintenance, brought into question, and their whole kingdom shaking: man-made ministry, being proved insufficient; forced maintenance antichristian; and that no man could know, much less preach, divine things without divine revelations, and inspirations; and that no man was a true Christian, much less a true minister, that was not born of water and the Spirit, the fire and Holy Ghost. They raged greatly, dispatched their Sauls to Damascus, to the rulers of the nation, crying, "Help, help, or religion is lost, and the kingdom of Christ will go down; behold great deceivers, and seducers, and false prophets; antichrists are risen, as was prophesied of, to come in the last days: now they are come, bestir yourselves, make laws, catch them, whip them, imprison them, banish and burn them."

And truly, they lay in wait for blood, and seve-

ral of us were tried for our lives, for blasphemers, haled out of their synagogues for our pure testimony's sake, some crying, " Knock the rogues down;" " They are witches," said others; " Devils," said others; " We have a law, and by our law they ought to die."

They never wanted false evidence to produce, as well as that we were frequently made offenders for our true and savoury words, whether in reproof or exhortation uttered, with our lives in our hands, in obedience to the heavenly vision. No justice, no mercy: if we escaped the multitude, the magistrate had the stocking, imprisoning, or whipping us; if we escaped the magistrate, the multitude, at the instigation of the priest, fell like so many greedy wolves or hungry tigers upon us, beating and kicking and dragging us, till some part of our flesh has been like a jelly, often breaking our heads and bones; and some they have murdered by the like barbarous usage: we not daring all this while either to fly the place, or return them one railing accusation; committing our lamentable cause to God alone, to plead our innocency; having no helper in the earth.

Nor were these things all our sufferings, or the depths of our tribulation. By no means; for the sharpest of our trials were from men of a religious profession, whose hearts contrived mischief, and their tongues and pens uttered it with all manner of slander and contradiction; insomuch that when we were not in the hands of the magistrates or multitude; we were almost perpetually employed in disputations and conferences, personal or by writings. On which occasion, the world loving its own, we had great difficulty and wrong;

such perversions of our words and sayings, such flouts and jeers, such interruptions and noises, as would have been abhorred of sober heathens.

However, we bore it all, through the holy patience of Jesus ; and in the end of these encounters, with Ephesian-like beasts, we rarely missed of some gained to the faith. And finding at long run, that they could neither wrangle, slander, nor persecute us out of that testimony we had borne for the living God, and perceiving that the multitude began to flag, and would no longer be the instruments of their cruelty, taking notice of our great increase, notwithstanding all these oppositions ; as also seeing that some of their own kindred and acquaintance were converted, whom they always confessed to be more religiously addicted than themselves, and that this change augmented both their virtue, and their tender love to their kindred ; many gave over this way of proceeding ; and some moderate respite we had for a time. But persecution by fits ;—that is, as at any time the clergy has prevailed with the civil magistrate : and because most, if not all, other ways of nonconformity hide and slink, using their politics for self-preservation ; and that we cannot desert our standard or testimony, (since it were to be accessory to the prevalence of darkness,) therefore hath suffering been our lot above all other nonconformists ; as our nation can witness.

But, blessed be the name of the everlasting God, he hath been as a pillar of fire by night, and a pillar of cloud by day, and a rock in a weary land, and a pure spring by the way-side ; and has sustained us by the invisible cordials of his own love, life, peace, and joy ; and in the ark of his eternal

testament preserved us; making good to us what he promised of old,—*That the old lions should be hungry, and the young lions lack their food, and the youth should faint; but they that waited upon the Lord, and trusted in their God, should renew their strength: and no good thing would be withheld from them; they should walk, and not be weary; they should run, and not faint.* Yea, he often compassed us about with many and precious promises, and great was our resolution for the Lord; that with Habakkuk we could say, “*Though the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet we will rejoice in the Lord, we will joy in the God of our salvation: the Lord God is our strength, and he will make our feet like hind’s feet, and he will make us to walk upon the high places;*” and that hath he done many a time to our astonishment. For he hath given us power from on high to bind kings in chains, and nobles in fetters of iron, to tread upon the necks of our enemies, and to possess the gates of them that once hated us. O, I could write a volume of the judgments and mercies and faithfulness of the Lord; who hath kept us, increased us, confirmed us, protected us, and comforted us to this very day: for which thousands are the souls and spirits, that day and night in white linen, the raiment of the first resurrection, bow and reverence, honour and praise, glorify and exalt him, that sits upon the throne, and the Lamb who is worthy for ever!

But much of that wonderment, suffering, and reproach is over; the rigour of our enemies

abated ; and *the blessed Light and Truth in the conscience* becomes valuable in the esteem of many, and the sincere followers of it greatly respected ; and that by persons of very great quality. And though the laws, oaths, and other customs of our country restrain men of authority from entirely falling in with us, or conferring any secular employments upon us ; yet have they with great importunity sought to us in their own personal and family concerns, and reposed all trust and confidence in us. And blessed be the Lord, who hath kept us in the way of integrity, and has so marvellously turned the hearts of the great ones of the earth, insomuch, that we can say, when those who would be thought as the heavens, have sought our destruction, “ the earth,” mere worldly great men, have often helped “ the woman,” and saved us from the raging envy of the scribes and pharisees : blessed be the name of the Lord our God ! Who is a God like unto him ?

And furthermore, this know : now that God hath made this passage in the land of our nativity ; and cast his firm anchor of hope in the souls of many thousands in this island, he will suddenly break in upon the nations about us ; and all these distresses, that now are in the bowels of Europe are to prepare the way of the Lord. God will thin the people : he will pinch, pine, and wither countries ; and into confusion shall Europe run more and more : and when their distress is complete, then shall they cry early and earnestly after the Lord. And welcome, O beauteous ! shall the feet of them be, that bring glad tidings to the weary, and the distressed ; and when Europe is brought so low as to see there is no helper in the earth, then shall heaven be in re-

quest; and to heaven shall her inhabitants look; and from thence shall He come into their hungry souls, whom they have looked for.

And this is the word of the Lord that lives in my soul to you: the Lord whom you look for, shall suddenly come to his temple,—even your hearts. O prepare, prepare! make ready; watch unto his appearing in you, to make you a fit habitation for his holiness to dwell in. Let him have your whole hearts; let the mangers be for the beasts, and not for the Babe of glory, whose very birth brings glory to God on high, peace on earth, and good will towards men. Yet sorrow goes before, and will gird all nations; for in that day, when they shall see whom they have pierced, all kindreds, tribes, and families shall mourn, as one would sorrow for one's first-born, and be in bitterness as for one's only child—and with such shall it be well; for to them will it be not only a day of visitation, but redemption.

But woe unto the idol shepherds in that day, who have fed themselves and not the flock; who have run, and God never sent them; and cried, "Thus saith the Lord," and God never spake to them; and that have preyed upon the flock, and prepared war against those that in conscience could not put into their hireling mouths; that have been the great emissaries of the false prophet; and to all that commit sin with greediness, and will have none of the Lord, nor of the knowledge of his ways. But with the priests and rulers of this world, that have drank deep draughts of the blood of the saints, and martyrs of Jesus,—from the eyes of such shall repentance be hid in that day, and their tongues will be scorched with the heat thereof; and they will

utter blasphemies against the Most High, and their end will be eternal perdition.

And, "Behold I stand at the door and knock," saith the Lord God, I am ready to be revealed. It shall not be said, the fathers have eaten sour grapes, and the children's teeth are set on edge: but thus saith the Lord, Every soul shall bear his own burden, and for the iniquity that he hath done, shall he die; unless he die to sin by unfeigned repentance: for my swift Witness, who is faithful and true, is arising, and by him will I plead with all flesh.

Wherefore, woe to all the inhabitants of the earth, that have cast my law behind their back, and grieved my Holy Spirit; that have taken counsel and not of me, and that have forgotten me days without number; that have lived wantonly upon the earth, and consumed their days in pleasures; that have multiplied sacrifices unto me, but have not hearkened unto my word; that serve me with their lips, while their hearts are far from me; that offer unto me incense, and yet oppress the Holy One of Israel with their iniquities:—my soul loathes your assemblies, and your sacrifices are an abomination unto me. O, repent! repent! why will you die? Turn unto me that I may give you life: obey the light of my Son in your hearts, and ye shall yet live before me.

And all you that separate yourselves from the multitude, in whom my Spirit has been stirring, but have quenched it with your own stirrings, and have made a fire of the sticks that you have gathered; and that compass yourselves about in the sparks of the fire that you have kindled, (which is not the fire that comes from heaven,) behold,

“ This shall you have at my hand ; you shall all lie down in sorrow.” Isai. l. 11.

Wherefore, hear and live : my sacrifice is in mine own Spirit ; whose motions do thou wait for, in the silence of all flesh ; and give up thyself in obedience unto the same, and I will touch thy heart with a coal from my own holy altar ; and a living sacrifice shalt thou offer unto me on my sabbath-day, in which thou shalt rest from thy own works, and therein shall my soul be delighted, and thou shalt rejoice before me : for with me, the Lord, is everlasting wisdom, strength, and refreshment.

This is the ancient way of the Lord !—this is the path of our God. To you I write, worthy and great women, that you may walk in it, and be of that number, which at this day, (wherein one cries, “ Lo here,” another, “ Lo there,”) may lay hold on the skirt of the true Jew, the spiritual circumcision,—revealing himself, it may be, but as a day of small things at first in your souls,—that you may see Him, the only Rock to build upon, that your peace may be great in the Lord, when troubles are round about you. For by this shall the begotten of God be known, and eminently discovered in the days of universal calamity :—tranquility, patience, faith, and perseverance, shall conspicuously shine in their very countenances.

Something rose in my heart to write to you of my own convincement ; with what entertainment I received from kindred, acquaintance, rulers, &c. the many circumstances belonging to my conversion and travail, which, though inferior to your quality, might not be ungrateful or unserviceable to you : but I see it is not to be this season. Besides, I have been very large already ; yet all along

in obedience to the love and life of my God in my soul, being herein acted beside all regard to worldly method, phrase, or contrivance, unworthy of them that take in hand to write of divine things at the will and appointment of God.

I commit and commend you to the Word of Jesus, nigh in your hearts, in the holy watches of it, to be kept and preserved, that the evil one touch you not; and that this holy Word, which is Christ, the Son of the living God, may be brought forth in you, have room in your hearts to live and grow; till you are replenished therewith. A great mystery it is,—but very true, and to the children of light very plain;—that He that brings us forth into the regeneration, is brought forth in us, the church is born of Christ, and Christ is born of the church: wherefore the apostle wrote to the Galatians, that he travailed in birth again till *Christ was formed in them*. And what is this virgin church but so many virgin members, that being overshadowed by the Holy Ghost conceives, and in the fulness of time brings forth this glorious man-child, that is to rule the nations. Wherefore, in that pure virgin life, live; where the sweet overshadowings of the holy life of Jesus are felt, that you may continually bring forth fruits to the honour and glory of the name of the Lord: which is the way to your eternal peace.

I have but one thing more, and I take my leave of you at this time;—and that is,—*Remember the poverty, simplicity, self-denial, patience, and the cross of Jesus*:—I beg of you, by all that is dear and sacred to you:—shrink not at his baptism, neither so much as tamper with any latitude, that would evade his bitter cup. Let not his vinegar and gall be unpleasant, nor his crown of thorns trouble-

some: and, last of all, let not his nails and spear be terrible to you; for they that will not forsake him in his agonies, but be the companions of his tribulations, and cheerfully lay down their life, and die with him to the world,—they, and none else, shall rise with him in the newness of life; and ascend with him to his Father, by him to be glorified with that glory, which he had with his Father before the world began.

Unto which kingdom, God Almighty conduct you, through this earthly pilgrimage, Amen!

Yours, in that love and life, which reigned before sin or death had a being.

W. PENN.

(SEE PAGE 22.)

George Fox to the Princess Elizabeth.

Princess Elizabeth,

I HAVE heard of thy tenderness toward the Lord and his holy Truth, by some Friends that have visited thee, and also by some of thy letters, which I have seen; which indeed is a great thing, for a person of thy quality to have such a tender mind after the Lord and his precious Truth, seeing so many are swallowed up with voluptuousness, and the pleasures of this world; yet all make an outward profession of God and Christ one way or other, but without any deep inward sense and feeling of him. For it is not many mighty nor wise of the world that can become fools for Christ's sake, or can become low in the humility of Christ Jesus from their mighty state, through which they might receive a mightier estate, and a

mightier kingdom, through the inward Holy Spirit, the divine light and power of God; and a mightier wisdom, which is from above, pure and peaceable; which wisdom is above that which is below, that is earthly, sensual, and devilish, by which men destroy one another about their religions, ways, worships, and churches: but this they have not from God nor Christ. The wisdom which is from above, by which all things were made and created, which the holy fear of God in the heart is the beginning of, keeps the heart clean. By this wisdom are all God's children to be ordered, and with it come to order all things to God's glory. This is the wisdom that is justified of her children. In this fear of God and wisdom, my desire is, that thou mayst be preserved to God's glory. For, the Lord is come to teach his people himself, and to set up his ensign, that the nations may flow unto it.

There hath been an apostasy, since the apostles' days, from the divine light of Christ, which should have given them the "light of the knowledge of the glory of God in the face of Christ Jesus;"—and from the Holy Spirit, which would have led them "into all truth;" and therefore have people set up so many leaders without them, to give them knowledge;—and also from the holy and precious faith which Jesus Christ is the author and finisher of, which faith purifies the heart, and gives victory over that which separates from God; through which faith they have access to God, and in which faith they please God, the mystery of which is held in a pure conscience;—and also from the gospel which was preached in the apostles' days, (which gospel is the power of God,) which brings life and immortality to light in man and woman, by which

people should have seen over the devil that has darkened them ; which gospel will preserve all them that receive it in life and immortality. For the eyes of people have been after men, and not after the Lord, who doth write his law in the hearts, and puts it into the minds of all the children of the new covenant of light, life, and grace ; through which they all come to know the Lord, from the least to the greatest : so that the knowledge of the Lord may cover the earth, as the waters do the sea.

This work of the Lord is beginning again, as it was in the apostles' days ; people shall come to receive an unction in them from the Holy One, by which they shall know all things, and shall not need any man to teach them, but as the anointing doth teach them ; and also to know what the righteousness of faith speaks, the word nigh in the heart and mouth, to obey it and to do it. This was the word of faith the apostles preached ; which is now received and preached again, and is the duty of all true Christians to receive. So now, people are coming out of the apostasy, to the light of Christ and his Spirit ; to receive faith from him, and not from men ; to receive the gospel from him, their unction from him, the Word ; and as they receive him, they declare him freely, as his command was to his disciples, and is still to the learners and receivers of him. For the Lord God, and his Son Jesus Christ is come to teach his people, and to bring them from all the world's ways to Christ, " the Way, the Truth, and the Life," who is the way to the Father ; and from all the world's teachers and speakers, to him the speaker and teacher, as Heb. i. 1, and from all the world's worshippers, to worship God in the Spirit and in the

Truth :—which worship Christ set up above 1600 years ago, when he put down the Jews' worship at the temple at Jerusalem, and the worship at the mountain where Jacob's well was; and to bring people from all the world's religions, which they have made since the apostles' days, to the religion that was set up by Christ and his apostles, which is pure and undefiled before God, and keeps from the spots of the world; and to bring them out of all the world's churches and fellowships, made and set up since the apostles' days, *to the church that is in God*, the Father of our Lord Jesus Christ, Thess. i. 1; and to bring to the unity and fellowship in the Holy Spirit, that doth mortify, circumcise, and baptize, to plunge down sin and corruption, that has got up in man and woman by transgression. In this Holy Spirit there is holy fellowship and unity; yea, it is the bond of peace of the Prince of princes, the King of kings, and Lord of lords: which heavenly peace, all true Christians are to maintain with spiritual weapons, not with carnal.

And now, my Friend, the holy men of God wrote the Scriptures as they were moved by the Holy Ghost; and all Christendom are on heaps about those Scriptures, because they are not led by the same Holy Ghost as those were that gave forth the Scriptures; which Holy Ghost they must come to in themselves, and be led by, if they come into all the truth of them, and to have the comfort of God, Christ, and them. For none can "call Jesus Lord, but by the Holy Ghost;" and all that call Christ Lord without the Holy Ghost, take his name in vain. Likewise, all that name his name, are to depart from iniquity; then they name his name with reverence, in truth, and righteousness. O!

therefore, feel the grace and truth in thy heart, that is come by Jesus Christ, that will teach thee how to live, and what to deny. It will establish thy heart, season thy words, and bring thy salvation, and will be a teacher unto thee *at all times*. By it, thou mayst receive Christ, from whence it comes; and as many as receive him, to them he gives power not only to stand against sin and evil, but to become the sons of God: if sons, then heirs of a life, and a world, and kingdom without end, and of the eternal riches and treasures thereof. So, in haste, with my love in the Lord Jesus Christ, *who tasted death for every man, and bruises the serpent's head*, that has been betwixt God and man, that through Christ man may come to God again, and praise him through Jesus Christ, the Amen,—the spiritual heavenly Rock and Foundation for all God's people to build upon, to the praise and glory of God, who is over all, blessed for evermore!

GEORGE FOX.

Amsterdam, the 7th of the 6th
month, [then called August,] 1677.

The reply of the Princess was as follows:

Dear Friend,

I cannot but have a tender love to those that love the Lord Jesus Christ, to whom it is given not only to believe in him, but also to suffer for him: therefore your letter, and your Friends' visit, have been both very welcome to me. I shall follow their and your counsel, as far as God will afford me light and unction: remaining still

Your loving Friend,

ELIZABETH.

Herford,
the 30th of August, 1677.

(SEE PAGE 114.)

William Penn to Dr. Hasbert, physician at Embden.

Dear Friend,

I HAVE very often remembered thee in the deep sense of that weighty love of God, which his heavenly Truth raised in my heart to visit thee in; earnestly praying in spirit that thou mightst receive a clear understanding of that blessed way of life and salvation, which he hath counted a remnant worthy both to know and to suffer for in this day:—glory and everlasting honour to his most holy name! O my Friend! it is my heart's desire to the Lord, that he would preserve thee simple, upright, and constant in obedience to that measure of the heavenly light; wherewith the God and Father of light hath illuminated thee, and unto which thou art now turned; in which as thou abidest, with thy mind rightly exercised in the fear and dread of the Lord God, thou wilt be preserved out of the vain janglings of the angry, peevish, and perverse professor, and kept clean from the sins and pollutions that are in the profane world.

O, how many profess God and Christ, according to the *historical knowledge* of both, but never come to the *mystical* and *experimental knowledge* of them! No, it is utterly impossible that any thing should bring to the *internal knowledge* and *experience* of the work and will of God, but the light and Spirit only by an *inward revelation* and *operation*. And such as entitle themselves to Christianity, whilst strangers to the terrors of the Lord for sin, and to a purgation from it, by the

fiery trials of his inward judgments, as well as outward tribulations, (who is as a refiner's fire, and as everlasting burnings to all the workers of iniquity,) —they are of the synagogue of Satan, and subjects of the god of this world, whose throne is in the hearts of the children of disobedience unto the heavenly light within. And therefore, in the name of the Lord God of heaven and earth, I testify, that the way for every man and woman to come to God, (unto whom darkness can have no access, for to it he is inaccessible,) is, *to bring his or her deeds to the light in him or herself, and see if they be wrought in God, or by him*: if they be, the fire cannot consume the pure gold; if they be not, judgment with the light will pass on God's behalf upon the creature, from whence there is no appeal, without due repentance and turning to the light, in it to walk in thought, word, and deed, in which the nations of them that be saved, must walk and live for ever.

And because of the righteous judgment this heavenly light brings, (for, for judgment is it come into the world,) upon the professor, who is at ease in the outward courts of profession, (which were given to the Gentiles to tread down, and which were left out in measuring the evangelical temple of God,) therefore he is so nettled, vexed, and in enmity; saying, "You deny the Scriptures—you renounce Christ—you set up your own works, and your light is insufficient," with such like. O! but the wise man loves reproof, and the way thereof is life to his upright soul. But this thou must expect from the carnal, fleshly, and historical Christian of the outward courts, and suburbs of religion, who is an enemy to the spiritual seed, that sees to the end of all meats, drinks,

washings, figures, and bodily exercises: but as thy mind is kept stayed upon the light, thou wilt have a good understanding given to thee, and a right discerning, whereby to comprehend and confound all that which may let or stop, whether it be within, or whether it be without. For this know, that the very same principle that gives light, administers strength, knowledge, life, raiment, and all that shall or can be needed in the spiritual journey to the eternal rest. So, dear Friend, unto that I recommend thee, beseeching thee to dwell in it; for by it are all things, that are either reprobable or justifiable, made manifest, *and whatsoever can be known of God* (whom to know effectually is life eternal) *is manifested within*. And, O the peace! O the joy! O the heavenly refreshment that they witness, who know a passing, (not from one form to another,) but from death and darkness unto light and life, and are in the spiritual travel from Egypt's land, through the state of condemnation for sin (which is Moses in spirit) unto justification, through life eternal, which is the gift of God by Jesus Christ.

