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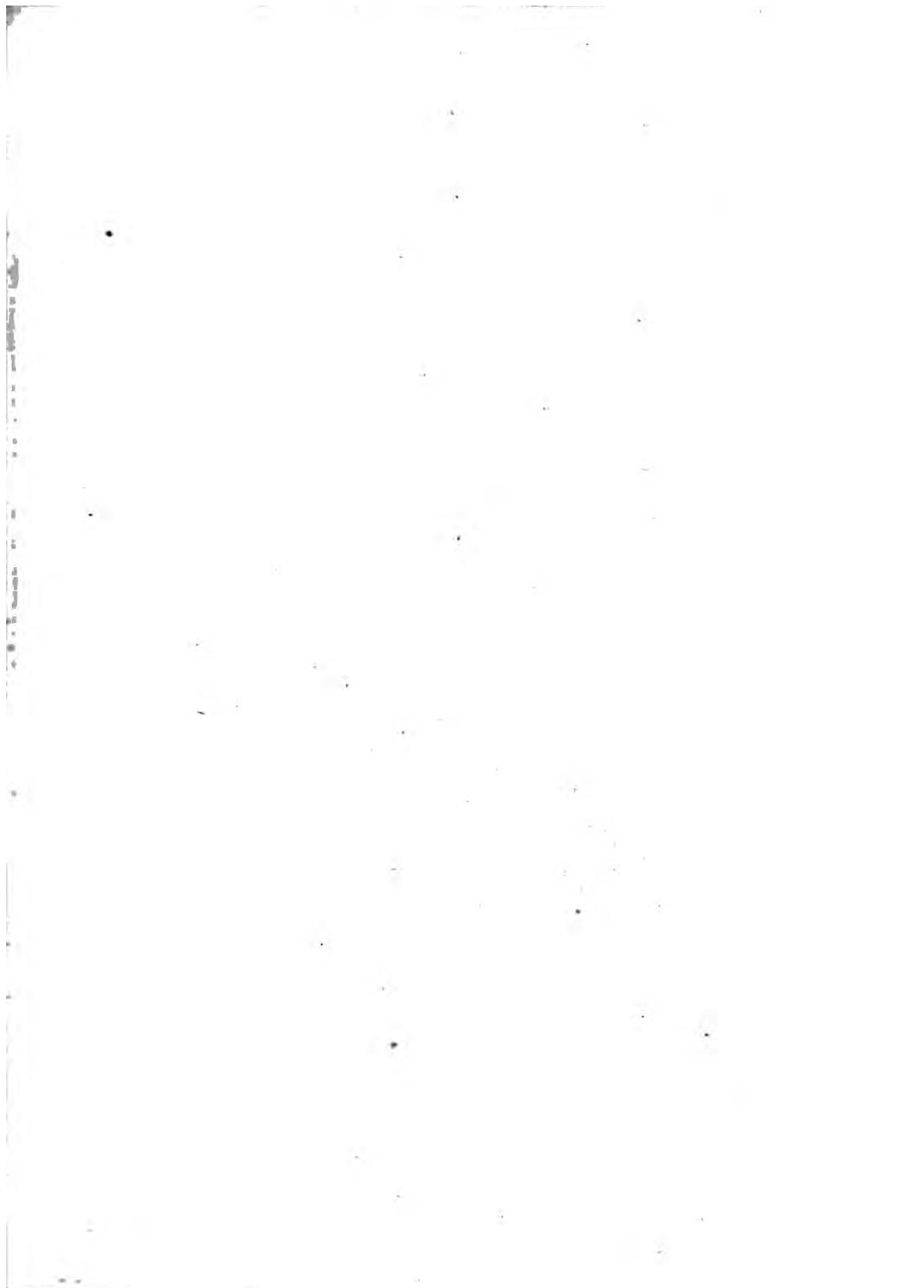
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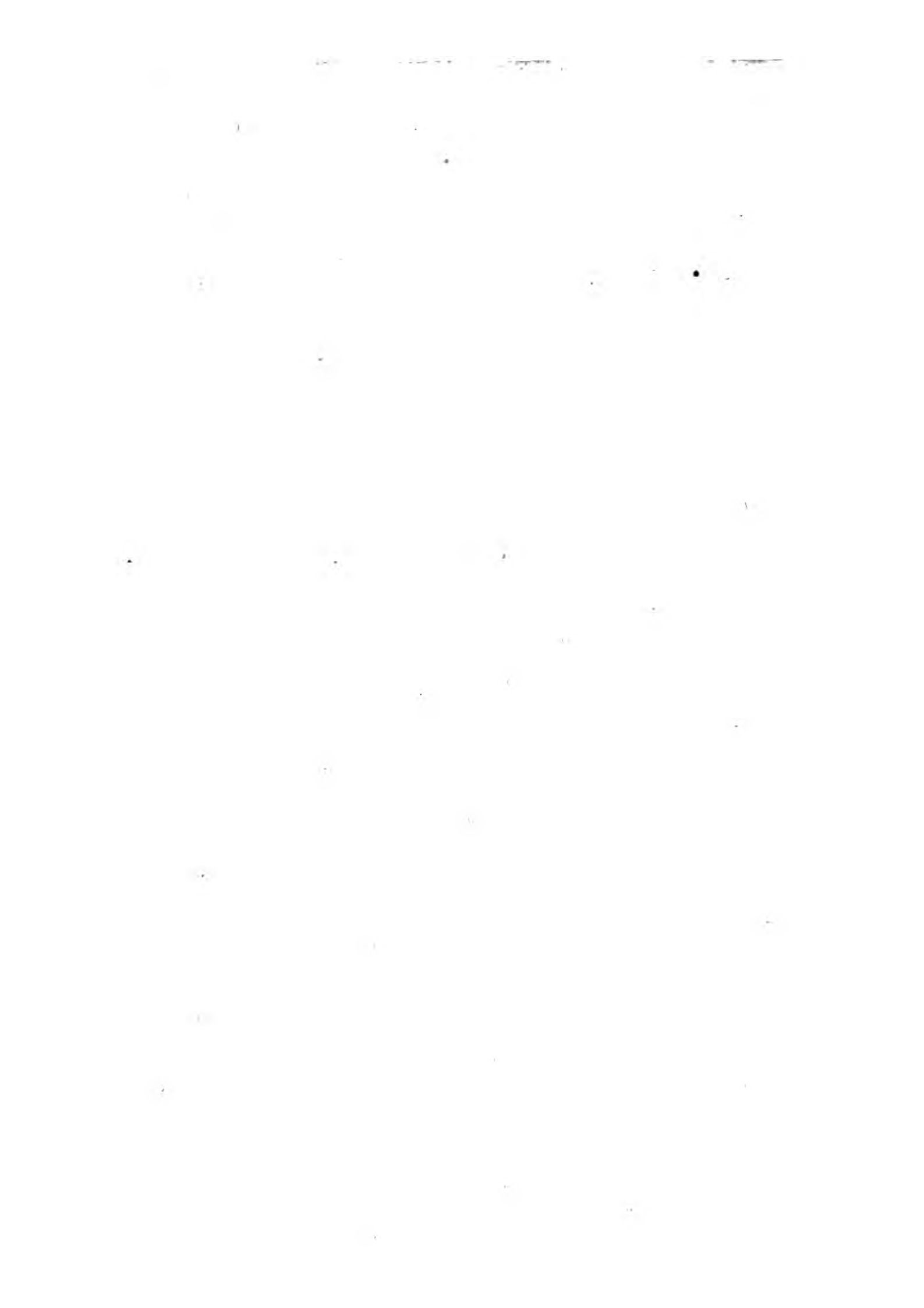