The Lord God eternal preserve thee, and keep thee stayed in thy mind, out of all wanderings, doubtings, or murmurings, in holy faith, resignation, and patience, till thou witnessest his kingdom to be come, and his will to be done on earth as it is in heaven; that so thou mayst be a spiritual candle in thy place, giving light in the life of righteousness, to the eclipsing of all the dim appearances of the formal righteousness, that is among the carnal and historical Christians there-away, who talk of Christ in swelling words of vanity, but leave the cross behind, which they are as well to be convinced of, and condemned for, by

the Holy Paraclete, as for the grossest of their iniquity; both being an abomination to the Lord. And if thou dost freely give up, counting nothing dear, to answer the Lord's heavenly visitation of love and light unto thee, by living in the cross to the sin, righteousness, and judgment that are of this world, and testifying to the spiritual, invisible way of salvation, (as in the light thou hast received, and yet mayst receive experimental knowledge,) glory, immortality, and eternal life will be thy inheritance, when time shall be no more. Only this I would leave in caution with thee; think not that thou hast attained all that in the holy vision of light may be presented to thee, but rather in the light wait to feel the heavenly power to arise, that is able to bring into the actual enjoyment of those states; and when thou comest thus experimentally to know the work of God wrought in thyself, thou canst with boldness speak, as one knowing whereof thou affirmest, having tasted and handled of the Word of life, whether as a hammer, fire, sword, a washer and reconciler.

So the Lord God of his remnant and children of light, yet more and more enlighten, confirm, and preserve thee in and by his eternal power to the end;—for they, and they only, come to be saved.

I am, in the fellowship of the light,

Thy endeared Friend,

W. PENN.

[Date, 9th mo. 1672.]

My love is to thy wife, and salute me kindly to those that were at meeting when I was at Embden.

P. S. Such as can be baptized with that baptism, and drink of that cup which Jesus was bap-

tized with, and drank deeply of;—such, and such alone, shall sit at his right hand in the high and heavenly place; which is a hard saying to all the notional and carnal professors of the world; but the children of light receive it with thanksgiving, and sanctify God in their hearts. Amen.

(SEE PAGE 116.)

*Letter of William Penn to the Council and Senate
of the city of Embden.*

THE King of kings, and Lord of lords, who is God of all the families of the earth, incline your hearts to justice, mercy, and truth!

The noise of your severe treatment of several persons that are inhabitants of your state, reproachfully termed Quakers, hath reached these parts, and filled several with compassion and surprise: *compassion*, to hear of the miseries* of men, innocent and upright, against whom you have nothing to object, but the pure exercise of their conscience to God: *surprise*, that you, a Protestant state, should employ your civil power to deter, punish, and grievously afflict men for answering the convictions of their consciences, and acting according to the best of their understandings. Methinks you should not be oblivious of your own condition in the loins of your ances-

* Our account says, some were cruelly beaten by order; others banished; some put in a dungeon, and fed with bread and water only; several fined greater sums of money, it is thought, than they had to pay.

tors, who you think, with great reason and justice strenuously advocated the cause of liberty of conscience against the Pope's bulls and the Spanish Inquisition; how did they antichristian all force on conscience or punishment for nonconformity? Their own many and large apologies, and particularly their demands at the diet of Nuremberg and Spire, are pregnant proofs in the case; and your practice doth not lessen the weight of their reasons; on the contrary, it aggravates your unkindness, let me say, injustice.

Protestants (and such you glory to be thought) got their name by *protesting against impositions*; and will you turn *imposers*? they condemned it, and will you practise it? they thought it a mark peculiar to the *beast*; and can you repute it the care of a *Christian* magistracy? I mean, that persons must not live under your government, unless they receive your mark in their forehead or right hand; which in plainer terms is, to submit their consciences to your edicts, and to ask your leave, what religion they should be of. Remember, that faith is the gift of God; and that what is not of faith is sin: nothing can be more unreasonable, than to compel men to believe against their belief, or to trouble them for practising what they believe, when it thwarts not the moral law of God.

You doubtless take yourselves to be Christians, and would esteem it no little injury to be otherwise represented; yet what more unchristian, than to use external force, to sway the consciences of men about the exercise of religious worship. Christ Jesus, the Lord and Author of the Christian religion, censured his own disciples, that would have had fire from heaven to destroy those that

conformed not to what their blessed Master taught: are you surer of your religion? are you better Christians? or, have you more Christian authority, than they that were the chosen witnesses of Jesus? However remember, they called but for fire from heaven; and can you kindle fire on earth to devour them? them, I say, that are of your own people, merely for their religious dissent from you? Doubtless, if that was then thought no fit argument to induce men to conformity by Him that was wiser than Solomon, it reflects greatly upon your modesty and prudence, that you should find out new ways, or rather old exploded ones, to effect so ill a design. Besides, you do not say, you know all you ought to know, or that there is nothing further to be revealed; have a care therefore, that you persecute not angels, by being harsh to that which you call strange: think not ill, much less speak, and least of all act that which is so against what you do not perfectly understand. I am well persuaded, that those you inflict such severe penalties upon, mean well in what they believe, (to be sure much better than you think they do, or else you are extremely to blame,) and that the reason of their present distance from you, is not to introduce or insinuate dangerous or exotic opinions; but to live a life of more holiness, purity, and self-denial, than before. They do not think that you walk up to your own principles; and have reason to believe that the power of godliness is much lost among you; and having long lain under a decay and languishing of soul for want of true spiritual nourishment, they have now betaken themselves to that heavenly gift and grace of God in themselves for divine satisfaction—

even that *holy anointing* which is able to teach them all things necessary for them to know, as the blessed Apostle speaks ; and they find the joys of the Holy Ghost in so doing: and I am persuaded, they are not less peaceable, sober, just, and neighbourly than formerly, and altogether as consistent with the prosperity of civil society ;—and I am sure, this is both found and confessed among us here by some men of quality, learning, and virtue. Further, be pleased to consider with yourselves, that you justify the ancient persecutions of the Christians and first Reformers, whose superiors thought as ill of them, as you do of these men ; nay, you show the Papists what to do in their dominions to your own brethren. Do as you would be done by. If you would have liberty, give it; you know that God's witness in your hearts dictates this to you as an immutable law.

Could you give faith, it were more excusable for you to punish such as should resist ; but since that is impossible, the other is unreasonable ; for it is to afflict men for not being what they cannot be, unless they turn hypocrites :—that is the highest pitch your coercive power can arrive at ; for never did it convert or preserve one soul to God ; instead thereof, it offers violence unto conscience, and puts a man either upon the denial of his faith and reason, or being destroyed for acting according to them. But what greater disproportion can there be, than what lieth between the intellect of men, and prisons, fines, and banishments ? They inform no man's judgment, resolve no doubts, convince no understandings ; the power of persuasion is not to be found in any such barbarous actions, no more than the doctrine of Chris-

tianity. This course destroys the bodies and estates* of men, instead of saving their souls:—were they in the wrong, it would become you to use God's weapons, his sword of the Spirit, that saveth the creature, and slayeth the evil in him:—this course tends to heart-burnings and destruction; I am sure it is no gospel argument.

I beseech you, for the sake of that Lord Jesus Christ, who suffered so patiently for his own religion, and so sharply prohibited making other men to suffer for theirs, that you would have a care how you exercise power over men's consciences. My Friends, conscience is God's throne in man, and the power of it his prerogative:—it is to usurp his authority, and boldly ascend his throne, to set lords over it. Were their conversation scandalous, and destructive to the good of your state, you were to be held excusable: but verily, no man of mercy and conscience can defend your practice upon poor men so peaceable and inoffensive. Gamaliel will rise up in judgment against you, if you persevere in this course. Do not you help to fill the catalogue of persecutors, in much love I entreat you; but as becomes Christian men and true Protestants, leave men to their particular persuasions of affairs relative to the other world, which have no ill aspect on the affairs of this. But vice hath an evil consequence as to both: therefore punish vice, and affect truth and righteousness, and bend not your civil power to torment religious dissenters; but to retrieve good life, lamentably lost amidst the great pretences that are made to religion. Doubtless, magistracy was both ordained

* And property, which they repute themselves guardians of, is hereby lost.

of God, and elected by men, to be a *terror to evil doers, and not to them that do well*, though of different judgments. You oppugn the Roman Church for assuming infallibility to herself, and yet your own practice maketh you guilty of the same presumption or worse: for, either you do exercise that severity upon an infallible knowledge, or you do not: if you do, you take that to yourselves, which your principles deny to any church whatever, which is a contradiction; if you do not, you punish people for not conforming to what you yourselves deny any certainty about: and how do you know but you compel them to that which is false, as well as that which is true? Verily, this dilemma is not easily avoided, as well as that this inhuman practice will stain your profession, infame your government, and bring a blot upon your posterity.

Remember that they are men as well as yourselves, born free, and have equal plea to natural and civil common privileges with yourselves: the different persuasion of their consciences about things relating to another life, can no ways render them unfit for this; it neither unmans nor uncivilizes them. They have the same right to their liberty and property as ever, having by no practice of theirs in the least forfeited any of those human advantages, the great charters of nature and Scripture have conferred upon them. The opulency of your neighbours, and prosperity of their affairs, prove to you that indulgence is not inconsistent with policy; howbeit, you have now tried the sincerity of their procedure, by what you have already inflicted, and they sustained: let the time past suffice, and make them not sacrifices for their conscientious constancy.

If they are in the wrong, it is more than they know: will you persecute men for being what they must be, if they will be true to themselves; this were great violence; rather commiserate, than thus violently compel them. I beseech you, seek some cheaper way to accommodate yourselves, than by their destruction, who are so very remote from seeking yours. *O! the day will come, wherein one act of tenderness about matters of conscience, shall find a better reward, than all the severity by which men use to propagate their persuasions in the world;* and there is great reason for it, since the one flows from the Saviour, the other, from the *destroyer of men.* In fine, *Let your moderation be known unto all men, for the Lord is at hand, whose reward is with him; and he will recompense every man, family, state, kingdom, and empire, according to the nature of their works committed in this mortal body;* at whose bar it shall never be laid to your charge, that out of fear of taking God's office out of his hands, and being unmerciful to tender consciences, you admitted men of differing judgments to dwell quietly among you—truly, you cannot be too tender in this point.

Imitate the God of nature and grace, by being propitious to all, *His sun shineth on all, His rain falls on all, He gives life and being to all; His grace visits all, and in times of ignorance, he winketh:* and though such you may repute ours, I hope you cannot think *you* wink at it, who make such broad tokens of your displeasure. O! how forbearing and merciful is He towards you! Have you so lately escaped the wrath of enemies, and can you already thus sharply treat your friends? Had he entered into judgment with you, what had become of you?

Let his goodness to you prevail with you, to express clemency to others, that so the great God of the whole earth, even the *God of the spirits of all flesh, who respects not the persons of the rich, poor, or powerful in judgment*, may show you mercy in the day of his righteous judgments. Amen.

Your Friend, with the greatest integrity, in the universal principle of love and truth,

W. PENN.

London,
December 14th, 1674.

(SEE PAGE 147.)

A Summons or Call to Christendom, in an earnest expostulation with her, to prepare for the great and notable Day of the Lord, that is at the door. By William Penn.

AWAKE, O Christendom! Awake, and come to judgment, for the great and notable day of the Lord is drawing apace upon thee: prepare to meet him, thou and thy children, for the hour of his judgment hasteneth upon you, as travail on a woman with child; in which, all your works shall be tried, and that by fire. For the day of the Lord shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble. Yea, by fire and by sword will the Lord God Almighty plead with all flesh; with all fleshly worshippers and workers, who live after the flesh, to fulfil the lusts thereof: and with the spirit of judgment, and the spirit of burning, that is, with

spiritual judgment and burning will he visit all ranks and regions upon the earth : yea, his holy terrors shall take hold of the rebellious, and anguish and distress shall fill the souls of the guilty. The faces of nations shall gather paleness, and their knees smite together, because of the anger of God, that is kindling against them, and his fierce wrath, that is revealing from heaven against all the ungodly ; but more especially against the children of the mystery of iniquity : it is in this day, that the kindreds of the earth shall mourn with a great lamentation.

O Christendom ! thou hast long sat as a queen, that should never know sorrow ; great have been thy pretences, and large thy profession of God, Christ, Spirit, and Scriptures ; come, let me expostulate with thee and thy children in the fear and presence of Him, that shall bring every word and work to judgment. God is pure, and the pure in heart only see him : now are you pure ? Do you see him ? God is a Spirit, and none can worship him aright, but such as come to his Spirit, and obey it : do you so ? Christ is the gift of God ; have you received him into your hearts ? Does he rule there ? Then have you eternal life abiding in you : if not, you are not true Christians. The Spirit of Truth leadeth into all truth, and the children of God are born of it, and led by it. But are you led into all the holy way of Truth, born of this eternal Spirit ? Then you follow not the spirit of this world, nor do your own wills, but the will of God. You profess the Holy Scriptures ; but what do you witness and experience ? What interest have you in them ? Can you set to your seal they are true, by the work of the

same spirit in you, that gave them forth in the holy ancients? What is David's roarings and praises to thee, that livest in the lusts of this world? What is Paul's and Peter's experiences to thee, that walkest after the flesh?

O you, that are called Christians, give ear a little unto me, for I am pressed in spirit to write to you: read with patience, and consider my words; for behold, what I have to say unto you, concerneth your eternal good.

God hath so loved the world, that he hath sent his only begotten Son into the world, that those who believe in him, should have eternal life. And this Son is Christ Jesus, "the true light, that lighteth every one coming into the world;" and they that abide not in him, the Light, dwell in darkness, in sin, and are under the region and shadow of death,—yea, dead in sin, and see not their own states, neither perceive the sad conditions of their own souls. They are blind to the things of God's kingdom, and insensible of true and spiritual life and motion,—what it is, to live to God; and in that state are alienated from God, without true judgment and living knowledge, and under the curse. For in Jesus Christ, the Light of the world, are hid all the treasures of wisdom and knowledge, redemption and glory; they are hid from *the worldly Christian*, from all that are captivated by the spirit and lusts of the world. And whoever would see them, (for therein consist the things that belong to their eternal peace,) must come to Christ Jesus, the true Light in their consciences, bring their deeds to him, love him, and obey him; whom God hath ordained "a light to lighten the Gentiles, and for his salvation to the

ends of the earth." Light and salvation are joined together; and none can come to salvation, but as they come first to the light, and submit to the manifestation of it, which leadeth to salvation. For *the nations of them that are saved, shall walk in the light of the Lamb, Christ Jesus.* Light and sanctification are also joined together:—*If we walk in the light, as God is in the light, the blood of Jesus Christ his Son shall cleanse us from all sin.* And light and life eternal are joined together: for *in the Word, (that was with God in the beginning, and was God, by whom all things were made, that were made,) was life, and that life the light of men.* And this is the testimony of Jesus, "I am the light of the world; he that followeth me, shall not abide in darkness, but have the light of life." Yea, it is eternal life to believe in him, in Christ the Light, to receive, embrace, and to follow him. And *this is that "true light (saith the same beloved disciple) that lighteth every man, that cometh into the world."* Now this *light shineth in darkness*, in the children of darkness, in their dark hearts, in their black souls, and defiled consciences; but, in this darkness, they *comprehend it not.* Neither can man know the nature and benefit of it, whilst he rebelleth against it; for the virtue and excellency of it, is shut up and hid from the children of disobedience. To as many as received him of old, gave he power to become the children of God; and they that did his will, knew his doctrine to be of God, and of power and efficacy to their salvation.

But this is *the great condemnation of the world at this day*, that though God hath sent his Son, a *light*, into the hearts of all men and women, to

manifest and reprove their evil deeds, and to save them; yet *they love darkness*, they love the lusts and imaginations of their vain hearts better than this holy light, that is given unto them for salvation: they choose Barabbas rather than Jesus. Yea, they have set up other lights, than Christ Jesus, God's great Light; and other prophets, than Christ, God's great Prophet; and other priests than Jesus, the High Priest of the new covenant: but they are dark lights, false prophets, and blind priests. "All that came before me," saith Christ, "are thieves and robbers:" and all that pray, preach, sing, worship, &c. and not by the light and Spirit of Jesus, they go *before* Christ, before Christ cometh, before he prepareth their hearts, and toucheth their lips with a coal from his heavenly altar; and perform worship in their own will, time, and power, and stay not for his leadings. And therefore, all such rob Christ of his office, who is the Leader of the true Christians; their heavenly High Priest, to anoint them, and offer up their sacrifice to God for them; and Prophet, to let them see and know, by his light in their hearts, what they ought to do; according to the new and everlasting covenant, "I will write my law in their hearts, and put my Spirit in their inward parts, and they shall be all taught of me, saith the Lord."

Now, this is the question to the whole world called Christian: do you see with this divine light? have you searched your hearts with it? And are you anointed by this High Priest with his holy unction, that leadeth into all truth? Doth this heavenly Prophet give you vision, and reveal the Father to you? Is he your eye, your head, your

wisdom? Do you live, move, and have your life and being in him, in praying, preaching, and singing, yea, in your whole conversation? Are you renewed into this life and image, and have you heard his voice, and seen his shape? Are you witnesses of his holy rebukes, his pure judgments, the shame and death of his cross? Is he the fountain of your knowledge, the author of your faith? O consider! Are you of those, that have spoke with Jesus, that have been taught in the school of his holy cross, students in his heavenly academy? O have you drunk of his cup, and been baptized with his baptism? Tell me, in the fear of the Lord God, you that call yourselves Christians, doth he go before you, and lead you, as a master teacheth his disciples, and a captain leadeth his soldiers? and do you follow him in all the weighty things of this life? and doth he order your minds, and rule your affections? If not, you are thieves and robbers; for you rob Christ of his office. For God hath appointed him to be the Leader and Ruler of all people; yea, it is God's decree; and those that he leadeth not in their thoughts, words and works, shall never come to God: for all must come to God *by him*, that is, by his light and Spirit ruling in their hearts, which sanctifieth, regenerateth, and converteth the soul to God.

And the cause of the confusion and contention, which is about religion in Europe at this day, is, that men have deserted this true light and Holy Spirit, and so are degenerated from the life and power of pure and unspotted religion, and have attempted to comprehend Christ's doctrines without Christ's light, and to know the things of God without the Spirit of

God. And being thus miserably erred by wicked works from the one Spirit of truth, they have wandered into the fallible conceits and opinions of men. And in this state, one party hath contended against another: from words they have fallen to blows, and the strongest hath oppressed the weakest. And not knowing what spirit they were of, have called light darkness, and darkness light; putting the sheep's-skin upon the wolf, and the wolf's-skin upon the poor sheep of Christ, endeavouring by carnal weapons to enforce their opinions, and to extort conformity to their persuasions, by worldly laws and punishments. All this is out of the light, life, and doctrine of Christ Jesus, and in the spirit of darkness, confusion, strife, and bloodshed, which are of the devil. All which Babel, must and shall come down by the light, power, and Spirit of Jesus, now rising in the world; and hell, death, and the grave shall not be able to hinder it. For the set time, the appointed time of the Father is come, and the judgment is begun.

O ye, that are called Roman Catholics, tell me, are you truly Catholic, that is, of an universal spirit? Then you will not persecute, but love all, and be tender to all. Are you truly Roman, and successors of that ancient apostolical church? Then you walk not after the flesh, but after the Spirit; yea, the Spirit of Christ dwelleth in you, and you are lead by the Spirit of God, and can call him *Father* in truth and righteousness, and the Word of God in the heart is your teacher, and not the traditions of men; for so the Romans of old time were instructed. O consider, if you are true successors, you must follow them in the same

nature, spirit, and life; for *in that alone* standeth the Christian succession, to wit, in Christ: and every branch, persons, or church, that abideth not in this great Vine, is rejected for the fire. Therefore, deceive not yourselves, as the Jews of old did, with crying, "The temple of the Lord, the temple of the Lord:" and saying, "We have Abraham to our Father, and to us belong the fathers, covenants, law, priesthood, and chair of Moses:" for, as the Apostle said of old, so say I to you; His servants you are, whom you obey; and he that worketh wickedness, is of the devil. So that Christ's successors are they, that take up his cross, follow him, and that abide in his holy doctrine, that keep his commandments, and themselves unspotted from the world. And those that follow the lust of the eye, the lust of the flesh, and pride of life, are not of Christ, nor of the Father, but of the world; subjects to the prince of the power of the air, and successors of Sodom, Gomorrah, Egypt, Tyre, Sidon, and persecuting Jerusalem; and not of the harmless, self-denying, holy, suffering spouse of Christ Jesus, that is ruled in all things by her husband, her head, her Lord. O search and try with the light of Jesus, if you are not degenerated from primitive simplicity and purity? For great are the abominations of all sects, that flow like a deluge throughout your countries! Repent, and turn to the ancient apostolical spirit and life, that you may enter into the rest of God.

O you, that call yourselves Evangelics or Gospellers, *are you evangelical?* Are you saved from the lusts, and pleasures, and dead worships of the world, by the mighty power of God, which is the

gospel, and led by an evangelical spirit? If not, you are not yet redeemed, you are not yet under grace, which is the gospel state. For you are not taught by it, but rebel against it; how then are you, who are yet subjects and servants to sin, true Gospellers, men of gospel liberty, men of deliverance and redemption; to whom immortality is brought to light,—as it is to all, that truly know and receive the blessed gospel? How can you sing the song of the Lamb, that are not delivered by the Lamb; but by your vain conversations crucify the Lamb, and do despite to the Spirit of grace, and that every day? The true Gospellers are those, that receive the angel's message, who is the great preacher of the everlasting gospel, namely, *Fear God, give glory to his name, for the hour of his judgment is come; and no more worship the beast.* Do you fear God in truth and in sincerity? Then are you fearful of offending the Lord, and tender of God's glory; then are your hearts kept clean, then are you wise to salvation; and so you can glorify God indeed: otherwise your prayers and praises are not evangelical in God's sight.

But tell me, O ye Gospellers, is the hour of his judgment come to *you*? is it begun at *your* houses yet? How do you feel it?—hath it broken your hearts? hath it contrited your spirits? Have ye known the godly sorrow? the chastisements of the Lord, and rebukes of the Almighty? Hath his pure eternal Word divided yet betwixt your souls and spirits, the joints and marrow? Have you ever been weary and heavy laden with sin? hath it been a burden to you? Did you ever cry out in the agony of your spirits yet, "Men and brethren, what shall we do to be saved?" "O! who

shall deliver us from the body of sin here, and the wrath to come?"—the travail of the holy ancients:—if not, you are yet strangers to Christ and his kingdom: and if you die in that state, where he is gone you shall never come. For Zion, God's city, must be redeemed through judgment, and her converts through righteousness: yea, the house of God cannot escape it; wherefore, said one of old, "If judgment begin at the house of God, where shall the ungodly and sinner appear?" O, wo to them, that live without the judgments of the Lord! wo to them that cast his reproofs behind their backs, and live in earthly pleasures, fattening up themselves in their lusts and pleasures, as for the day of slaughter, and treasuring up wrath against the day of wrath! O! the ancient saints lived not thus; they worked out their salvation with fear and trembling; yea, they gave all diligence, to make their calling and election sure. Which way do you work out *yours*? Habakkuk, that holy prophet, *his lips quivered, and his belly trembled, that his soul might rest in the day of trouble*: is this your state? Or, are you not rather worshippers of the beast at this day, lovers of the worldly, sensual, voluptuous life, walking in the lusts of the eye, the lusts of the flesh, and pride of life; like rebellious Israel of old, forgetting God days without number? But, this know; that all who forget God shall be turned into hell.

Oh! what is become of the fatherly visitation made to your progenitors; those good beginnings sown in persecutions and martyrdoms? Have you answered the loving-kindness of God therein? Have you advanced in the way of righteousness? Are you become a holy nation, and a peculiar people to

God, zealous of good works? But have you not betaken yourselves to the wisdom and learning of this world to make ministers, and deserted the Spirit of the Lord, and fled to the power and policy of this world to defend and protect you, and not to the name of the Lord, which hath always been the strong tower of the righteous? Nay, are you not divided one against another, and turned persecutors for religion yourselves, denying that liberty to others, you took for yourselves? Ah! where is the royal law, of doing as you would be done unto?

Thus have you decayed and degenerated into a worldly clergy, and a carnal people, holding and maintaining reformed words, in an unreformed spirit. Yea, are not the same evils, pride, passion, malice, wars, bloodshed, persecution, deceit, fleshly lusts, wantonness, vain pleasures and sports, yea, all manner of worldly-mindedness to be found in you, that were in the persecutors of your forefathers, and against which your most serious and best ancestors faithfully testified? So that the difference now is about words and sentences, and not about the life, nature, and spirit of pure and undefiled religion; and men are to be known now by their denominations and subscriptions to certain human creeds, man-made faiths and forms, and not by the Spirit and image of Christ Jesus, by the nature of the true sheep, and by that holy unction, that was the bond of the heavenly fellowship of the saints of old.

And you, that are called Reformed, with the rest of the subdivided sects, what better are you for your names? Are ye regenerated yet? Are you reformed from the lusts of the eye, the lusts of the flesh, and the pride of life; from the devil and all

his works? Are you born of the incorruptible Seed, that liveth and abideth for ever? And are you come out of the corruptible things, and doth Christ lead you? Is the government of your souls upon his shoulders? Tell me, is it the new birth, that which is born of God through many tribulations, the new man created in Christ Jesus, that calleth God *Father* in your prayers, and that maketh mention of him in your preachings? Or is it the first birth, of the earth, earthly, the old man, the corrupt and unregenerated nature, that which is born of the flesh,—that is to say, of the seed of the evil one, the father of all the fleshly lusts, inventions, imaginations, and traditions of men, that taketh pleasure in the vain and wicked sports and pleasures of this apostate world, that forget God, and turn his grace into wantonness; reproaching, nicknaming, and persecuting the children of regeneration with scornful names and cruel punishments; calling God *Father* as the Jews did, and crucifying Christ afresh by a vain conversation at the same time.

O you degenerated Christians of all sorts, yea, all the several sects in Christendom, that have deserted your first love, and degenerated from the life and power of primitive godliness; with the light of Christ Jesus in your hearts, examine yourselves. God hath lighted your candle, search and try yourselves; see, how it standeth with you as to your eternal condition, before you go hence, and be no more in this world. Consider, are you in the true faith of Christ, or no? For without true faith, none can please God; and without pleasing him, no man can be saved. The devils believe, yea, and tremble too; that is more than thousands,

called Christians, do; and so far they are short of the very devils. Have you faith? let us try it in the name of God. What is it for faith? Doth it overcome the world? doth it live, and depend upon God? can it forsake country and kindred? turn out Ishmael? offer up Isaac? live a pilgrim, a stranger in the world? Doth it work by that love, which can forsake all for Christ's name's sake? doth it fight against the devil? resist his fiery darts? overcome his assaults and temptations? and finally, purify the soul to God's use? Is this your faith, O you carnal, outside Christians? No such matter; for you live in the flesh, fulfilling the lusts thereof; and your care is, what you shall eat, drink, and put on, and how you should get the mammon, friendship, and glory of this world. Examine yourselves, and prepare; for the day of the Lord hasteneth upon you. And have a care, lest you partake not of the plagues, that God hath prepared for Babylon;—she that calleth herself the Lamb's bride, and is an harlot, committing fornication throughout all nations and sects; that is, those who by a lying spirit have had their hearts seduced from God and his holy fear, yet in words professed to be his people; who call themselves Jews, but are not; Christians, and are not, but of the synagogue of Satan; being strangers to the circumcision in spirit, and the baptism that is with fire, and with the Holy Ghost—with fire, to consume the fleshly nature; and with the Holy Ghost, to beget the heavenly nature in man. O the downfall of this great city, and the desolation of this false church through all the sects in Christendom, is come and coming! yea, in one day shall it be accomplished, even in

the day of the appearance of Christ ; who is the second Adam, the Lord from heaven, who by the brightness of his coming, and by the breath of his mouth in the hearts of nations, shall reveal, and destroy this great antichrist,—this man of sin, in man, that sitteth in the place of God, yea, exalted above all that is called God, requiring conformity to all his inventions and injunctions upon pain of life, liberty, and estate : nor are any suffered to buy or sell in this great city, but such as will receive his mark.

Wo to you all, in the name of the Lord, that call God *your Father*, and are not born of him ; that name his name, and hate to be reformed ; that call Jesus Lord, and not by the Holy Ghost ; who take his pure name into your mouths, and depart not from iniquity. I say to you on God's behalf, as God said to the Jews of old ; your prayers, your sacrifices, and your solemn assemblies, &c. in an unconverted state, are abomination to the Lord. No matter for your names, your pretences, your creeds ; if you live without God in the world, that is, without his holy awe in your hearts, without a divine sense of his presence in your souls, and know not that godly sorrow, that worketh unfeigned repentance, the only way to eternal life. Your worship God loatheth : a dog's neck, swine's blood, yea, to bless an idol, or kill a man, is altogether as acceptable with the Lord. O ! God is wroth with the feigned worships, as well as common ungodliness of the world. Come to Christ's Spirit, be led of it, and do not your own wills, but the will of Christ Jesus ; and then you shall know the true worship. For, the true ministry and worship of God stand not in the will, wisdom, or appoint-

ment of men, nor can they be performed by unregenerated men; but in the leadings of his eternal Spirit, by whom all the faithful offer up themselves, an acceptable sacrifice to God, not to live unto themselves, but to him that hath purchased them. It is true, Christ Jesus died for the ungodly, but not that they should *continue* ungodly, but take up his daily cross, and follow him. Christ, said Peter, hath offered up himself once for all, leaving us an example, that we should follow his steps: as he was in this world, so we should be, saith John, not conformable to the rudiments, fashions, and customs of this world, that pass away; but transformed and renewed in our minds, by the grace that he hath given us: which grace bringeth salvation to all that obey it, teaching such to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present evil world: because without holiness, none shall ever see the Lord:—that is God's decree.

Wherefore, be you not deceived, O you formal and titular Christians! God will not be mocked: such as you sow, such shall you reap at the hand of the Lord; yea, for every idle word shall you give an account in the day of judgment. Think not with yourselves, you have Christ to your Saviour, and you are reconciled to God through Christ, and that God looketh not upon you, as you are in yourselves, but as in Christ; whilst you walk not after the Spirit, but after the flesh: for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. To whom? Not to them, that despise his light in their hearts, that grieve his Spirit, and by a worldly conversation go on to crucify him; and

who follow not Jesus in the way of tribulation and regeneration. God is of purer eyes, than to behold iniquity; and he looketh upon men and women to be, what they really are, and not what they imagine themselves to be:—behold, he cometh, and his reward is with him; and he will reward all according to their works. Sinners, while such, can no more come into Christ, than into God; for God is in Christ, and Christ is in God: Christ is holy, harmless, pure, and undefiled, and separate from sinners. And if ever you would have God look upon you to be in Christ, you must come into Christ: and you can never come into Christ, the new and heavenly man, that is undefiled and separated from sinners, till you come out of sin, and the author of it, the devil, the old man of sin, and leave your wicked deeds of darkness.

Therefore be ye separate from every evil way: Christ, the immaculate Lamb of God, came not only to save men from wrath, but from sin, which is the cause of wrath. “Behold the Lamb of God,” saith John, “which taketh away the sin of the world:” not *their* sin, that will not believe in him; but the sins of those that *are weary and heavy laden, that wait, hunger, thirst, and cry for his salvation; whom God hath given for a light to lighten the Gentiles, and for his salvation to the ends of the earth.* O you, that are called by his sacred name, repent, repent! Prepare, prepare to meet the Lord, who is coming in the way of his judgments to visit the inhabitants of the earth; and put away the evil of your doings, and turn to him, that he may receive you.

But wo, in the name of the Lord, to all that rebel against the light of Christ Jesus, who serve

another master, and follow another captain, and obey the prince of the power of the air, who reigneth in the hearts of the children of disobedience. *Yea, wo unto all, who are covered with a covering, and not of my Spirit; that take counsel, and not of me, saith the Lord:* who gather sticks, and kindle a fire of their own, and compass themselves about in the sparks, which they have kindled; for this shall they have at my hand,—they shall lie down in sorrow.

Wo from God to all *the will-worshippers*, who worship, but not in the Spirit and in the Truth; their worship is not available. He that worships God aright, is turned to the Spirit, and is taught and led by the Spirit. And such as have received the Spirit of Christ, are not led by their own spirits, nor by the spirit of this world, nor according to the inventions and traditions of men: neither do they conform themselves to the customs and fashions of this world, nor will they bow to the glory of this world, or the God of it. But having seen Him, whom they have pierced with their vain conversation in times past, they mourn, and are in great bitterness, because they have done despite to his Holy Spirit of grace, that strove so long with them for their redemption. And being called by his spiritual call in their hearts, to come out of Babylon, the great city of will-worship, confusion, and darkness, that is in the earth, they cheerfully resign up all to follow him in the narrow way of self-denial, as his holy disciples did of old. And such have learned by good experience, that without Christ they can do nothing: though in these days scarcely any thing is done with him, or by him. For he is resisted in his spiritual ap-

pearance in the consciences of those, that make a profession of him with their mouths; and therefore he doth not many mighty works in them: yea, he is smitten, spit upon, crowned with thorns, pierced and crucified of all false Christians, through their rebellion and wickedness.

O wo from the great and just God, that made heaven and earth, upon all people, that work iniquity, and forget God! Wo to you kings and princes, that have crucified the Lord of life and glory; yea, you have crucified him in yourselves, and helped to crucify him in others: he lieth slain at this day in your streets. For you have not ruled for God, as you ought to have done; but for yourselves, to please your own lusts; and have not sought the glory of the Lord, nor the prosperity of his work in the earth, so much as the greatness of your own names, and to enlarge your worldly dominions; often oppressing the poor, and persecuting conscientious dissenters; but suffering almost all manner of vice and vanity to go unpunished. How doth the lust of the eye, the lust of the flesh, and the pride of life reign in your territories? Are not your courts the very schools of vanity, and nurseries of worldly lusts and pleasures, which war against the soul, and lead to eternal destruction? O! you have much to answer for before the great God, at the day of his terrible tribunal, who have power in your hands, to chase away wickedness, and to reform the world. It is written, "A king upon his throne of judgment scattereth all evil with his eye:" O! that the kings and princes of the world knew this throne of true judgment! That they had this godlike majesty, that they would purge their lands of evil

doers, that they and their people might escape the wrath and vengeance of God, that is ready to be poured forth upon them !

And wo to you, nobles of the earth, that spend your estates in pleasures, and your days in vanity ; that, like those of old, drink wine in bowls, and stretch yourselves upon couches of ivory : that invent musical instruments for your mirth, but remember not the afflictions of Joseph, neither consider of your latter end. What pride, lust, and excess lie at your doors ! What spoil and waste do you make in the world ! You live, as if you should never die, caring only, what you should eat, what you should drink, and what you should put on ; how you should trim, perfume, and beautify your poor mortal selves, and at which plays and sports you should divert and spend away that troublesome and melancholy thing, called time, (as you esteem it,) instead of redeeming the time, because the days are evil, and preparing for the eternal judgment. Is this the way to glory ? Did Jesus give you this example ? O, he is crucified by these things ! This is far from the true nobility and Christian honour, that cometh from above.

Wo to you, judges of the earth, who pervert judgment for a reward, that oppress the poor, and despise the cause of the needy, who regard the mighty and the rich in judgment, and delay justice for the fear or favour of man ; that subject the laws to your wills, and righteous rules to your passions and interest. Repent, and be just, for God, the just God, the great Judge of heaven and earth, shall judge you all according to your works : and dreadful shall that day of his reckoning and tribunal be to all the workers of iniquity, but especially to unjust and corrupt judges !

And wo to you, lawyers, that refuse no cause for money; but will plead even against law, truth, and justice, for advantage, teaching your tongues to advocate for a lie, and your mouths for gain, to plead the cause of unrighteousness; raising unreasonable wealth unto yourselves, by the folly, ignorance, and contention of the people. O the equivocation, deceit, falsehood, and iniquity, that is in your profession; in which, you let your consciences out to hire at every summons for all sorts of causes: insomuch, that it is the money, and not the cause, that prevaieth. And the worst cause most commonly is most desired; because the client, doubtful of his success, is usually the most liberal to you: this also is for judgment.

And wo to you, merchants and traders, that have not the Lord's fear before your eyes; whose god is gold and gain, that neither buy nor sell with regard to his just principle in your consciences, that use vain and deceitful words, and that are not come to the just measure, and the righteous balance; but use frauds for advantage: that neither eye the Lord's providence by sea, nor his care by land; but day and night cast about, how to raise to yourselves a great name and estate, to exalt your nests, and rank your families among the rich, and the noble of the earth! The Lord will also plead with you! Repent, and fear before God.

Wo to you farmers and countrymen, that reward the Lord evil for good, who giveth you increase of all things in their proper seasons; yet you discern not his hand, you regard not his care; you live without God in the world: yet no life is fuller of the Lord's providence, who preserveth and prospereth your flocks, who increaseth your wine, your

corn, and your grass; instead of remembering his goodness with reverence, and in your harvests praising him with fear, you sacrifice to your lusts, and rejoice only in your fulness; making merry at your harvests without the fear of God, or looking to him that giveth you to increase. Repent, and fear before the God of the whole earth.

But above all others, wo to you scribes, pharisees, and hypocrites, you priests and pastors, who have taken a charge, that God never gave you; who run, and he never sent you; who say, *Thus saith the Lord*, and he never spoke to you, or by you: that steal the words of the prophets and apostles, and with them, make merchandize of the people; not knowing the pure word of God in your hearts, to be as a hammer, a fire, a sword, to destroy sin, and to purge, redeem, and reconcile you to God; but boast in other men's lines, and speak things made ready to your hands: that teach for hire, and divine for money; who seek honour of men, and love the uppermost places at feasts: who speak peace to the wicked, and sow pillows under their elbows for reward: pleasers of men more than pleasers of God. Wo to you, in the name of the Lord, that counterfeit his commission, and deceive the people; requiring their money for that which is not bread, and their labour for that which doth not profit: at your doors lieth the blood of souls, in which you have traded. O you physicians of no value, whom have you cured? Where is the seal of your ministry? Is it not an abominable cheat, that you take money to cure, yet cannot cure; that have no medicine to cure; and at last maintain, that the disease is incurable? You are they, that will neither enter

into the kingdom yourselves, nor suffer others. For whenever we have seen your delusions, and deserted your assemblies, presently a packet of letters must be sent to Damascus: the magistrate must be called upon to be gaoler and hangman for the priest. What wars, changes, and persecutions ever befell the world, since you had a being, in which you have not been at head or tail? O! your practices shall more and more come to light: and the day hasteneth, that your very name and calling as now held shall be had in abhorrence by the nations. O! you numerous offspring of the great, false prophet, that hath been a liar from the beginning; hereby is it known, that God hath never sent you, that you have not profited the people; they are God's words by the prophet Jeremiah. Weep and howl, for the day of your great calamity hasteneth upon you! * Your father and mother are come into remembrance before the Lord; the hour of their judgment is at the door. God will fill you the cup of his fury, you shall drink it at his hand.

O! I cannot but cry aloud to you all, of all ranks and qualities, from the highest to the lowest, that walk not after the Spirit, but after the flesh, daily fulfilling the lusts thereof; that you would repent, and be saved. O how hath Christ's religion been profaned, and his holy name blasphemed by the lewd life of professed Christians! The very heathen are scandaled, and the nations round about have you in scorn and derision. Arise, O God, for thy name's sake! O what tremendous oaths and lies! What revenge and murders, with drunkenness and gluttony! What pride and luxury! What chamberings and wantonness!

What fornications, and adulteries ! What masks and revels ! What lustful ornaments, and enchanting attire ! What proud customs, and vain compliments ! What sports and pleasures ! What plays and romances ! What intrigues and pastimes ! Again, what falseness and treachery ! What avarice and oppression ! What flattery and hypocrisy ! What malice and slander ! What contention and law-suits ! What wars and bloodshed ! What plunders, fires, and desolations !

And it is not only committed by Christians in general one against another, but by Christians of the same faith, sect, and church one against another ; praying to the same God to destroy one another ; and singing psalms to God, when they have wickedly destroyed one another. O the fires, murders, and rivers of blood, that lie at the doors of professed Christians ! If this be godly, what is devilish ? If this be Christian, what is paganism ? What is anti-christian ? But to make God a party to their wickedness :—O profanation ! O blasphemy ! What need is there of any other demonstration, that Christendom is foully apostatized from the doctrine and example of Christ Jesus and his true followers ; who saith, “ If ye love me, keep my commandments : by this you shall be known to be my disciples, if you love one another. Whosoever doth not love his brother, is of the devil, and whosoever hateth his brother, is a murderer ; and ye know, that no murderer hath eternal life abiding in him.” And it is not to be supposed, that they kill one another in love : for murder is not the effect of love and brotherly-kindness ; but of malice, envy, and revenge. O Christendom ! how art thou and thy children de-

generated from God, and fallen from the doctrine of Christ, whose holy name thou professest! Thou art become a city full of uncleanness, following other lovers, than Jesus, whose spouse thou professest to be. O thou rebellious city, thou cage of unclean birds, thou and thy children have filled the earth with a stink of your abominations!