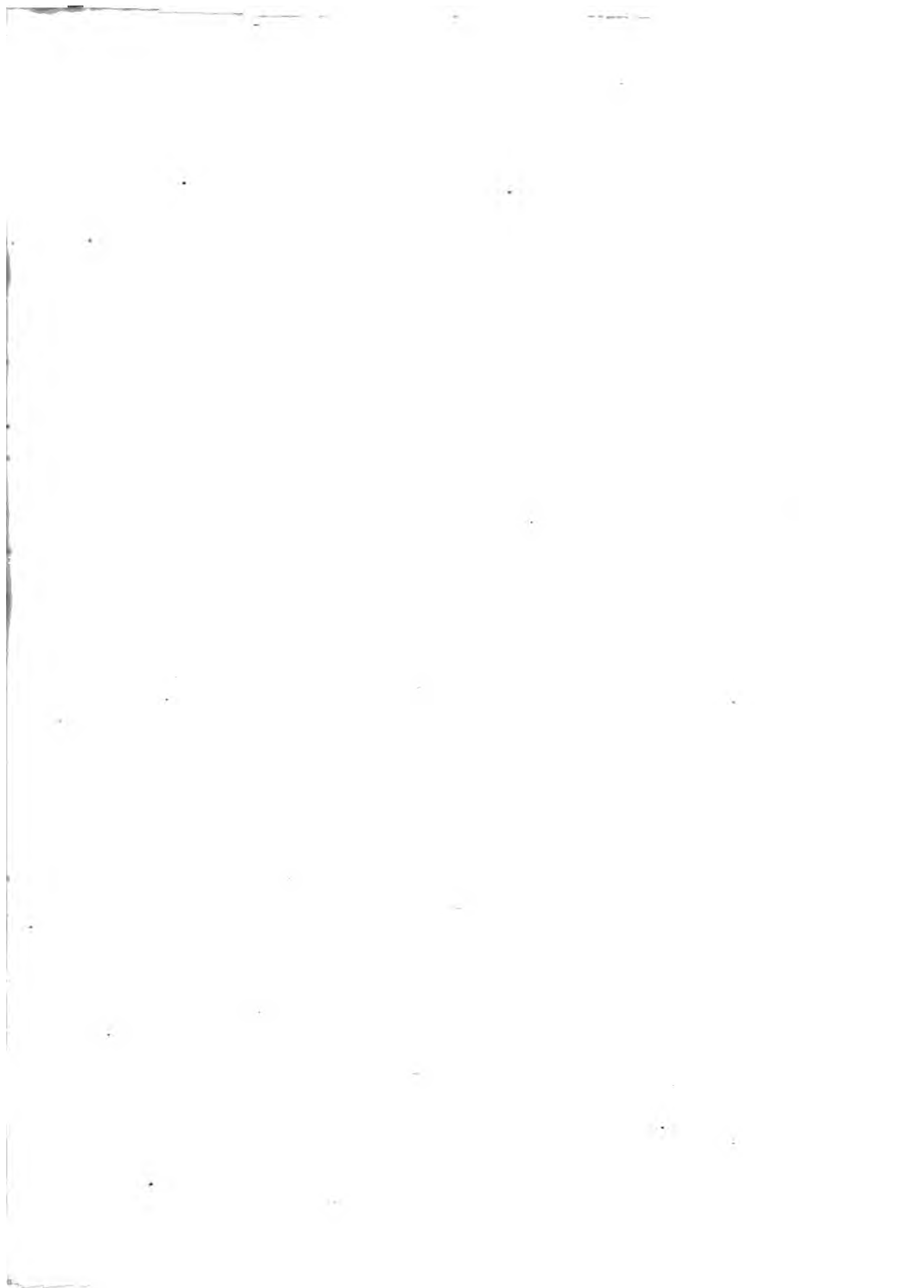
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