O how expert have you been in these impieties! How ingenious to work wickedness, and how fruitful in your inventions to gratify the lust of the eye, the lust of the flesh, and the pride of life! O how hath the heathen nature, as an evil leaven prevailed, and leavened the great body of Christians at this day, as if the end of Christ's coming into the world, had been to furnish us with a new profession, but not to give us a new nature; to teach men to talk, and not to live; to cry Hosanna, but in works to crucify him. What did the heathens, that Christians have not done? Yea, the same lusts, vanities, and impieties, that reigned among them, are to be found improved among Christians. So that it is paganism made free by the Christian profession, or heathenism christened: and not to conform to the heathen in the Christian, is not to be a Christian, but an heathen. O the ignorance as well as wickedness of the present Christian world! Verily, the Christian life is oppressed under this mass of darkness and impiety, found in the conversations of apostate Christians; even as Christ was grieved and burdened with the darkness and obstinacy of the apostate Jews. And as the hard-heartedness of the false Jews crucified him outwardly, so hath the hard-heartedness of the false Christians crucified him inwardly: which hath fulfilled what

is recorded in the Apocalypse, namely, that the Lord was crucified in Sodom and Egypt spiritually so called: for the false Christians are the spiritual Sodom and Egypt, who love and live in Sodom's sins, and Egypt's lusts and pleasures. Yea, they are of the race of them, that stoned the prophets, and crucified the Lord of glory: of the same nature and spirit. O the blood of Jesus lieth at their doors shed, spilt, and trod under foot of them; and will one day cry for eternal vengeance against them, if they repent not with unfeigned sorrow, and turn to the Lord with their whole hearts: certainly, wo, anguish and tribulation shall be their portion for ever! That which they have grieved, shall grieve them; and that which they have bruised and resisted, shall reject and torment them: yea, it shall be a never-dying worm, and an endless pain to them. O wo to the worker of iniquity in that day! Wo to the slothful servant! Wo to the mocker and scoffer! Wo to the drunkard and unclean person! Wo to them that spend their days in vanity, and their life in earthly pleasures! Wo to the proud pharisee, and disdainful scribe! Wo to the fearful and unbelieving! Wo to idolaters and liars! Yea, and wo from God to all the cruel persecutors of the innocent lambs and sheep of Jesus, for their pure conscience to him! For they shall have their part in the lake, that burneth with fire and brimstone, which is the second death.

O that you might escape this great damnation! And I testify to you in the word of the Lord, that God giveth unto you all *a day of visitation*, in which you may escape the wrath to come. For this end, God hath sent his Son a light into your

hearts; it is he, which manifesteth all your thoughts, words, and deeds unto you; it is he, which checks and reproves you; yea, it is he, which expostulates and strives with you; it is he, that knocketh at your doors, and awakeneth you to judgment: who condemneth every unfruitful thought, word, and work in you. Repent, I exhort you, turn to him, hear his voice, and harden not your hearts; but while it is to-day, and the light shineth, and the Spirit striveth, O humble yourselves, bear his judgments, love his reproofs! And though his word be as a fire in your hearts, and though you are even scorched within you, because of the heat thereof; yet bear the indignation of the Lord, in that you have sinned against him. Wait, watch, and walk in the light of the Lord Jesus; that in his blood you may feel remission of sins, and sanctification unto life eternal: that you may no more walk after the flesh, to fulfil the lusts thereof, but in the spirit of holiness; that you may be sealed unto the day of redemption. O the peace, the joy, the pleasure, and the undeclarable comfort, that is daily met with in the holy and righteous way of the Lord!

O! this riseth powerfully in my soul, that his form hath no comeliness in it, that will please flesh; his way and worship is most remote from it. Flesh and blood have no share in his worship; the will and runnings of man have no part in his way. It is neither at the mountain, where one sort runneth; nor at Jerusalem, whither another sort goeth; but in spirit, within the vail, hid from flesh and blood: yea, *there* it is, that his worship is known and performed. Any form is more pleasant, than this: his visage is more marred than

any man's. All will-worship, all human invention findeth acceptance, where he cannot find a place to lay his head on. O this is a bitter cup to the creature ; few will drink it! They are hard to be persuaded to sit still, and patiently to wait for the salvation of God, to let him work all their works in them and for them. They know not what it is, to have the mouth in the dust, to have all flesh silent before the Lord, that the voice of God may be heard ; that he may prepare them, and that the will of God may be brought forth in them. O this mystery of iniquity, how hath it wrought, and how doth it yet work ! It claimeth a right to the living child ; but she hath no right to it : she is the womb of death, and can bring forth no living fruit to God. All nations have drunk her cup : but the hour of her judgment is come. She is seen, unvailed, and condemned by the living Spirit of God, that is felt, and received, and obeyed by a remnant, who are gathered from the mouths of idol-shepherds, and all the errings and strayings of false prophets, that have no vision ; and are come to the Lord, to know his law in their hearts, and his fear, and Spirit to be in their inward parts, and are taught and led by him. And these follow the Lamb, and are his host this day, that fight under his banner with his holy testimony against the whore, false prophet, and beast : and behold, they shall prevail. For greater is he that is in them, than he that is in the world.

O this is a great mystery, but a greater truth ; Moses, the servant, is externally more comely, than he : yea, the prophets were as pleasant singers, and as delightful instruments of music ; their visions, sights, and glorious prophecies of the last

days, and new-covenant times were (says one of them of old) as a pleasant song: but the Son, the substance, when he came,—no beauty, no excellency, no comeliness. What is the matter? The way is narrow for flesh and blood; there is a cross must be taken up, a bitter cup drunk, and a baptism, yea, of blood gone through. Man must die to his own will, affections, imaginations, and carnal conceptions; he must wait and watch, yea, continually: his own religion and righteousness is as odious, as his sin and iniquity, yea, in a sense more dangerous. It is no outside, will do; not that which pleaseth the busy, active will and mind of the creature; that gratifieth the external senses, that have prevailed against the soul. O no! it is an hidden life, an hidden temple, an hidden worship, and that in God's time; yea, an hidden manna, an hidden supper, not discernible by the vain sects in this world. Of this tabernacle is Jesus builder, of this covenant and worship is he author, of this altar is he priest: to this did he gather his of old, and to this is he gathering the nations. And the bride saith, Come; and the Spirit saith, Come; and he saith, Come: and blessed are they that come, and see, how good he is.

But such, who like Sodom of old, go on to grieve the Spirit of the Lord, to rebel against his light, and vex God's *just Lot*, that liveth in the midst of them, persisting in their lusts and abominations, God's angel shall smite them with blindness: the day of their visitation shall pass away, and the forbearance of God shall be at an end, and fire from heaven shall devour them. Which, with my soul, I fervently and tenderly desire you may all escape, whom God hath taught to hate your sin, deny your glory, and separate from all your false worships by his own light, Spirit, and truth, and

to follow his dear Son in the way of regeneration, —whose love to me hath taught me to love all mankind, and to seek their salvation.

WILLIAM PENN.

Amsterdam,
the 20th of the 8th month, 1677.

(SEE PAGE 147.)

Tender Counsel and Advice, by way of Epistle, to all those who are sensible of their Day of Visitation ; and who, wherever scattered throughout the world, have received the Call of the Lord, by the Light and Spirit of his Son in their hearts, to partake of the great salvation :—faith, hope, and charity, which overcome the world, be multiplied among you. By William Penn.

My dearly beloved Friends,
WHO are sensible of the day of your visitation, by the light of the Lord Jesus in your hearts ; and who have gladly received the holy testimony thereof, by which you have beheld the great apostasy, that is in the world, from the life, power, and Spirit of God ; and the gross degeneracy, that is amongst those called Christians, from the purity, self-denial, and holy example of Christ Jesus, and his primitive followers ; and how pride, lust, and vanity reign, and how Christendom is become a cage of unclean birds ; who have mourned under the sense thereof, and have cried in your souls, "How long, how long, how long, O Lord God ! holy and true, will it be, ere thou takest to thyself thy great power and reignest ?"—to whom the world is become a burden, and the vanities and glory of

it but vexation of spirit;—who despise the things that are seen, which are temporal, for the sake of the things that are not seen, which are eternal;—whose eyes look through and beyond time and mortality, to that eternal city, whose builder and Maker is God;—whose daily cries and travails are, to follow Jesus in the way of regeneration, to live as pilgrims in this world, for the sake of that glory, which shall hereafter be revealed and can never fade away, that you may attain unto the eternal rest of God:—To you, my dear Friends, to you it is, that the God and Father of Him that was dead, and is alive, and liveth for evermore, *Christ Jesus, the faithful and true witness*, who hath loved and visited my soul, hath now moved upon my spirit to write, and visit you with this epistle. *Receive it then,*—and with it, *the endeared salutation* of that love and life, which are not of this world, but overcome the world. Great and frequent are my travails for you, that you may persevere, and not faint, but endure to the end; that you may obtain that glorious salvation and redemption, which is in Christ Jesus. Yea, for this are my knees bended before the God of the spirits of all flesh, that you may be entirely kept, that you may so run, as you may obtain, and so fight as you may overcome;—that an immortal crown and kingdom may be your portion, when all sins and sorrows shall be done away.

And that this you may do, hear my exhortation to you in the Spirit of truth. Dwell in the sense, that God hath begotten in your hearts by the light and Spirit of his Son, who is now, in his Son in you, reconciling you unto himself. Watch, that this blessed sense be preserved in you, and it will

preserve you. For *where the holy sense is lost*, profession, even of the highest truths, cannot preserve against the enemy's assaults; but the gates of hell will prevail against them, and the enemy's darts will wound them, and they will be carried again captive by the power of his temptations. Wherefore, I say again, live and abide in that light and life, which hath visited you, and begotten an holy sense in your hearts, and which hath made sin exceeding sinful to you, and *you* weary and heavy-laden under the burden of it; and hath raised in you a spiritual travail, hunger, and thirst after your Saviour, that he might deliver you, that ye might be filled with the righteousness of his kingdom, which is without end.

Dear Friends, God hath breathed the breath of life in you, and in measure you live; for dead men and women do not hear, or hunger, or thirst; neither do they feel weights and burdens as you do. The day of the Lord is dawned upon you, and it burneth as an oven: you know it; and all works of iniquity are as stubble before it: you feel it so,—they cannot stand before the Lord: his judgments take hold of them, and consume them. O love his judgments! that with those of old you may say, "In the way of thy judgments, O Lord! have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With our souls have we desired thee in the night, yea, with our spirits within us will we seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Part, part with all, my dear Friends, that is for judgment: let him arise in your hearts, that his and your enemies may be scattered;—that you

may witness him to be stronger in you, than he that is in the world. If the desire of your soul be to his name, and to the remembrance of him, you will love his judgments, and abide there the days he alloweth for your purification. Behold, his blessed visitation is upon you: his angel hath saluted you, and his Holy Spirit hath overshadowed you; he hath begotten holy desires in you,—I pray, that they may never be extinguished, and that you may never faint. Wherefore, look unto Jesus who is the author, that he may be the finisher. I testify for God, *he has appeared to you*; yea, he hath said to you, as to Andrew, Philip, &c. “*Follow me:*” and I say unto you, follow him: come and see where he dwelleth; do not lose sight of him, let him be lifted up in you, and your eye unto him, who, wherever he is *lifted up, draweth all such after him*. And this is the reason, why people are not now drawn after Christ, because he is not lifted up in their hearts, he is not exalted in their souls; he is rejected, oppressed, crucified, and buried; yea, they have rolled a stone upon him, and set guards, that he should not rise in them to judge them. But blessed are *you*, whose eyes have seen one of the days of the Son of man: blessed are you, at whose doors he hath knocked, to whose heart he hath appeared, who have received his holy visitation, who believe *it is He*, and not another, and therefore have said in your hearts, with Nathaniel of old, “Thou art the Son of God, thou art the King of Israel!” and with Thomas, “My Lord, and my God!” O what have you, my dear Friends, to do, but to keep with him for ever! For whither should you go, the words of eternal life *dwell with Him*. He is *full of grace*

and *full of truth*, and of his fulness ye have received *grace for grace*. And this is *that* grace which bringeth salvation to all that receive it, embrace it, and will be led by it. For it teacheth such, as it did the ancient Christians, to “deny all ungodliness, and the world’s lusts, and to live soberly and godlikely in this present evil world; looking for that blessed hope, and glorious appearing of the great God, and their Saviour, Jesus Christ, who hath given himself for them to deliver them from all sin, and to redeem them from all iniquity.” You know that you are bought with a price, *now you feel it*, and in measure discern the preciousness of that price which hath bought you, namely, the life of the dear Son of God. Grieve not his Spirit, that is ready to seal you to the day of your perfect redemption: but give up your bodies, souls, and spirits to his service, whose they are, that they may be ordered by him to his glory.

I write not to you as to the world, for you are called out of the world, by him that hath overcome the world; that as he is not of this world, so you may not be of this world. Come, then, out of it more and more, out of the nature, out of the spirit, out of the fruits, and out of the fashions of the world! *They are all for the fire*. Christ said, “The world loveth its own.” Search, with the light of the Lord Jesus, *what there is in you, that the world owneth and loveth?* For that is *its own*? And consider, *what it is that the world is offended with?* Not that that cometh from *itself*, of its own making and inventing, but *that which crosseth its inventions*,—that is of another nature, and springeth from another root. O be not conformed to the fashions of this world, that please those lusts, which grieve the Spirit

of God; but be ye renewed in your minds; and being so *within*, you will be as a new people *without*.

They that have been truly with Christ, are quickly discovered, *they cannot be hid*. So it was of old; the Jews said of the disciples, "These men have been with Jesus;" their speech and carriage betrayed them; their outsides were not like the outsides of other men; they were not current with the fashions and customs of that time. Nor can they that have been with Jesus, *conform to the vain fashions and customs of this world*; wherefore be not you, in any sort, of this world, but give diligence to make your holy high calling and election sure: for many are called, and few are chosen; and the reason is, they are slothful servants, they hide their talent in a napkin, neglect the day of their visitation, and work not out their salvation with fear and trembling: and then, the night overtaketh them, in which they can never work the works of repentance; and the things that belong to their peace are hid from their eyes for ever.

But the Lord forbid, that it should be so with any of you! No, no, I hope, yea, I believe better things of you. And I am assured, that as you keep your hearts chastely to the light and grace, that with which you have been visited of the Lord, you shall be kept to eternal salvation. For they are saved, that walk in the Light: into the Light the enemy cannot come; for the Light is Christ Jesus, and the enemy hath no part or place in him; he is driven out from the holy place by transgression, and he is now a fugitive from heaven; but he goeth up and down the earth, seeking whom he may devour, whom he can catch and carry away with his baits and snares.

Wherefore, wo to the inhabitants of the earth, that is, the earthly inhabitants, such as love and live in the earthly nature; for all such shall be a prey to him, he shall have power over them, and keep up his kingdom in them. But those that receive and abide in Christ Jesus, the Light, Life, and Truth, are out of his reach; they are in the munition of rocks, under the pavilion of the Lord, and in the safe ark of the most high God. However, he is permitted to tempt and try, till the time shall come, that he is not only trodden under foot, but also bound and cast into the lake, that burneth with fire and brimstone. And he is the greatest enemy to those that turn their backs upon him; wherefore, he watcheth to surprise them, that he might take them at unawares, and triumph over their failings. And for that reason, Christ Jesus preached the *watch* earnestly and with repetition to his disciples.

Now, my dear Friends, there be several things, or the enemy in several appearances, will attend you in this holy march, you are making to the eternal land of rest; of which I would caution you, that you may none of you make shipwreck of any of those holy beginnings, you have experienced by the Light and Spirit of the Lord. Beware of *vain thoughts*, for they oppress and extinguish the true sense. These vain thoughts arise from the enemy's presentations of objects to the mind, and the mind's looking upon them, till they have made their impressions upon the mind, and influenced the mind into a love of them. This is a false liberty, a dangerous, yea, destructive liberty to *the holy sense*, that God hath begotten in any. For, as *that* is not received but hindered by such thoughts, so it is

not improved, but destroyed by them. *The divine sense in the soul is begotten by the Lord: it is his life and Spirit, his holy breath and power, that quickeneth the soul, and maketh it sensible of its own state and of God's will; and that raiseth fervent desires in it to be eternally blessed.* This is that which Satan rageth at; he feareth his kingdom, he findeth that *He* is come that will cast him out of his possessions. He crieth out, "Why art thou come to torment me before my time?" He is the father of vain thoughts, he begetteth them in the mind, on purpose to draw off the mind from that sense, and to exercise it in variety of conceptions, in a self-liberty of thinking and imagining concerning persons and things. Here he offereth his baits, and layeth his snares, and never faileth to catch and defile the unwatchful soul.

Now, if you should say, What are these vain thoughts? I tell you, my Friends, all those thoughts and conceptions, that either bring not real profit to the soul, or that grieve, hurt, or oppress *that holy sense*, which is begotten of God in the soul. And that by which thoughts are to be examined, is the light of Christ Jesus. For as "whatever may be known of God is manifested within man, for there God hath shown it him," as saith the Apostle Paul to the Romans; so "whatever is reprov'd, is made manifest by the light; for whatever maketh manifest, is light," saith he to the Ephesians. By this light of Christ Jesus, examine your own thoughts; see whence they rise, from whence they come, and to what they tend. O Friends! here is a mystery; and the evil one worketh here in a mystery. For where he cannot prevail to draw out the mind from its sensible

habitation, to embrace his representations of old lusts and pleasures, that are wicked in themselves; he will present you with lawful objects, your outward enjoyments, business, and calling, and steal in upon your minds in the crowd of these lawful things, and there lay his snares, hid and covered, and at unawares catch you.

My dear Friends, blessed are they that see Jesus their Captain, going before them, and counselling and leading them in all their outward and lawful concerns, that they offend not. For, my Friends, this know; you may *unlawfully* think of *lawful* things, either in thinking on them *unseasonably*,—mark that,—when your souls should be wholly retired, and exercised in the Lord's light, to feel his presence, in which is heavenly life: or in thinking on lawful things *carelessly*, not with regard to your Guide, even Him that hath bought you throughout with his own precious blood, that he might have the government of your bodies, souls, and spirits; that is, of your *bodily concerns*, as well as of the things relating to your souls and spirits. This prevents much harm and mischief in business and families, and preserveth the divine sense that God hath begotten, and the creature in it: so that its fellowship and peace with the Lord runneth as a river,—it is not stopped or hindered by the designs of the enemy. Or lastly, in thinking on lawful things *excessively*, too much, more than is needful, without limits; thereby gratifying the fleshly mind, which is enmity with God, and that sense which he begetteth in the soul. O the mountains that are raised, by such *vain thoughts*, betwixt God and the soul! How doth the soul come under an eclipse, lose sight, and at last *all sense of the living*

God, like men drowned in great waters ! And thus, many have lost their condition, and grown insensible ; and then questioned all former experiences, if they were not mere imaginations ; till at last they arrived at atheism, denying and deriding God and his work, and those that kept their integrity : for whom is reserved the blackness of darkness for ever, unless they timely and truly repent.

But when this subtle enemy of man's salvation seeth, that he cannot make you bow to the glory of this world, that all his snares that he layeth in the things that are seen, which are temporal, are discovered and broken ; and that your eyes are directed to those things that are eternal, then will he turn accuser ; he will aggravate your sins, and plead the impossibility of their remission : he will seem to act the advocate for the justice of God, that he might cast you into despondency, that you may doubt of deliverance and salvation. Many are the thoughts, with which he perplexeth the sons and daughters of men : but this know, that he was a liar from the beginning. For the Lord doth not visit the souls of any, to *destroy* them, but to *save* them. For this end hath he sent his Son, a light, into the world ; and they that bring their deeds to it, are not of the devil, who hateth the light. Neither doth the Lord cause people to hunger and thirst after him, and not fill them with his good things. Be assured, my Friends, wherever the Lord hath begotten desires after him, and wherever sin is become exceeding sinful, yea, a burden to the soul, the devil's kingdom is shaken, the prince of this world is begun to be judged, and God is at work for the redemption of that soul. Hearken not to the voice of the serpent, for that

lost your first parents their blessed paradise; and with the same subtle and lying spirit, he would hinder you from returning into paradise.

But when he is herein disappointed, he shifteth his temptation, and presenteth another temptation; namely, that though you have begun well, yet ye will never be able to hold out to the end; that the temptations are so many, and the enemies so strong, they are not to be overcome by you; and that it were better, never to profess such high things, than to fall short of them; that this will but bring reproach to the way, and the people of it. Again, that it is curiosity, and spiritual pride, and conceitedness, for you to be thought better than others, with the like suggestions, on purpose to stagger your resolutions, and weaken your faith. Ah! he is a devil still, a liar, and a destroyer: look not to him, but to Jesus, who hath called you. Keep but your eye to him, of whom the brazen serpent in the wilderness was a figure, and he shall cure you of all diseases, of all wounds and stings of serpents and scorpions, &c. that may attend you in the wilderness travel, which is the hour of your temptation. God is exalting him in you, a Saviour; *therefore* he is manifested, namely, to destroy sin. Yea, stronger is he that is in you, than he that is in the world: he is able to bind the strong man, and cast him out; do but believe truly in him, and cleave to him. Remember there were evil spies of old, those that brought false intelligence, that Canaan was a pleasant land, but the way impassable; but the faithful entered and inherited. Keep, therefore, in the righteous life of Jesus, and walk in his holy light; and you shall be preserved through all exercises and difficulties

unto the eternal Canaan, the land of rest. Neither wonder at these things, that temptations attend you, or that the Lord trieth and proveth you;—it is the way of all that are gone to God. For even Jesus was tempted and tried, and is therefore become our Captain, because he overcame. Neither be ye cast down, because the Lord sometimes seemeth to hide his face from you, that you feel not always that joy and refreshment, that you sometimes enjoy. I know what work the enemy maketh, of these withdrawings of the Lord. Perhaps he will insinuate, that God hath deserted you in his displeasure, that you must never expect to see him, that he will never come again: and by these and the like stratagems, he will endeavour to shake your faith and hope, and distract you with fear, and to beget great jealousies and doubts in you; and by impatience and infidelity frustrate your good beginnings. But though David said of old, in the distress of his soul, “One day shall I fall by the hand of Saul;” yet he overcame him, and had the crown. Yea, the Lord Jesus himself cried out in the agony of the cross, “My God, my God, why hast thou forsaken me!” nevertheless he gloriously triumphed over all, and lead captivity captive, for the joy that was set before him: which joy is before you; it is the mark of the prize of your great and holy calling. Wherefore faint not, neither murmur, if your spiritual Moses seem to withdraw awhile from you. Do not you make images in his absence, neither wax wanton; but possess your souls in holy fear and patience, waiting with holy reverence and diligence for his appearance, who is your victorious Leader.

All these things are for your good, that proud

flesh may be debased, and that the soul may be redeemed. Wherefore, bear the hand of the Lord; whom he loveth, he chasteneth; his anger lasteth not for ever, but his mercies endure for ever. Shrink not from the pure operations of his holy Word, let it divide asunder between the soul and spirit, the joints and marrow in you; suffer your right hands to be cut off, and your right eyes to be plucked out, that do offend; let not the pain scare you. O bear the pure searchings of this heavenly Word! Yea, if your minds be stayed in it, you will find it to be a word of patience, which will keep you; for all virtue is in it: keep it, and be still. "It is good," said one of old, "that a man should both hope, and quietly wait for the salvation of God. Yea, it is good for a man that he bear the yoke in his youth,"—this is *your* youth—and such an one "sitteth alone, and keepeth silence, because he hath borne it upon him." *Ah! blessed are they that bear this holy yoke, who are come to this silence, who die daily; that not they, but Christ may live and rule in them: therefore hear him, and take up his cross, and follow him. Follow him, keep him company; he hath beaten the path, and trod the way; start not aside at his cup, neither shun his baptism: go with him to Caia-phas, to Pilate, and to the cross; die with him to the world, and you shall rise with him unto life eternal. Honour, glory, and immortality, are at the end of this holy race: O that you may run it with cheerfulness and perseverance!*

But this is not the utmost stratagem of the enemy: he hath yet a more plausible and a more dangerous device, wherewith to destroy *the holy sense* that God hath quickened, where he seeth

these temptations resisted, and that he cannot hinder a religious work in the soul, by any of his baits taken from the things that are seen;—and that is, *his drawing you into imaginations of God, and Christ, and religion; and into religious duties, not in God's way or time, nor with Christ's Spirit.* Here he is transformed into the appearance of *an angel of light*, and would seem *religious now, a saint, yea, a leader into religion*, so that he may but keep *Him* out of his office, whose right it is to teach, prepare, enable, and lead his children with his holy power and Spirit. Yea, if he can but keep *the will of the creature alive*, he knoweth there is a ground for him to work upon; a place that he can enter, and in which his seed will grow. If this will of man is standing, he knoweth that the will of God cannot be done on earth, as it is done in heaven. O! *this will* is God's enemy, yea, the soul's enemy; and all *will-worship* ariseth hence: yea, it is the offspring of the serpent and of the will of man; and it can never please God. Let all beware of this; *God is a Spirit*, and he will be worshipped *in his own Spirit, in his own life.* The worship of God standeth *in the will of God*; and is not brought forth of the will of the flesh, or of the will of man. Remember that the word came not to Esau, the first birth, the hunter that staid not at home; but to Jacob, the plain man, he that dwelt in tents; to him came the word of the Lord, that dwelt in a still and quiet habitation. For, in the true silence is God's word heard, into which the hunting nature of Esau, the first birth, can never come. It can never *stand still*, and therefore *it can never see the salvation of God.* Against this nature watch, and know Jacob, that inherits the

birth-right; the election of God (though now a worm) to wrestle and prevail. Then worm Jacob, is Israel a prince, to whom belongs the statutes and the ordinances. The word came to Jacob, and the statutes to Israel: here is dominion, government, exaltation. This is the lot of worm Jacob. Wait therefore, till the angel move upon the waters, before you step one step. *Are ye followers of the Lamb, that hath visited you, the Captain of your salvation? Run not in your own wills, wait for his word of command, do nothing of thy own head and contriving, yet do all with diligence that he requireth.* Remember what became of them of old, that offered false fire: O stay, till a coal from his holy altar touch your hearts and your lips. Jesus told his mother at the marriage in Cana in Galilee, *his time was not come*: he rejected *the will* in her, and staid till *his time was come*, that is, his Father's time, "in whose hands are the times and seasons;" whose will he came to do, and not his own; leaving us therein a blessed example, that we should also follow his steps,—that is, not to attempt to perform *even things of God* in our own wills, nor out of *God's season and time*, which is the best: for in *his seasons*, he is with us: but in *our own seasons and wills*, he withdraweth himself from us. And this is the cause, that the nations' worshippers have little sense of God in their hearts, and that their priests cry out against *inward sense*: lest the people should go alone, and come to a more acceptable worship.

My dear Friends, as you would enjoy God's presence, love, and life, and be acceptable with him, wait in his holy light and Spirit that hath visited you, against these stratagems of Satan, and

wake not your Beloved before his time: *watch against the will*, that instrument of Satan, and enemy of God's glory, and your own comfort. Let it be bridled, subjected, and kept under Christ's yoke, yea, subdued; that the will of God may be done in you and by you, which bringeth glory to the Lord, and eternal peace to the soul. *One sigh*, rightly begotten, outweigheth a whole volume of *self-made* prayers; for that which is born of flesh, is flesh, and reacheth not God's kingdom, he regardeth it not; and *all that is not born of the Spirit is flesh*. But a sigh, or a groan, arising from a living sense of God's work in the heart, it pierceth the clouds, it entereth the heavens; yea, the living God heareth it, his regard is to it, and his *Spirit helpeth the infirmity*. He loveth that which is of himself, and hath care over it, though as poor as worm Jacob. "For the cries of the poor, and the sighings of the needy, will I arise," saith the Lord: the poor in spirit, who have parted with all, that they may win Christ; who need him only, and seek him above all; who have no helper in the earth, but have denied all earthly helps, that *he* might bring and work their salvation for them. And as you are not to run in your own wills, nor to offer up sacrifices of *your own preparing*, so have a care how you touch *with those that do*; how you bow to *their* wills, and join with *their* sacrifices. For, all these things greatly help to extinguish the divine sense, begotten in your hearts by the Word of life. And as you are faithful to the light and Spirit of Christ, which giveth you to discern and relish between that which standeth in your own will, and the will and motion of the Spirit of God in yourselves; so

will you, by the same light, discern and savour between that which proceeds from the will of man, and the will and motions of the Spirit of God in others; and accordingly, either to have or not to have fellowship with them: for what hath light to do with darkness? or what hath spirit to do with flesh? or what hath life to do with death? for "the grave cannot praise thee, O Lord; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as doth my soul this day." This was the testimony of King Hezekiah, and it standeth true for ever: according to the Prophet Isaiah, "*Thou hast ordained peace for us, for thou hast wrought all our works in us.*"

Wherefore, I exhort you in the Spirit of truth, and in the counsel of the God of truth, *Keep in the divine sense and watch*, if you would endure to the end in the will of God. And I say again, *Touch not with man-made ministries, nor man-made worships, let their words be never so true:—*'Tis but man, 'tis but flesh, 'tis but the will; and it shall have no acceptance with God. O! this is the *golden cup* of the whore, that is gone from the leadings of the Spirit, with which the nations are defiled; have nothing to do with it. **Keep to Christ Jesus, God's great Light, follow him, as he shineth in your hearts, and ye will not walk in darkness, but have the light of life; not of death to condemnation, as in the world; but unto life, which is justification and peace. And remember, that nothing bringeth to Christ, that cometh not from Christ.** Wherefore, all ministry that cometh not from Christ, God's great Prophet and High Priest to all true-born Christians, cannot bring people to

Christ. *Man only gathereth to man, to hear and believe in man, and depend on man.* And if the church of Corinth sought a proof of Christ's speaking *in* Paul, that had begotten them, and had wrought the signs and works of an apostle in them; how much more reason have *you*, to demand a proof of Christ's speaking in the priests and ministers of this world, who have not wrought the signs and works of apostles or true ministers? And by what should you try them, but by the light and Spirit of Christ in you? Yea, it is Christ Jesus *in you*, that giveth you to savour, if others speak from Christ *in them*. And this the Apostle referreth the Corinthians to, for a proof of Christ's speaking in him: for nothing leadeth to God, but that which came from God, even Christ Jesus, the Son of God. O let him be your vine: and know him to be your fig-tree: sit under his holy teachings, whose doctrine shall drop as myrrh upon your souls: he will feed you with the *bread of God*, that cometh from heaven, that feedeth and leadeth them thither that feed upon it: and *He is that bread*.

Therefore, wait and watch unto his daily and hourly visitations to your souls, and against all the approaches of the enemy; that so, he may not take you at unawares, but that you may be preserved from the power of his darts, and the force of his temptations by the holy armour of light, the defence of the faithful ancients: if you be willing and obedient, you shall eat the good of the land. Now is your day, now is your time: work while the Light is with you; for the night cometh, in which none can work:—not only the night of eternal darkness to the wicked, but the night of

death unto all; for, in the grave there is no repentance, neither can any man there, work the works of God. You know the foundation: is he elect? is he precious to you? have ye chosen him? yea, I am satisfied you have: see what you build *upon him*. Have a care of hay, straw, and stubble! have a care of your own wills and spirits! Labour not for the bread which perisheth, as all the bread of *man's making* doth: but, labour you, in the light and strength of the Lord for the bread which never perisheth, that bread which cometh from heaven, which nourisheth the soul in that life that is heavenly, and is hid with Christ in God, the root and father of all life; that of this fountain you may drink, which is clear and pure, and cometh from the throne of God and of the Lamb, and not of the muddy puddle of man's invention. There is a bread that perisheth, and there is a drink that perisheth, and wo to them that feed thereon, for their *souls* shall perish also, if they repent not. But there is a bread that *never* perisheth, and there is a fountain that springeth up unto eternal life, and blessed are they that feed and drink thereof; for they shall have eternal life with God. This is that which only satisfieth what is born of God; it will feed on no other bread, and drink of no other water. I cannot but warn you all, who are come to the Lord's day, that you *cease* from all other food, *from man and man's will and invention*; for that stiflenth the divine sense, that overlayeth and killeth this heavenly birth. There are no grapes to be gathered of thorns, nor figs of thistles: *keep to your own vine and fig-tree, CHRIST JESUS; sit under him, that you may eat of his fruit, which is the fruit of life, the hidden*

manna; hid from the nature and spirit of this world, a mystery unto it. Two things consider: first, you must *wait* till the manna cometh; and then you are not to be *idle*, you are to *work*; and next, as it daily cometh, so it must be *daily* gathered and fed upon: for the manna that was gathered yesterday, will not be food for to-day; it will not keep for that use. As it was outwardly, so it is inwardly. Time past is none of thine: it is not what thou wast, but what thou art; God will be *daily* looked unto. Didst thou eat yesterday? *That* feedeth thee not to-day: therefore, Jesus taught his disciples, and *us in them*, to pray for our *daily* bread, for the *present* sustenance; and to look no further, but depend upon the Lord, and live by faith in him, that raised up Jesus from the dead; so that the time to come is no more ours, than the time past can be recalled.

Wherefore, blessed are they, that fear the Lord, and confide in him, they shall never be confounded: they shall lack no good thing; for the Lord loveth Israel, he "is good unto Israel," and all "that are of an upright heart;" whose hearts *look up* to heaven, and not down to the earth; neither love nor live in the vain lusts of the world. *Such shall abide in his holy tabernacle, such shall dwell in his holy hill, even they that walk uprightly, that work righteousness, and speak the truth in their hearts; in whose sight a vile person is contemned, but who honour them that fear the Lord.*

O! my dear Friends, I know experimentally, that this is hard to flesh and blood, to that which is born of the corruptible seed; but *that* can never enter into the kingdom of God: that must be crucified by Christ, which hath crucified Christ:

blood requireth blood. Wherefore, give that which is for the famine to the famine; for the fire, to the fire; and for the sword, to the sword. Let all the sinful lusts be famished, let the stubble be burnt, and the corrupt, yea, and the fruitless tree that cumbereth the ground, be cut down and cast into the fire. Let the work of the Lord be done in you; let him purge his floor, and that *thoroughly*; that you may come out *as pure as gold seven times tried*, fitted for his use who hath chosen you; that you may bear his mark, and wear his inscription, "Holiness to the Lord;" so you will be vessels of honour in his house. Therefore, I say, let your houses be swept by the judgments of the Lord, and the little leaven of the kingdom, leaven you in body, soul, and spirit, that *holy temples* you may be to his glory. This, I know, is your desire, who are on your travel to this blessed enjoyment.

Well, you believe in God, believe also in Christ, the light that hath visited you: and if you truly believe, *you will not make haste*: you will not make haste out of the hour of judgment; you will stay the time of your trial and cleansing, that you may be, as I said, pure as gold seven times tried; and so receive *the Lord's mark and stamp, his image and approbation*; that you may be his *throughout*, in body, soul, and spirit; sealed to him in an eternal covenant.

Dear Friends, gird up the loins of your minds, watch and hope to the end; be not slothful, neither strive; despond not, nor be presumptuous: *be as little children; for of such is the kingdom of God*. Dispute not, neither *consult with flesh and blood*: let not the prudence of this world, draw you from *the simplicity that is in Christ Jesus*.

Love and obey the Truth ; hide his living Word in your hearts ; though it be *as an hammer, a fire, a sword* ; yet, it reconcileth and bringeth you to God, and will be *sweeter* to you that love it, than is *the honey, and the honey-comb*. Fear not, but bear the cross ; yea, *without* the camp, the camp of this world's lusts, glory, and false worships. But, this know ; when the enemy can prevail by none of these stratagems, if you resist him, as the God of the world's glory, the prince of the air, and the false prophet, then he turneth dragon ; then he declareth open war ; then you are heretics, fanatics, enthusiasts, seducers, blasphemers, unworthy to live upon the earth. But in all these things "rejoice, and be exceeding glad, for great shall be your reward in the kingdom of the Father." What, if your *parents* rise up against you ; if your *brethren* betray you ; if your *companions* desert and deride you ? If you become the song of the drunkard, and the scorn and merriment of the vile person ? Yea, though the powers of the earth should combine to devour you, "let not your hearts be troubled." *Shun not the cross, but despise the shame, and cast your care upon the Lord, who will be afflicted with you in all your afflictions : in the fire he will be with you, and in the water he will not forsake you.* O let your eye be to Him, whose name is as a strong tower, the sanctuary of the righteous in all ages ; that you may be able to say in your hearts with David of old, "The Lord is my light and my salvation, whom shall I fear ? The Lord is the strength of my life, of whom shall I be afraid ? Though an host should encamp against me, my heart shall not fear ; though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after,—that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For, in the time of trouble he shall hide me in his pavilion, he shall set me upon a rock. When my father and my mother forsake me, then the Lord will take me up. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. *Wait on the Lord*, be of good courage, and he shall strengthen thine heart: WAIT, I say, ON THE LORD."

O! my dear Friends, let it be your daily and hourly work to wait upon God. How often does David speak of waiting upon God? *he felt the sweetness of it*; therefore retire into your holy chamber: be still, and the Lord will speak comfortably unto you. Blessed are they that wait upon him! whose expectations are only from him:—"for though the youths shall faint and be weary, and the young men shall utterly fall, they that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint!" "I waited," saith David, "*patiently* upon the Lord, and he inclined unto me, and heard my cry." And this was his testimony, "Behold the eye of the Lord is upon them that fear him, to deliver their soul from death, and to keep them alive in famine: for the Lord is nigh unto them that are of a broken heart, and saveth such, as be of a contrite spirit:"—David knew it, therefore he could speak it.

O! my dear Friends, who are compassed about with many tribulations; the Lord God, your staff

and strength, is near you to sustain you. Have ye borne the holy reproach of Jesus, and despised the shame of his cross, and did he ever desert you? Be not cast down, though to the eye of reason there seemeth none to help, no, not one to save: though enemies *within*, and enemies *without*, encamp themselves about you; though Pharaoh and his host pursue you, and great difficulties be on each hand of you, and the dismal Red Sea be before you; *stand still*, make no bargains for yourselves, *let all flesh be silent before the Lord*, and *his arm shall bring you salvation*. Yea, when you are ready to go down into the pit, that your throat is dry with crying, and your eyes seem to fail with waiting, his salvation shall spring as the morning; because his mercies are to all generations, and that the seed of Jacob never sought his face in vain. "The poor man crieth," saith David; what poor man was this? He that *is poor in his own eyes*; that *hath no helper in the earth, but God*. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "Our souls," said the righteous of old, "waited for the Lord, for he is our help, and our shield for ever."

Wherefore, my dear Friends, be not you discomfited, for there is no new thing happened unto you:—it is the ancient path of the righteous. "For thy sake," says David, "have I borne reproach; I am become a stranger to my brethren, and an alien unto my mother's children: when I wept, and chastened my soul with fasting, *that* was to my reproach. I made sackcloth also my garment, and I became a proverb to them. They that sat in the gate, spake against me; and I was the song of the drunkards. Save me O God! for the waters

are come in unto my soul: and the water floods are ready to swallow me up. They persecute him, whom thou hast smitten; and they grieve those, whom thou hast wounded." Do you not know this, dear Friends? are not your tears become a reproach, your fasts a wonder, your paleness a derision, your plainness a proverb, and your serious and retired conversation a by-word? Yea, when *the Lord* hath wounded, have not *they* also grieved? And when the Lord hath smitten you, have not they mocked? But this was David's joy, "The Lord is my shepherd, I shall not want: he restoreth my soul, he leadeth me in the paths of righteousness for his name's sake; he maketh me to lie down in green pastures: he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Who was the comforter and preserver of Shadrach, Meshech, and Abednego, that refused to obey the king's command against the commandment of God: they would not bow to his image; but rather chose the fiery furnace, than to commit idolatry, or bow to another thing, than to the living God. "Did not we cast three men into the midst of the fire?" said Nebuchadnezzar, "Lo! I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God." O my Friends! the fire obeyeth him, as well as the winds and seas: all power is given to the Son of God, *who is given to you for your salvation.* Well, Shadrach, Meshech, and Abednego, the king calleth out of the fire, and they have no harm; though the mighty men, that cast them into the

fiery furnace were consumed. The God of Shadrach, Meshech, and Abednego, is magnified by the king's decree, and Shadrach, Meshech, and Abednego, are by the king highly preferred. Here is the end of faithfulness; here is the blessing of perseverance. God will bring honour to his name, through the patience and integrity of his people.