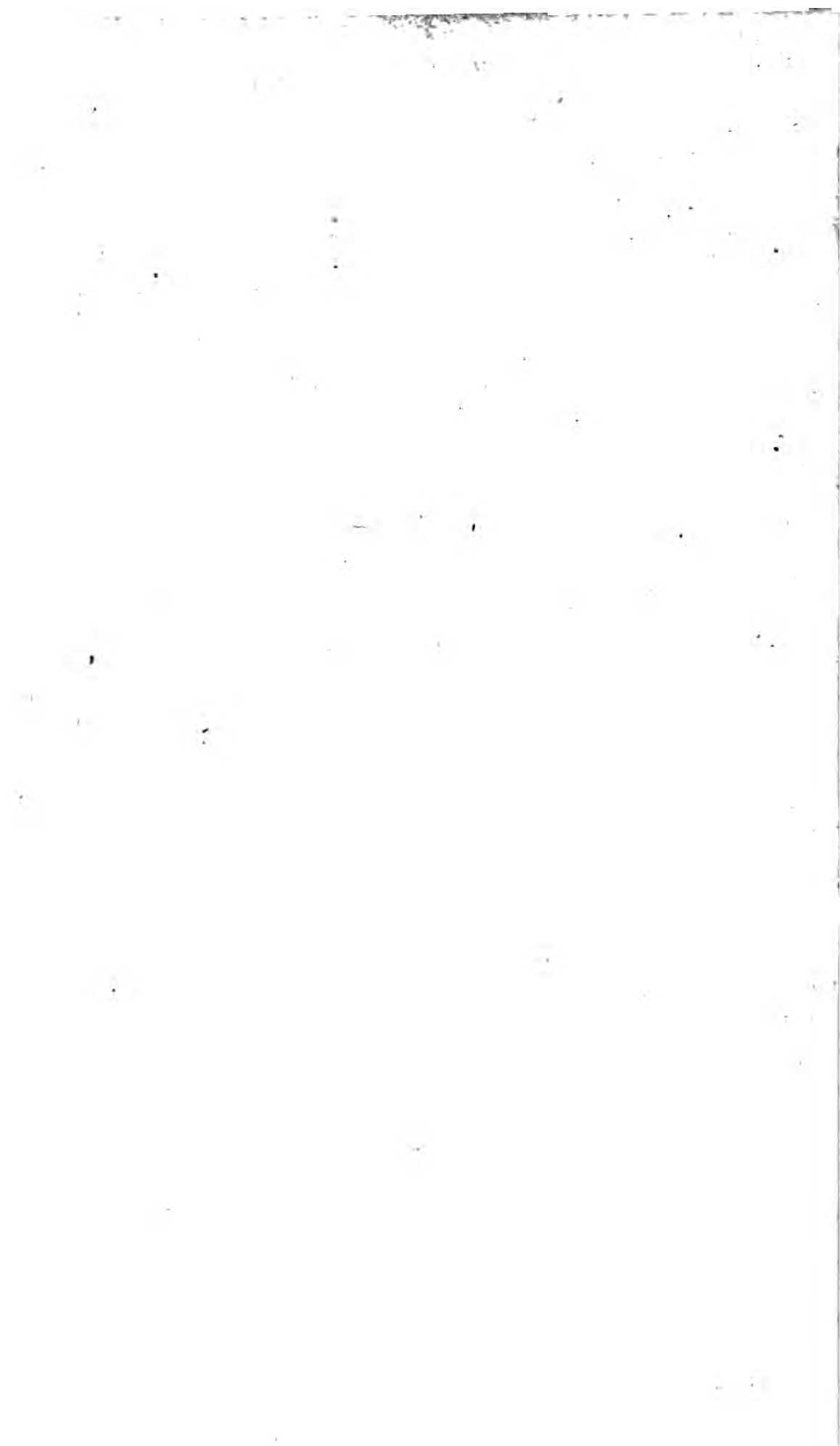