And it was *this* Son of God that preserved Daniel in the lion's den; it was *his* voice, that David said, "divideth the flames of fire; he rideth upon the winds, he sitteth upon the floods. The voice of the Lord is powerful, the voice of the Lord is full of majesty: they that trust in him, shall never be confounded. Blessed are they, whose God is the Lord: for he is a present help in the needful time of trouble. The angel of the Lord encampeth round about them that fear him, and he delivereth them. O taste, and see, that the Lord is good: blessed is the man that trusteth in him. O fear the Lord; for there is no want to them that fear him. The young lions shall lack, and the old lions suffer hunger; but they that seek the Lord, shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth them out of them all; for the Lord redeemeth the souls of his servants, and none of them that trust in him shall be made desolate."

For which cause, my dear Friends, cast away every weight, and every burden, and the sin that doth so easily beset you. Neither look at the enemy's strength, nor at your own weakness; but look unto Jesus, the blessed author of your conviction and faith: the mighty one, on whom God hath laid help for all those, that believe in his name, receive his testimony, and live in his

doctrine; who said to his dear followers of old, "Be of good cheer, I have overcome the world. Fear not, little flock; it is your Father's good pleasure, to give you the kingdom: and they that endure to the end, shall be saved. I will not leave you comfortless," said he, "I will come to you: he that is with you, shall be in you." This was the hope of their glory, the foundation of their building, which standeth sure. And though sorrow cometh over-night, yet joy shall come in the morning. "Ye shall weep and lament," said Jesus, "but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy," and their rejoicing into howling. "And lo! I am with you always, to the end of the world." Be ye therefore encouraged in the holy way of the Lord; wait diligently for his daily manifestations unto your souls; that you may be strengthened in your inward man, with might and power, to do the will of God on earth, as it is done in heaven. *O watch, that you enter not into temptation!* Yea, watch unto prayer, that you enter not into temptation, and that you fall not by the temptation. Christ said to Peter, "Canst not thou watch one hour?" Every one hath an hour of temptation to go through; and this is the hour, that every one is to watch. Jesus, the Captain of our salvation, was under great temptations; he was sad unto death; he did sweat drops of blood; but he watched, he prayed, he groaned, yea, he cried with strong cries: but through suffering overcame: and remember, how in the wilderness he was tempted, but the angels of the Lord ministered to him. So, they that follow him in the way of the tribulations and patience of his kingdom, God's angel

shall minister unto them all : yea, he will keep them in the hour of temptation : he will carry their heads above the waves, and deliver them from the devouring floods.

Wherefore, finally, my Friends, I say unto you, in the name of the Lord, *Be of good cheer !* Look to Jesus, and fear not man, whose breath is in his nostrils : but be valiant for the Truth on earth, *love not your lives unto the death, and you shall receive a crown of life and glory ;* which the God of the fathers, the God of the prophets, the God of the apostles, and the God of the martyrs and true confessors of Jesus, yea, the God and Father of our Lord Jesus Christ, shall give unto all those, that keep the pure testimony of his Son in their hearts, and patiently and faithfully endure to the end.

Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy : to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen !

I am your Friend, that sincerely loves you, and earnestly travails for your redemption,

WILLIAM PENN.

(SEE PAGE 147.)

William Penn to all those professors of Christianity, that are externally separated from the visible sects and fellowships in the Christian world, (so called,) wherever hidden or scattered: true knowledge, which is life eternal, from God the Father, through Jesus Christ, be increased.

Friends,

THE first Adam is of the earth, earthy; the second Adam is the Lord from heaven, the quickening Spirit: *what is born of flesh, is flesh, and cannot enter into the kingdom of God*;—so far can the spirit of mere man come, and no further;—but *what is born of God, does inherit life eternal*. All you, therefore, who are exalted in your speculations, and refined in your apprehensions, and ideas of God, of Christ, of the Spirit, and of the secrets of the heavenly kingdom, examine and try, by the light of the Lord Jesus, *whether you have received your knowledge from God, or from men*; and (when taken in the best part) whether it is more than the new wine in the old bottles, which cannot endure, nor stand in judgment. Consider if it be not *the bare, or mere man*, that speaks of godly matters, *what he has heard, or read of other's labours*, rather than the overshadowings and operations of the holy and eternal Spirit of Christ in yourselves.

Hereby shall you know, whether your knowledge of God is true or not, namely, if you are redeemed by his righteous judgments, working out

all the tin and dross that have been in you, and brought to the silence of *all flesh*, that has no right to speak in man, for it *knows not the things of God*.

Friends, I am pressed by the good Spirit of God, to ask you, whether the prince of this world is *fully and wholly judged in you?* is he beaten off of *false righteousness, as of sin?* for when he cannot prevail with the creature to submit to him, then he tempts it to take upon it to govern and guide itself, that it should not be taught by Christ, and that his own kingdom of darkness should not be thereby overturned at once.

And therefore, deceive not yourselves, O my beloved Friends! Is the glory of the world wholly set aside in you? is it at once judged, and under your feet? if the Spirit of Jesus fully reigns in your hearts, then are you not conformable to any of the evil fruits, inventions, and fashions of this world, but are *inwardly and outwardly gathered to the Spirit of Jesus*, and the dark world is trodden under your feet, in all its appearances; yea, and then you are valiant for the cause of God upon earth; your candles are in their candlesticks, and not under the bed or bushel.

But oh! is this so? take heed, for that life is now risen, which you cannot deceive, but it will taste you in all your performances, and judge righteous judgment. I ask a second time, in the fear and name of the holy God, who is a consuming fire against all that which is counterfeit and not true, Is the prince of this world judged? as a devil, as a dragon, as a prince of the air, a false prophet, yea, as one appearing sometimes like an angel of light too? for this man of sin,

and of perdition, has also his visions, knowledge, faith, signs, miracles; yea, quakings too, yet not those that are born of God, and are inspired, and actuated by his Holy Spirit.

But ah! are you come so far, that you feel *that all flesh is silent before the Lord?* for that is the time when God should speak, and men should hear what he says. I say, is Adam silent in you? is thy soul, O man! passive and quiet, retired from all images, ideas, figures, or self-apprehensions, that thou mayst hear and discern what God, through his Son, will speak unto thee? he who is the blessed teacher, that taught Adam in paradise, the good Jews under the law by his angels and prophets; and does yet teach all true Christians under the gospel, through his beloved Son, who is the glorious Sun and Light of the world, and fulness of all dispensations to mankind.

I say once more, in the fear of the Lord, Friends, judge, walk up to what you have attained, and reach not beyond your own experience, neither glory in your own strength, but in the Lord: do not hold the truth in unrighteousness, as all those do, who walk not *after the Spirit*, nor are made sensible, through the work of it; and who make not profession thereof. And therefore hear me once more, I beseech you: are you got beyond your own thoughts? have you found ease and peace through Christ in your own consciences? do you keep the holy watch against the enemy in all his appearances, whether selfishness, or sinfulness? forwardness or backwardness in duty? have you conquered that part, or hasty birth, which ascends like an eagle, and hovers in the air, but pitches no where that is truly profitable to the

soul? is the eye of the vulture blinded, that would peep and spy into the path of the righteous, which is kept close from all the birds of prey, but open to the dove? ah! is that which delights to comprehend and know more, than that which is obtained through daily obedience—is that aspiring serpent seen? I say, is that enemy seen and judged? and that, *through Christ*, the great Prophet of God in you, to whom all judgment is committed? if so, you are safe; but if not, then shall your work suffer great damage in the fiery day of the Lord. And besides, I say, have you received your knowledge by the death of the cross? and have you seen yourselves lost without Christ, and risen with him? then have you cast away your brave clothes, and are clothed upon with immortality, with the fine linen, and raiment of saints, which is the portion of all the redeemed of the Lord through judgment, and his blessed converts through righteousness, as it was with the holy fathers of old. Can you say in truth, and in righteousness, that you are redeemed with the same judgments, and converted through the same righteousness as they were, and that the same pure and spiritual judgment has been the beginning of your knowledge and experience? if not, then it is all wrong, and you must begin again. For one stone must not stand upon another in that building, which stands in the oldness of the letter, and not in newness of the Spirit: conviction, redemption, and from an earthly, sensual, super-sensual life, are the great business, and must be wrought by fire, called the baptism of fire and the Holy Ghost. Wherefore, deceive not yourselves, God will not be mocked: come to the

fire, and try your works. Are they wrought in God, by and after him, his mind and will, or of self-imitations and imaginations that cannot profit the poor soul? If, after God's mind and will—there is an end of the faiths, worships, lusts, glory, and customs of this world; and the root they spring from, is cut down, with all its branches, fruits, and leaves, that have shown themselves, more or less, under the great apostasy, which has spread over the world, and Christendom more especially.

Examine, my Friends, and try this holy guide in your hearts by the Word of the Lord, which is dividing asunder between the soul and spirit, and the joints and marrow, and is a discerner of the thoughts and purposes of the heart: for the heart is desperately wicked, who can know it? yea, the secrets and treasures of unrighteousness live in it. Examine, therefore, thyself over and over, by the light of the Lord, and let his *true judgment* take place,—that which comes from Him, to whom the Father has committed all judgment, as well as all power.

I have a godly jealousy about many of you whether your knowledge does not exceed your experience, at least, your obedience, and whether you feed not yourselves with that bread which perishes. Beware, therefore, of that tree, whose knowledge Adam purchased with the loss of paradise; for that is the way never to come into the paradisiacal state again. I feel I must say to some of you, "Come down, Zaccheus, come down." You that find yourselves to be of low statures, and therefore mistrust lest the multitude should hinder, or hide the Lord from you, whose all-seeing eye

and presence beholds all things; and therefore resort to the high tree; that is, to high notions, that you may see or behold him as he is. I say to you, *Come down*; for salvation is not to be found there: no, no! for it is nearer to you; it is even come to your own houses, yea, to your hearts; *there stands Christ your salvation at your doors, knocking*; let him in; for he comes to take away the sins of the world, and restore poor man to God again—he whom God has set to be a Light to the Gentiles, and a Leader to the people, and to be his salvation to the ends of the earth.

Therefore I recommend unto you, that you be not offended at the meanness of his appearance, for his day is a day of small things, even as the smoking flax, and the bruised reed.

And this therefore ariseth powerfully in my soul, to speak unto you; that he appears not in the form of beauty, which is pleasing to the flesh; and that his way and worship is separated from such in the greatest measure. Flesh and blood have no part in his service, and the forwardness, runnings, and willings of men, have no place there: for it is neither upon this mountain, whither one sort runs, nor yet at Jerusalem, nor in the private chamber, where another sort are seeking, but in the Spirit of God, the true worship of God is known and performed. Every form is more acceptable than his: no man's face or visage, being more marred or disfigured than his: all voluntary humilities and worships of men, and every human tradition or invention of men, has a fairer show, and a more grateful appearance than his, of whom it is said, He has not a place whereon to lay his head. This is a bitter cup for the creature, and

there are but few who will drink it; for it is a hard matter to bring men thereunto, namely, to sit still, and *patiently to wait for the salvation of God*, and deny all self-activities and contrivings, and so let him will and work all their works in and for them. They know not what it is *to put their mouths in the dust*, and all flesh to be silent before the Lord; that he alone may be exalted, and his voice heard; that he may prepare them to do his will in the earth, as it is done in heaven. Ah! how has this mystery of unrighteousness wrought, and how does it work yet? boasting that the living child belongs to her;—but it is feigned, because it is the womb of death, and cannot bring forth any living fruit unto God. All nations have drank too much of this cup; but the hour of this false spirit's judgments is now come, and it is seen, revealed, and judged, through the living Spirit of God,—which is felt, received, and obeyed by a poor people, whom God has delivered out of the mouths of the idolatrous and superstitious shepherds, and false prophets,—who have no vision themselves, but who write, preach, and pray against it, and persecute those that assent to, and profess it, as the gospel privilege and dignity,—who are come to the Lord, and know his law written in their hearts, and his fear placed in their inward parts, and that are taught and guided by him. These follow the Lamb, and hear his voice, and are the host of the Lord, in this our day, who fight, through their holy testimony, under his banner, against the mystical harlot, the false prophet, and the beast:—and, behold, they shall obtain the victory; for He that is in them, is stronger than he that is in the world, that fights against them.

And though this be a great mystery, so it is, notwithstanding, a greater truth; to wit, that Moses the servant, is externally fairer than Christ; yea, the prophets themselves spake as so many delightful singers, and like those that play upon pleasant instruments of music: for their revelations, visions, and glorious prophecies of the latter days, and of the times of the new covenant, were, as one of them said of the children of that generation, like a pleasant song. But when the Son, the substance, came, it was without beauty, without ornament, and without any external excellency; which is to say, no formality, no observations in meats and drinks, or holidays, surplices, altars, vestments, offerings, &c.; instead of which, a strait way to flesh and blood, a cross to self-love, and a holy watch, are instituted and recommended, by example, as well as precept; which is a bitter cup or draught, for all to drink that will go to glory; man must die to his own will, inclinations, imaginations, and fleshly conceits: he must constantly wait and watch. Now, *his own worship and righteousness* are as odious to him, as *his sin and unrighteousness* were before: for it is not an external matter, nor an external running, or doing, that can profit; nor is it *that* which pleaseth the busy brain, and the nice phantasy of the creature,—because while all those things have been stroking the mind of the creature, they have been warring against the soul; but it is a secret life, a secret temple, a secret service, and that in God's due time; yea, it is a secret manna, a secret supper, which cannot be understood by the vain sects of this world. And Jesus is the builder of this tabernacle; he is the author of this covenant and service: he is the

high priest of this altar. Hereunto he has gathered those his ancient people, and hereunto he gathers the nations in these our days. The bride says, "Come," the Spirit says, "Come," and He says, "Come," and blessed are those that come, and see how good he is to those that love and fear him: for all crowns must be laid down at his feet, to him that is meek and humble, and rides upon an ass, and upon the foal of an ass, the most contemptible of all beasts; since God has concluded that he should be glorified, and that hosanna and glory belongs to him for ever! He shall humble the proud, and exalt the humble; yea, he shall lay the mountains low, and exalt the valleys;—to wit, the poor in spirit, to whom the kingdom of God belongs.

And therefore, do not think yourselves rich, like the Pharisees, for you must know this, that a camel shall more easily pass through the eye of a needle, than a rich man shall enter into the kingdom of God. But come to the Seed of God, sown in all your hearts, for therein must "all the nations of the earth be blessed;" for whose sake, forsake all visible things, bow down before it, cleave to it with your whole hearts, and learn thereof; for it is incorruptible: that you may thereby be instructed, and born again, that you may be as little children, who do not argue with their father, but love, believe, and follow him in all obedience and faithfulness, and to such belongs the kingdom of God. To these, God reveals his secrets: wherefore, the Lord Jesus Christ has said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things"—what sort of things? the hidden things of the kingdom of heaven—"from the wise and pru-

dent, and that thou hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." For, "out of the mouths of babes and sucklings, hast thou ordained strength, hast thou perfected praise:" wherefore, in God's presence no flesh can boast.

My Friends, disquiet not yourselves to comprehend divine things; for they that do so, are of the flesh: but wait in stillness upon the God of all the families of the earth; and then shall you have a true feeling of him, and of that which feeds the soul, and gives the saving knowledge, namely, that knowledge which is everlasting: this knowledge remains, and stands fast; likewise peace, and everlasting assurance go along with it.

For this I testify unto you from the Lord, that the fowls of the air, and the imaginations of flesh and blood, are the greatest enemies of your souls, and of your progress in the way of the Lord. The first hath often stolen away the seed, as soon as it was sown; instead of which, it ought to take root and spring up; and hereby the visitations of the Lord are of no effect, and your souls remain weak and feeble, and the other hath suppressed the seed, after it hath sprung up. O the fine imaginations of the wisdom of this world! the fear of man and earthly prudence, this comes not from the heavenly, saving, and living knowledge; neither can it ever bestow it upon you: but true knowledge makes courageous and diligent before the Lord, and those that are so, are noble in their testimony, patient under afflictions, steadfast and cheerful under persecutions. This is the way of the only true God; whose name be glorified to all eternity!

Ye then, that have a true sight of a better hope, and

of a more lasting habitation, who, in the singleness of your hearts, thirst after the true and living feeling and knowledge of God ; which are like a poor dove without consort, and as a solitary pelican in the wilderness,—who truly seek after the Beloved of your souls, but have not yet found him,—“ Be still,” O ye tender people ! “ and know that he is God.” Who? *he that searcheth the heart, that trieth the reins, that setteth the thoughts of men in order before their eyes* : in this stillness shall ye hear him, who will teach you where to find that you seek for ; *yea, it is He* ; for he alone can do it, who manifesteth himself to you. Mary sought Jesus, and thought it was the gardener, when she saw him ; she asked Jesus for Jesus ; but when he said, “ Mary,” she answered, “ Master,” and through that word her beloved Master, Jesus, revealed himself, and demonstrated that he knew her, and that gave her to know him. For, alas ! he whom you seek is near you ; yea, in the midst of you : it is he that knows you, and calls to you, and tells you whatever you have done, whether it be just or unjust : and it is he that pronounceth judgment against those that walk after the flesh, but speaketh peace and joy to those that walk after the Spirit. And, therefore, do not slight his appearance, but live humbly, and then you shall see him whom you wait for, swiftly come, and make himself known to you.

My beloved, seek not the present ease, or pleasures of the flesh ; and fear not man, but God. Hear me, O my Friends, for the Lord God hath sent me unto you, in this epistle. Take heed that ye outrun not yourselves in inward visions and openings of the heart, and that you feed not your-

selves with the knowledge of the same; for this is not that knowledge which is eternal life: although many, and *more especially in Germany*, have lost themselves thereby. For when they have received inward manifestations from God, they were not humble and low, but were exalted in their own minds above the daily cross: which cross is death to that which prides itself with these visions or manifestations, and have been elevated above the simplicity of obedience, in a bare profession of the same. O the subtlety of that cunning enemy of souls! this, this hath put a stop to the work of the Lord: for they have not known the travail, the death, and the first resurrection, but without experience lived slightly in the delightful representations and manifestations of the same. Hereby are come forth whole generations of exalted, spiritual, and high-strained notionists; who, despising the gross impiety, and dark superstitious contrivances of sects, are in the meanwhile entertained by the enemy, (who is provided with all manner of suitable baits,) with those likenesses and representations of Truth; they dream of meat, and the feast of tabernacles, but when the day of the Lord is at hand, which is to awaken them to rise to judgment, behold; then they are empty and hungry.

And therefore, take great heed to follow the Lord; and worship him,—adore him, and not the image thou thyself hast made. Do not make calves out of jewels, which thou hast brought out of Egypt. Do not bow down thyself before thy old experiences; but behold the arm which has helped thee, and that God who has often delivered thee. Blessed are those who are kept by him in the daily sense of his preservation; for *their* hearts will not

run after other gods. Remember that the manna descended from heaven *daily*, that it *daily* must be *gathered* and *eaten*; and that the manna which was gathered yesterday, cannot serve to-day for food. Now, as it is in the natural, even so is it in the spiritual. And therefore, the Lord Jesus has taught his disciples to pray for their daily bread; for he is daily with his people, and he goes before them. Therefore let nobody *look backward*, and adore what they *have* known; but *look forward*, on Jesus, the author of the true faith, who is mighty to finish what he has begun; because he has not only brought and delivered his people out of Egypt, but he is likewise their spiritual Moses, who has led them through the wilderness; he goes before his sheep, and gives them everlasting life—namely, to those who hear and follow him. But when men are negligent in hearing Christ, then they work for themselves upon their old experiences, and *hew to themselves cisterns that can hold no water*. Here death prevails, and here death talks of the fame of wisdom; and with this knowledge they feed themselves, and not on the tree of life.

Take ye heed, my Friends; for great is the mystery of unrighteousness, but the light of Jesus Christ discovers the same; and therefore remain *in this*, and from it expect your daily bread, daily knowledge, daily wisdom, and daily strength; take no thought for the morrow, for sufficient unto the day is the evil thereof. And thus lives the seed of faith, the true spiritual generation of the believing Abraham, that daily eat of the *bidden manna*, which descends every day from above, and which is hidden from the world and its wisdom.

Wo unto them from God, who make and adore

images, as well of things in heaven, as upon earth; wherefore, examine and try yourselves by the light of the Lord Jesus Christ, who alone gives the true understanding, what your knowledge is. For the knowledge that is everlasting life, is a lively sense, possession, and enjoyment of things, which we see inwardly; and into this, man of himself can by no means come, by all his strivings: but this is only obtained by judgments, deep humiliation, patience, daily watching, and by bearing the cross of the Lord Jesus Christ, and that not only against Satan, but also against our own selfishness.

And I testify, that he who attains his knowledge another way, is a thief and a robber; for Christ is the door, and through him all must enter; nay, through him alone we can come to God; namely, *by faithfully receiving him into the heart*, and embracing him,—first, as a light discovering corrupt nature, with all its evil fruits; then as a judge, condemning the same to the death of the cross; that such may come to die with him to the spirit of the world, and to the bad and vain fruits of it; as also to the spiritual powers in high places, and finally to know him as the resurrection and life, and as one, who raiseth the soul by the same power, whereby God the Father has raised him from the dead.

And here is the pure and living knowledge obtained; this is *to know and to put on Christ*, and through him to come to God, and to enter through the strait gate;—the strait gate, which is too narrow for flesh and blood. And all that is not born of the eternal Spirit is flesh, and shall wither away as grass before the glorious Sun of righteousness, which is now arisen; for his work alone can un-

dergo the judgment, and endure the trial; namely, that which is born of him, which is not by the will of man in his own time, nor by his running and willing; but by the will of God, and by the holy overshadowing of his pure Spirit. And this know, that God doth not overshadow the adulterous, but the chaste virgin mind. Who has ears, let him hear; this alone it is, which can conceive, and produce that knowledge which is everlasting life; and all other knowledge at the highest, is not higher than the golden head of that image which, by that small stone cut out of the mountain without hands, shall be broken into pieces,—that is, without all the arts, sciences, labour, industry, wisdom, will, or mind of men. Nay, it *must* be broken, because it has no feet, on which it can stand, nor foundation that can endure the proof: and therefore, inquire into the foundation you build upon,—this I beg, for God's sake. Is it upon the chief corner-stone? upon the stone which is elect and precious? Is it upon Christ, the true Rock, against whom, and against any one who truly depends upon it, never shall the gates of hell prevail? See then, if the gates of hell, in several things, do not prevail over you, as well as over the great body of false Christians. Have you not about you the mark of the nature of this world? Do you not bow before any of its customs? Make a search with the candle of the Lord Jesus, that he has lighted within you, whereby you shall see all the fruits you produce; namely, the nature of them, and to what they tend; to wit, if they are of the nature, and tend to the lust of this world, or of the nature of God, and to his will: for all true Christians ought to conform themselves unto his will in all things, that whatsoever they do, may tend

to the praise and glory of the Lord, their blessed King and Lawgiver.

And therefore, live ye low and humble, to that which has visited you; be like worm Jacob; let the Lord awake you, but dwell you in the tents; do not build Babels, for they must be broken; remember that humble and little David obtained the kingdom, whose trust was only in the name of the Lord, and his delight was in meditating in the pure law of his God.

This is the visit of my life and love to you, O ye scattered and hidden ones. Lift up your heads and behold your Shepherd and your Saviour! Turn ye to him, follow him, and live with him. Let him lead you to the place where he feeds, and where he makes his flock to rest at noon; for, by his eternal light and Spirit has he gathered, from off the barren mountains, and from the idolatrous shepherds, a flock, which he hath led to the fold of rest, through many and great tribulations. *And he who remains firm and immoveable, is the true rest, namely, Jesus Christ, and there is no other.* Therefore, it is said, that the true church coming up from the wilderness, leans upon the breast of Jesus Christ, her beloved, her Lord and her husband, who is her strength and stay; and all those who lean upon another, will fall in the wilderness, and never come to the rest of the Lord.

Therefore, lean ye upon *no other*, but adhere unto him; wait, watch, and walk in his holy light, which he has sent to lead you out of darkness; and therewith you will be enabled to know him, from whom it comes, and whom you seek; for the nations, who are to be saved, must walk in the light of the Lord: and the time comes, and now is, that we shall have no need of the sun, nor moon, nor

stars, but the Lamb of God, that was slain and now lives, shall be the light and life of all true Christians here and hereafter.

These things were laid upon me by the Lord Jesus Christ, who is the faithful and true Witness, to write to you, and to bear witness of his kingdom and appearance; that ye might seek, so that ye also may find, and that ye should be ready to enter in with him to the everlasting supper, and to the rest which he has prepared for those, who love him, and follow him in the way of regeneration; not loving their lives unto death, for his glorious name and testimony's sake:—to whom my soul does humbly render honour and praise, and in communion with his whole redeemed family upon earth, I ascribe all honour, power, and dominion, now, henceforth, and for evermore, Amen!

W. PENN.

(SEE PAGE 147.)

A Tender Visitation, in the Love of God that overcometh the world, to all people [especially] in the High and Low Dutch nations, who hunger and thirst after righteousness, and desire to know and worship God in truth and in sincerity; containing a plain testimony to the ancient and apostolical life, way, and worship, that God is reviving and exalting in the earth, in his Spirit and Truth. By William Penn.

Friends,
IN that love wherewith God, the Father of all mercy, and our Lord Jesus Christ hath loved and

visited my soul, I likewise love and visit you; wishing in the same love, that you with all the saints, might come to experience what is the knowledge, faith, hope, worship, and service, that is of and from God, and which alone is truly acceptable unto him. And that you might so run, as to obtain; and being armed with the spiritual weapons, you may so fight, as to gain the prize and inherit the crown: so that the great God, the Lord of heaven and earth, he who shall judge the quick and the dead, He may be known by you to be your God, and you may know yourselves to be his children; born, not of blood, nor of the will of the flesh, nor of the will of man, but born again of his holy and incorruptible seed by the Word of God, born of his Spirit, and joined unto him in an everlasting covenant: that while you live here, you may not live to yourselves, but to the glory of God; and when you have finished your course here below, you may lay down your heads in peace, and enter into everlasting rest with the faithful; where all tears shall be wiped away from your eyes, and everlasting joy and gladness shall be the portion of your inheritance.

Let me therefore, Friends, speak freely, and be open-hearted unto you, and consider you my words in the fear of God, for I am pressed in spirit to write to you.

First, Have you all turned yourselves to God, who was the teacher of Adam, while in his innocency, who was the teacher of the Israelites, through his prophets, and of the true Christians through his Son Jesus,—*through whom he speaks his will in the hearts of all true Christians?* if not, then are you yet erring from his Spirit, and going astray

from the Lord, who is the teacher of the new covenant.

Secondly, Know you the end and design of the coming of Christ? are you come to an inward experience of what the same is? Hearken to the words of his beloved disciple, who has said, *For this purpose the Son of God was manifested, that he might put an end to sin, and destroy the works of the devil.* 1 John iii. 8. Do you know this by your own experience? Ah! deceive not yourselves; where, pray, does sin dwell? and where are the works of the devil? are they not in the hearts of men and women? is not that the seat of wickedness, the tabernacle of sin, the temple of the devil? have not men there worshipped his spirit? have not men there bowed down before him? and are not all such born of his evil seed? Must not Christ, who is the Seed of God, bruise his head, there destroy his work, and take his kingdom from him? The soul, which by Satan is defiled and kept in captivity, must not Christ redeem it, purify it, and save it? that it may be changed, and seasoned with the divine seed, and so come to bear the holy image of the same: to that end, that Christ may come to dwell in a pure heart, and that God may be worshipped in his own evangelical temple, in his own Spirit in man and woman? What of these things are you truly come to know? and what have you felt hereof? Christ is therefore come into the world, even for that very end is he called Jesus, namely, that he should *save his people from their sins*; Matt. i. 21. and to that end has John directed all to him by these words, "Behold the Lamb of God, which taketh away the sin of the world." John, i. 29.

Look now to yourselves, O inhabitants of Christendom! whether he has taken away *your* sins, and what those sins are. Examine and try yourselves by his holy light, from what evil things you are now redeemed, unto which you were before subject; for Christ saves no man from the wrath of God, whom he hath not first redeemed from sin; for, *the wages of sin is death, and whatsoever men sow, that they shall reap, in the great and last day of judgment.*

To whom then do you live, my Friends, and in what life? do you live in the life of God and Christ, wherein the saints of old did live, *whose lives were hid with Christ in God*; and who did live, *because Christ lived in them*? Is the old wine, and also the old bottles put away? Is the old man with all his deeds put off? The old evil and corrupt ground, which brings forth all evil and corrupt fruits; is that burnt up by the fire of God? for his word is like a fire. The old heavens, the old service of God, in the fallen nature, are they rolled up as a scroll and vesture, and melted through the strong heat of the burning and judging Spirit of God? Are you become as new bottles, which receive the new wine of the kingdom of God that endures for ever? Have you, my Friends, *put on the new man, which after God is created in righteousness and true holiness*? Can you feel, that there is brought forth in you the new heaven and the new earth, wherein righteousness dwelleth? Consider, you who truly and sincerely seek to know the Lord and his works in you, and *spend not your money for that which is not bread, nor your labour for that which satisfieth not*, nor will profit any thing in the day of account; that your souls be not de-

ceived, but that you may be saved in the day of the Lord.

Come, you that are weary and heavy laden, and you that hunger and thirst after righteousness, and desire to walk in the purity and righteousness of the saints: be it known unto you, that Jesus Christ, who can discharge, ease, help, and save you all, he is near you, and stands at the door of your hearts, and that he *waits to be gracious* to you; he *knocks that you may open unto him*. It is he who has visited you with his saving light, whereby he has manifested your state and condition to you, and begotten a holy feeling in you, whereby you are become weary of your evil doings, and raises up a holy thirst in you after better things. Now then, if you desire, and expect ever to be filled and satisfied from him, then must you *receive him as he is revealed, and as his holy will is made known in your hearts*, and keep yourselves under his holy judgments and reproofs; for the reproofs of instruction are the way of eternal life. Prov. vi. 23. Love, therefore, that which reproves you for evil, and turn from those evils for which you are reprov'd; for Zion shall be redeemed through judgment, and her converts with righteousness. Isa. i. 27, iv. 4. Love, I say, the judgments of Christ, and submit thereunto, and wait for him, to feel him yet more and more, that you thus may say, with one of old, "In the way of thy judgments, O Lord, have we waited for thee: with our souls have we desired thee in the night season, and with our spirits within us will we seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 8, 9. "For judgment," said Christ, "am I come into

this world," that is, as an holy light, to make manifest, and as a righteous judge to condemn all unrighteousness of men: and all those that love his reproofs, and willingly suffer his chastisings, and fatherly rebukes, they shall see *judgment brought forth unto victory*, and that *the prince of this world*, the corrupt root, the corrupt nature, ground, or origin, in you, as well as the evil fruits, and ungodly works thereof, shall be *judged*. And when this is done, and is fulfilled, then you shall know what it is to sing his high praises in truth and righteousness: then you shall come to sing the song of the Lamb; and know that you, by that Lamb, are redeemed and saved.

But, it may be, some will ask, Who is able to perform so great and blessed a work? Fear not, you that seek the kingdom of God, and his righteousness with all your hearts: *for God has laid help upon One that is mighty*, namely, upon Jesus Christ, and he shall make your sins known unto you, and redeem you from all unrighteousness, if you will walk in his light, as his beloved disciple speaks, saying, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John, i. 7. And, therefore, Friends, if you will be saved by the blood of Christ, then must you leave and forsake all which the light of Christ does condemn in you; yea, you must watch against your own thoughts, words, and deeds, that you at unawares may not be overcome by the enemy of your souls; for he comes as a thief in the night to destroy you. Do not live; nor act, so as to grieve the Holy Spirit of God; but turn your minds from all evil, in thoughts,

words, and deeds; yea, if you love the light of Christ, then bring your deeds every day to the light, and see whether they are wrought in God, or no: for all things that are reprov'd or justified are made manifest by the light, for whatsoever doth make manifest is light: and that light burns as an oven against all unrighteousness; yea, it is like a refiner's fire. For it is the fiery part of the baptism of Christ, and therefore it is called in 2 Thess. ii. 8. and Isa. x. 17, *the brightness of his coming, the consuming spirit of his mouth*, whereby that wicked one shall be revealed, and burnt up, and rooted out: the thorns and briars shall be burned up and devoured, and the filthiness both of flesh and spirit purged away. If now your sins are become a burden to you, if you thereby are wearied, and if you heartily desire that they may be weakened in you, and at last conquered also; then let the holy watch of Jesus be sincerely and earnestly kept in your hearts; which watch is in the light; for in darkness, is no safe nor true watching. Watch therefore with the light of Christ wherewith you are enlightened: watch, I say, against every unfruitful thought, word, and work of darkness. Stand upon your guard in the blessed light, and be you armed therewith, like the saints of old, that you may discern the enemy, and resist him, when and howsoever he does appear and approach unto you; that so he may not overcome you, but that you may obtain victory over him; for when he sees his allurements ineffectual, his snares discovered and broken, (as this is done in the light of Christ,) then is he weakened in his attempts, and your souls grow stronger to resist him, until at last he is wholly defeated and

conquered. For this was the way of the ancients, who were more than conquerors, who walking after the light and Spirit of Jesus, were redeemed from condemnation, which will come upon all those that live after the flesh. *O! this light and this grace bringeth salvation; for it teacheth us to deny ungodliness, and worldly lusts, which bring condemnation, and to live soberly, righteously and godly in this present world:* Tit. ii. 11, 12—and this is the only living way to the everlasting rest and peace of God. This was the teacher of the saints, this was Paul's refuge and comfort in his greatest temptations:—"My grace," said the Lord, "is sufficient for thee." 2 Cor. xii. 9. And as it has been in time past, so is it in this our day, to all them that come to receive it, embrace it, and love it, and who are willing to be guided by it, and follow it: and to them saith the Lord, *Depart you from all evil ways, from all vain uses and customs, and from the vanities of this world:* receive you my counsel, (which is the living oracle, or the voice of God, and the fountain of all wisdom,) and do not hew out to yourselves cisterns, broken cisterns that can hold no water.

Thirdly, Are your preachers and teachers sent by God, or by men? How are they come to be your teachers? consider of this seriously. Are they of those that have accompanied with Jesus? are they instructed and sanctified by him? are they born again? have they received their commissions and are they sent forth by him? are they true and faithful witnesses? have they heard, seen, tasted, and handled that which they speak and deliver unto you? Is it *the living word* which they preach unto you? or do they, by their own

spirit and understanding, in their own time and will, explain and interpret those matters, which the saints of old, and the primitive Christians spake forth as they were moved by the Holy Ghost? if it be so, then have they not received such work, or such victory, through the Holy Spirit in themselves, as the saints had experience of.

Fourthly, *Do your preachers turn your minds to the light of Christ, that is, the life in him, which shines in your hearts; which alone discovers sin to the creature, and shows every man what the Lord doth require of him? Do they direct you to that light which did lead the saints of old, and, by their believing in the light, made them children of light, wherein the nations of them that are saved shall walk? Do they turn you, I say, to this light, to this grace and spirit in yourselves, which cometh by Jesus Christ? Does your knowledge, feeling, experience, and worship, consist in the revelations and works of this blessed principle of God's begetting in you? so that your faith and hope consist not in words only, (though they may all be true in words,) nor in the education of an outward religious persuasion by vain teachers; but that your faith and hope are grounded, and builded upon the power of the living God, who gives victory over the world, unto all those, who in their hearts believe in the light of Jesus: and this blessed hope purifies the heart, and fortifies the soul.*

Fifthly, When you come to your meetings, both preachers and people, what do you do? Do you then gather together bodily only, and *kindle a fire, compassing yourselves about with the sparks of your own kindling, and so please yourselves, and walk in the light of your own fire, and in the sparks which*

you have kindled ; as those did in the time of old, whose portion it was to lie down in sorrow ? Isa. l. 11 : or rather, do you sit down in true silence, resting from your own will and workings, and waiting upon the Lord, fixed with your minds in that light wherewith Christ has enlightened you, until the Lord breathes life in you, refresheth you, and prepares you and your spirits and souls, to make you fit for his service, that you may offer unto him a pure and spiritual sacrifice ? For that which is born of the flesh, is flesh ; and he that soweth to his flesh, shall of the flesh reap corruption : for flesh and blood cannot inherit the kingdom of God : but he that soweth to the Spirit, shall, of the Spirit, reap life eternal, through Christ who has quickened him.

What have you felt then, my Friends, of this work in your hearts ? *has Christ there appeared ? what has he done for you ? have you bowed down before him, and received him in your hearts ? Is he formed in you ? Do you live no more, but does Christ live in you ? for if you know not Christ to be in you, then are you yet reprobates, though you confess him in words ; as the Apostle said of old. 2 Cor. xiii. 5.*

All you, therefore, that hunger and thirst after the righteousness of God's kingdom, which is an everlasting blessed kingdom, turn in, my Friends, and come to Christ, who *stands at the door of your hearts and knocks.* Rev. iii. 20. He is *the Light of the world ;* and it concerns all true servants of the Lord, to direct all men to this light, else they have not a right discerning, nor true sight or taste of the things of God ; namely, *to turn men from darkness to light,* from the kingdom of Satan, to the

power, and kingdom of God; from the dark inventions, and human traditions of men, to Christ, the great Light of God, the High Priest, and Holy Prophet, whom *all men must hear*, and out of whose mouth *the law of the Spirit of life* must be received. By this he judges men in righteousness, and *in him are hid all the treasures of wisdom and knowledge*. This is the High Priest of all true Christians, and their chief treasure.

Happy, therefore, are all those that receive him in their hearts, those that know him to be their Light, their Guide, their King, their Lawgiver, their Bishop, and their heavenly Shepherd; who follow him through all things, through all persecutions, and sufferings, and that steadfastly love his cross, the power of God, and with all gladness embrace the reproach thereof: who have experienced, that *without Christ they can do nothing*; John xv. 5; and therefore wait for his divine power, strength, and wisdom, to govern and guide them. For such can receive no testimony from any preachers, except that testimony which is given from *the holy unction*, in and through them; because men, without Christ, can do nothing, as he has said: for men cannot preach, men cannot pray, men cannot sing, as it ought to be; yea, men, without him, can do nothing to the praise and glory of God. For, it is only the Son of God, that glorifies the Father through his children.

And therefore let him kindle the fire with the pure coals from his holy altar; and do you not offer to him in your self-will; no, Jesus did not do his own will, but the will of his Father. So let us not do *our own*, but *his* will. He has done nothing but what his Father had made known

unto him; and we must all witness what Christ has declared unto us, and what he has wrought in us, or else we should be false witnesses. "Woman," said Christ to his mother, "mine hour is not yet come." So that he did wait his Father's time, in whose hands the times and seasons are. *We must wait, but God orders,* and happy are those who do his will. "My sheep," said Christ, "hear my voice and follow me; but they will not hear the voice of strangers." John x. 27. Now, those that speak, if their voices and conversations are not with the life, the power, and with the Spirit of Christ, they are *strange voices*, (I pray you observe well,) and *Christ's sheep* will not sit under *such* voices, nor under *such* shepherds; who do but steal the words of the prophets and apostles, but do not experience them, nor succeed them in their spirits and conversations. For Christ's sheep do discern those that so teach, from *his*, for he has given that spiritual gift to see them; which is not to be had, nor found in the crafty wisdom of the world, with all its human learnings, arts, and sciences; but stands in the innocent nature of the true sheep; and for them it is like natural, namely, souls that are become harmless, and are arrived at the state of a little child, for to such God doth reveal his secrets; because, by the work of regeneration, they are become his own begotten; and to such belongs the kingdom of God, and the knowledge of the mysteries thereof.

Wherefore, pray take notice, how it is with you. Is sin revealed? Yes. Through what? By the light of Christ. But is sin likewise judged? Have you submitted yourselves to his light? And are you therewith united? Is your old self-righ-

teousness thereby judged? and are thereby all your false judgments judged? Is the prince of this world judged in you? *Does Christ go before you?* And does he give you eternal life? Examine and search yourselves, for thus he deals with his sheep: "I go before them, they follow me, and, behold, I give them life eternal." John, ch. x. Does Christ go before you, and lead you in all your worship, which you do as your bounden duty to God? Do you wait for his leadings? Is it the religion of Christ wherein you walk? Read his holy sermon on the mount. Or else, do you go before him, and do you climb up another way, before he stirs in you, before he moves you, before he gives you power and ability to approach his throne? Ah! true silence before the Lord, is better abundantly than forward prayers and self-willed offers, or any traditional and formal performances: for consider, that *it is life eternal to know God*. Now, no man can know him, who has not heard his voice. *And no man can hear his voice, who is not silent in himself, and waits not patiently for him, that he may hear what God will speak to his soul, through Christ Jesus, the great, holy, and heavenly High Priest of God to mankind, who is the heavenly Prophet also, unto all them that believe in his name.* But, my Friends, do you know the fellowship of his holy life, of his blessed cross, death, and resurrection? Do you confess him inwardly in yourselves, as well as outwardly before men? If so, then has he given you life eternal. Again, if you feel not in you, life and immortality brought to light, then are you yet in your sins, and know not the Lamb of God who taketh away the sin of the world. For

“ as many as received him, to them gave he power to become the children of God.” John, i. 12. And they know *by the witness of God in themselves, that they are of God*, as said the beloved disciple John, *and that the whole world lieth in wickedness.* 1 John v. 19.

Beloved Friends, beware therefore of idolatry, and worshipping of images, I mean *the worship of inward images*, which is an inward idolatry ; for if you show a great aversion against all *outward* idolatry, yet if you worship God after the imagination you have of God, and which you conceive in your own minds, without *the inspiration of the Almighty*, you worship images of your own framing, and so come to commit idolatry. And therefore, take heed that your worship does not consist in your own imaginations and self-conceits of God ; and do not bow down to *such*, (which is indeed to *yourselves*,) and then think or presume, that you are bowing down to God and Christ: when on the contrary, it is nothing else but a mere picture of your own making. And this is the great abomination and loss of poor Christendom, namely, That the Spirit which deceives man sits in the place of God, and is worshipped as God, (see Daniel xii. 11, and 2 Thess. ii. 4,) by those that know not the true and living God, who is as a consuming fire, and as everlasting burnings in the soul against sin, righteousness, and judgment of the world.

Now *he that revealeth the Father, is the Son, the true Light* ; for he has said, “ No man knoweth the Father but the Son, and he to whom the Son will reveal him.” Matt. xi. 27. Has Christ revealed the Father unto you ? Are you come to Jesus ? If so, then you have known the godly sorrow, the

true mourning, and that repentance which men need never to repent of. But if you have not known this day of judgment and contrition, then are you not come to Christ. Wherefore, *come you to Jesus, namely, to his appearance in you, by his divine Light and Spirit*, which every way discovers and judges the world's nature, spirit, and image in you: for to him is all judgment committed, and he will reveal the Father; yea, he that has seen the Son, has likewise seen the Father; for he is in the Father, and the Father is in him. John, xiv. 10, 11. If now the manifestation of Jesus in you, as well of the Father, as of the Son, is *the foundation of your knowledge*, so that God and Christ, (whom to know is life eternal,) are become the holy object of your worship; then are you *real worshippers in his Spirit and truth*; John, iv. 24; then are you come out from the workmanship, from the will and imaginations of your own spirits, and from all human worship, and are come to the worship of the Spirit of the living God, and *to live in him*, be led and moved by him in all godly performances; for the spirit of man only knows the things of man, but the Spirit of God knows and reveals the things of God. 1 Cor. ii. 11. And this worship of his kingdom and church, has Christ raised up again in these our days, which was set up by Christ sixteen hundred years ago. And in this worship have the true followers worshipped the Father, before the great apostasy from the Spirit and power of the Lord broke in upon the primitive ages of the church. And after such a glorious manner shall it be restored; yea, so it is already with many thousands, whom God, through the appearance of Christ in the heart, has gathered, both in our and

other countries, whereby he has judged them as men in the flesh, (in their fleshly lusts, in their fleshly worships,) that they might live unto God and Christ, who quickened them by the death of the cross, and justified them as men in the spirit risen from the dead.

Glory be therefore to God, who lives and reigns on high, that that dark and sorrowful night is vanishing, and that the sun-rising of the eternal day has already appeared, and is arising more and more over the nations in the world : in which day, Babylon, the mother of harlots [false worshippers,] shall come in remembrance before the God of the whole earth ; Rev. xvi. 19 ; namely, that Babylon, which has followed merchandizing with the Scripture, and with the souls of men, and has persecuted the spiritual seed, the children of God, and faithful witnesses of Jesus, (although clothed in sackcloth,) because they would not receive her mark, and her fine linen too, nor submit to her fleshly birth, invention, profession, worship, and dominion. Rev. xviii. 13, and Rev. xiii. 16.

This Babylon lives but too much yet in every one, of all sorts of people or professors, by whom the Truth is held in unrighteousness ; when they see not through the light of the Spirit of Christ, and when their knowledge and worship of God is not received and performed, by that same blessed Spirit ; there, I say, is Babylon, that is, confusion:—“ Oh, come out of her, my people !” saith the Lord, “ and I will receive you.”

He that calls God his Father, and is not born of God ; he that calls Christ Lord, and not by the Holy Spirit, but meanwhile is serving another master ; and those that *attribute to themselves* the

ue mourning, and that repentance which men
 eed never to repent of. But if you have not
 nown this day of judgment and contrition, then
 re you not come to Christ. Wherefore, come you
 o *Jesus, namely, to his appearance in you, by his*
ivine Light and Spirit, which every way discover
 nd judges the world's nature, spirit, and image
 ou: for to him is all judgment committed, a
 e will reveal the Father; yea, he that has seen
 on, has likewise seen the Father; for he is in
 'ather, and the Father is in him. John, xiv. 10.
 f now the manifestation of Jesus in you, a
 f the Father, as of the Son, is *the foundation*
our knowledge, so that God and Christ, (the man-
 to know is life eternal,) are become the
 ject of your worship; then are you *real* light and
 pers *in his Spirit and truth*; John, iv. 24; and now
 you come out from the workmanship, from
 and imaginations of your own spirits, and
 human worship, and are come to the
 the Spirit of the living God, and *to live in his*, and
 led and moved by him in all godly pe
 for the spirit of man only knows the things
 but the Spirit of God knows and reveals, and that he
 of God. 1 Cor. ii. 11. And this wor
 kingdom and church, has Christ raised
 these our days, which was set up by
 hundred years ago. And in this
 the true followers worshipped the
 the great apostasy from the Spirit
 Lord broke in upon the primiti
 church. And after such a glorio
 it be restored; yea, so it is alr
 thousands, whom God, through
 Christ in the heart, has gathered

void

in
his
earth,

enrolled,

the selfish

the death of

to deliver them

an inheri-

where the will

it is in heaven,

never be glorified.

in a sin, they are in

drink his cup of

ever it is sweet in

in the belly. And

time, it shall after-

stasteful. Again, the

in the mouth, but sweet

were sour, but hereafter

he, "shall weep and la-

shall rejoice:" but observe

sorrow shall be turned into

ing into weeping. John,

before the word of truth, No man

cup of blessing, or drink out of

man, but he that has first drunk

of the cup of tribulation; he that has first known

with the sufferings of Christ, and

of the cross: for those that suffer

shall reign with him, and—no cross, no

upon his breast, for so does the bride

words of the regenerate, their revelations, and experiences, when they are yet unregenerated, and have no part therein, but endeavour in all these things to make themselves *a fair covering*; they shall experience in the day of the Lord, that it shall profit them nothing; for, "Wo to those," saith the Lord, "that cover with a covering, and not of my Spirit; that take counsel, but not of me." Isa. xxx. 1. Let, therefore, all those that are yet in Babylon, hasten out of her speedily, and you that are *in the suburbs* of that great city, hasten you away; yea, make haste with all speed! Prepare yourselves to meet the Lamb, your Bridegroom; who comes now to you who are mourning, hungering, and thirsting after him, to lead you out of your bewildered states, to his saving light and blessed appearance: for *now* he sees you, and *now* he calls you, and *knocks at your doors to come in unto you*. And therefore *open ye unto him, and let him in*; let him no longer lie as in the manger, nor at your doors; but rather *give him your hearts*, and let him reign over you as a king, for *he has bought us with his own precious blood*, and is therefore worthy that we serve and honour him, and that he reign over us; and that he be our King and Lawgiver, who *gave his own life for us, that we should not perish, but have everlasting life in him*. He has laid down his life for you, and can you not lay down your sins for his sake; yea, for your own sakes? Consider, that he descended from the glory of his Father, to bring you to glory; and can you not depart from the withering glory of this world, that you may inherit his glory which is everlasting? It is *that wrong, false self* in man which only hinders it, it is *that* only which objects

against it, that consults, and endeavours to avoid the cross.

This *self* has in all times been desirous to be in great esteem, and has therefore in all ages hindered men from doing the will of God on earth, as it is in heaven; but where self is disannulled, and men have had no great esteem for the selfish part, but have humbled themselves to the death of the cross of Christ, that he might deliver them from the wrath to come, and give them an inheritance in the kingdom of his Father, *there* the will of God will be done on earth, as it is in heaven, and therein will the heavenly Father be glorified. On the contrary, those that live in sin, they are in communion with the devil, and drink his cup of unrighteousness: which, however it is sweet in the mouth, is afterwards bitter in the belly. And though it be sweet here for a time, it shall afterwards be crabbed and distasteful. Again, the cup of Christ is *here* bitter in the mouth, but sweet *hereafter* in the belly; here sour, but hereafter pleasant:—"You," said he, "shall weep and lament, but the world shall rejoice:" but observe the end hereof, "Your sorrow shall be turned into joy," but their rejoicing into weeping. John, xvi. 20.

And this is therefore the word of truth, No man shall enjoy the cup of blessing, or drink out of the cup of salvation, but he that has first drunk of the cup of tribulation; he that has first known his fellowship with the sufferings of Christ, and of his holy mystical cross: for those that suffer with him, shall reign with him, and—*no cross, no crown.*

Lean then upon his breast, for so does the bride

in spirit. Cant. viii. 5. Trust *in him*, and not *in man*, nor *in yourselves*; for he will guide you best, because he is given you of God, to be your heavenly Guide. And if it should be in a way under the cross, (which way is proper to him,) yet it is notwithstanding, a way of joy and pleasantness, and all his holy paths are peace to those that love him. O! therefore, feel *his holy drawings*, and wait in his light upon his holy movings in your souls; *stand still and see his salvation wrought in you, by his own arm*; that you may know him to be *Jesus* indeed, namely, *a Saviour*, as well from your sins here, as from the wrath to come; and that he may preserve you from vain thoughts, vain words, and vain conversations, yea, from the voluntary worship of this world, and from the slavish fear of man; to the end that he may work his own work in you, and make you conformable to his own blessed image; and that you may be made free by the Lord, through the power of his everlasting gospel, which is now again sounded forth by his own angel, to the inhabitants of the earth, calling with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. xiv. 6, 7. And you must feel this judgment in your hearts, that the prince of this world, with all his evil seed, with all his wrong plants, and appearances, may be judged in you; and that you may be witnesses upon earth for God, and the Lamb, that sits upon the throne, against all darkness of men and devils: nay, against death, hell, and the grave: and that God may bless you with all sorts of blessings in Christ Jesus.

But yet I find myself pressed in spirit, to give you one warning more; namely, that you would

no longer use vain words, though *true in themselves*, because they are worth nothing, for they take God's name in vain, who use it without life and power. And I entreat all those that endeavour to know God, and come up to the true life of his dear Son, *that you make no profession of worship*, without the feeling, preparing, and ordering of the true and overcoming power of God : for *such worship is not of God* : and such professors are poor, lean, naked, and miserable people ; yea, they are only as chaff among the corn. And therefore, beware you of that woman Jezebel, the false prophetess, of whom the early Christians were warned, who has *the words, but not the life of the Son of God*. Rev. ii. 20. Her preaching tends to death, she makes a talk of the sound and fame of wisdom, (but will not afterwards harbour her when she cries in her streets,) she awakens none, she brings no man to God ; she does not build up in the heavenly work, nor administer the right spiritual bread to the soul. For Christ only is the Bread which gives life eternal, and *those that will eat of this bread, must first come to him* ; John vi. 32, 33, 35, 51 ; let him into their hearts as Lord and Master, to provide and order his, to his praise,—and *as such* must he be received, when he appears in the souls, even as a refiner's fire, and as a fuller's soap, to purify and refine from all unrighteousness ; yea, to reveal unto men their sins, and destroy the same with the brightness of his coming, and with the spirit of his mouth, in which no deceit is found. He is that Light, in the brightness of his coming, which you must love, and whose testimony you must keep, and he is "the quickening Spirit," whose breath of his mouth revives the soul, and destroys

the sin that slays it: for all those that come to receive him in this office, in this way, and in this work, shall *also* know, that he is "the Lamb of God which taketh away the sin of the world," the spiritual Passover, the heavenly Bread, the true Vine, which bringeth forth the new wine of the kingdom, the blessed Olive-tree; yea, the Tree of life and eternal salvation, which grows in the midst of the paradise of God, whose leaves are for the healing of the nations. Rev. ii. 7.

This is a salutation to you all, from the holy and fervent love which God has poured into my heart and soul: who am in a travail to help the nations to be gathered to Christ, the Light and salvation thereof, that Zion may be the joy and Jerusalem the praise of the whole earth Amen, Amen!

(SEE PAGE 161.)

*Two Letters from the Princess Elizabeth to
William Penn.*

Herford, the 29th of October, 1677.

Dear Friend,

YOUR tender care of my eternal well-being doth oblige me much, and I will weigh every article of your counsel to follow as much as lies in me; but God's grace must be assistant; as you say yourself, *He accepts nothing that does not come from him.* If I had made me bare of all worldly goods, and left undone what he requires most, (I mean, to do all in and by his Son,) I shall be in no

better condition than this present. Let me feel him first governing in my heart, then do what he requires of me ; but I am not able to teach others, being not taught of God myself.

Remember my love to George Fox, Benjamin Furly, George Keith, and dear Gertrude.* If you write no worse than your postscript, I can make a shift to read it. *Do not think I go from what I spoke to you the last evening ; I only stay to do it in a way that is answerable before God and man.*—I can say no more now, but recommend to your prayers,

Your true Friend,

ELIZABETH.

P.S. I almost forgot to tell you, that my sister writes me word, she had been glad you had taken your journey by Osnaburg to return to Amsterdam. There is also a drossard of Limburg near this place, (to whom I gave an exemplar of Robert Barclay's Apology,) very desirous to speak with some of the Friends.

This 17th of November, 1677.

Dear Friend,

I HAVE received a letter from you, that seemeth to have been written at your passage into England, which I wish may be prosperous, without date, *but not without virtue*, to spur me on, to do and suffer the will of our God. I can say in sincerity and truth, "Thy will be done, O God!" because

* This was Gertrude Diricks, who had visited the Princess. She afterwards came to live in England, and was married to Stephen Crisp.

I wish it heartily ; but I cannot speak in righteousness, until I possess that righteousness which is acceptable unto him. My house and my heart shall be always open to those that love him. Gichtel has been well satisfied with the conferences between you. As for my business, it will go as the Lord pleaseth,—and remain in him,

Your affectionate Friend,

ELIZABETH.

THE END.

Notice.

JOHN BARCLAY takes the present opportunity of acknowledging the satisfactory evidences of encouragement he has received from Subscribers to the present undertaking.

In entering upon this field of labour, it has been his wish, in the first place, to bring afresh under the notice of the Society of Friends, and of the younger members especially, those valuable illustrations of Christian principle, to some of which they could not have access at all, and to most of them not without considerable effort and inconvenience. Another object he had at heart, was, to diffuse, more widely than has of later years been attempted among the community at large, the practical efficacy of those religious views, so faithfully maintained by our predecessors in profession; and which, wherever upheld in the same integrity, have commanded the esteem of the candid and enlightened of all persuasions. And indeed, he has found himself travelling in no sectarian by-path, whilst engaged in holding up to view the governing principle of the lives of many, who adorned the doctrine of God, our Saviour.

His motives being then wholly disinterested, and such as seem peculiarly to recommend his design to every member of the Society of Friends, who is sincerely interested in its well-being, John Barclay cannot but feel fully warranted in cherishing the assurance, that the circulation of his Select Series of Books and of Tracts will increase. Should this be the case, it will allow

NOTICE.

him to keep in view the reduction of the prices, especially of the Tracts, and enable him to spare no expense, by every desirable means, to render the Series as widely known and as serviceable as may be.

The price of the present volume is now raised to Four Shillings; and the next, entitled, "THE LIFE OF WILLIAM DEWSBURY, &c. by the late EDWARD SMITH," is to be ready for delivery in the 5th month, the price to Subscribers being likely not to vary materially, if at all, from the very low scale of Penn's Travels. Orders may be left under cover, addressed to John Barclay, at William Manley's, Friends' Meeting House, Houndsditch, at the time of the Yearly Meeting.

The following five Tracts, by William Penn, forming part of the present Work, are now selling separately at the Publisher's, executed in a manner peculiarly neat. Where a number is wanted for gratuitous distribution, some allowance would be made on application to J. B.

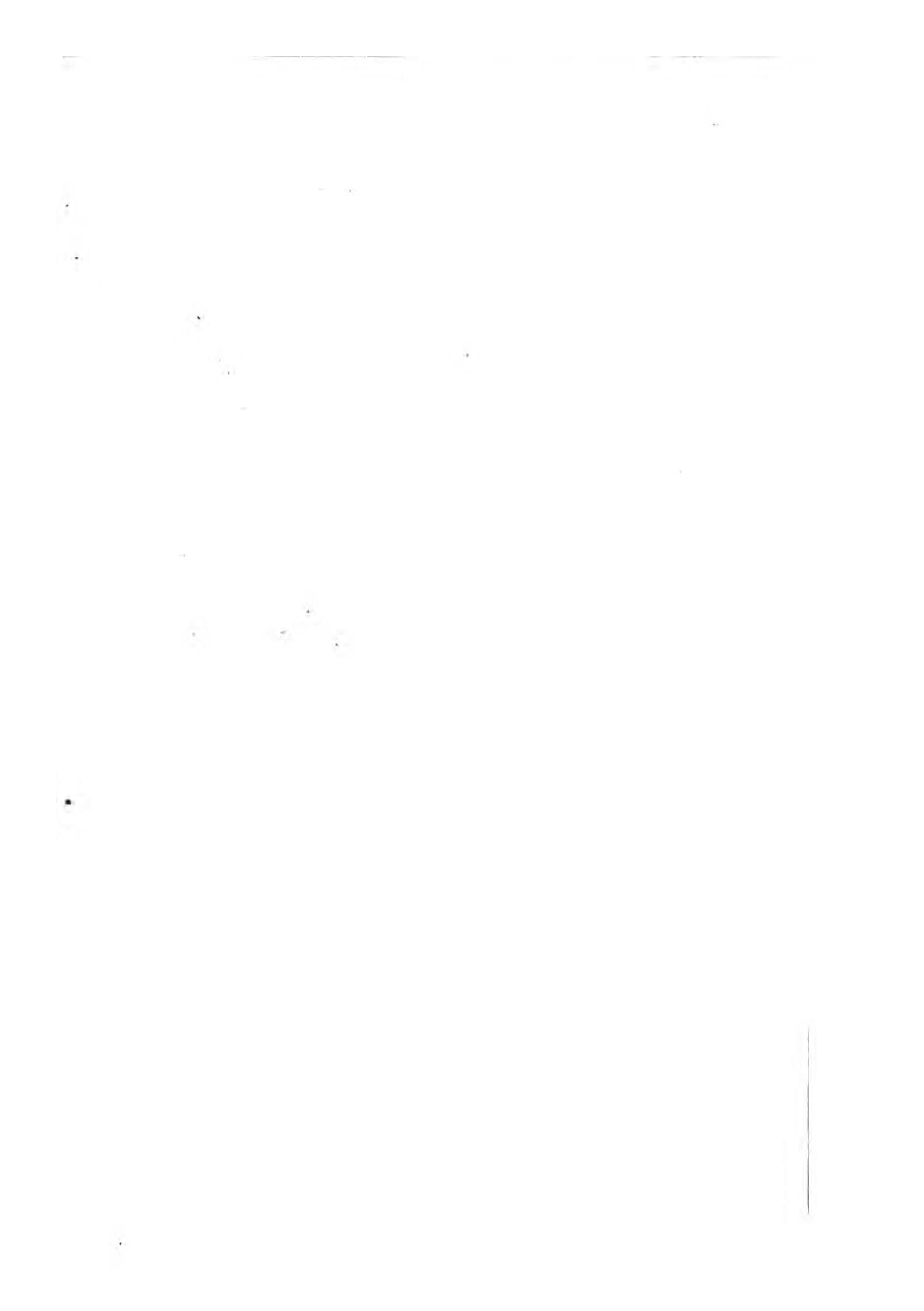
EPISTLE TO THE CHURCHES.

LETTER TO THE PRINCESS ELIZABETH OF THE RHINE,
AND COUNTESS OF HORNES.

CALL TO CHRISTENDOM.

TENDER COUNSEL AND ADVICE TO THOSE WHO ARE
SENSIBLE OF THEIR DAY OF VISITATION.

ADDRESS TO THE SCATTERED AND HIDDEN PROFESSORS
OF CHRISTIANITY.



Vertical line on the left side of the page.

Vertical line on the right side of the page.

Vertical line on the left side of the page.

Vertical line on the right side of the page.