8° BS. J. III.









SELECT ANECDOTES

AND

INSTRUCTIVE INCIDENTS,

TAKEN FROM

PUBLICATIONS OF SEVERAL MEMBERS

OF THE

Society of Friends,

CHIEFLY ILLUSTRATIVE OF THEIR SENTIMENTS AND CONDUCT
ON VARIOUS OCCASIONS.

BY

JOHN BARCLAY.

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1822.



PREFACE.

IN presenting this little selection to the public, the compiler thinks it well to observe, that many of the materials were long ago transcribed for his own improvement,—that, in years which are past, he was occasionally in the practice of producing these and many other extracts from the writings of Friends, among the fire-side circle of his intimate acquaintances, and that of late he was induced, at very broken intervals during a time of much domestic affliction, to adjust and prepare them for the press. His chief aim, in the first instance, was the instruction of young people in the Society of which he is a member, but as the work grew under his hand, he could not but anticipate for it a less confined circulation. He doubts not all due allowance will be made by the critical eye, for the style of those writers, who lived in

an age of less refinement than the present, most of whom had received at farthest a plain, useful education, and whose utmost desire in communications for the benefit of their fellow-creatures, was to address themselves in simplicity to the heart and conscience. “Excellency of speech,” or “the enticing words of man’s wisdom,”* was not their ambition: indeed precision and correctness are sometimes nearly wanting; so that on this and other grounds some very slight liberties have been occasionally taken with the text of the authors.

The compiler may also add, that for some observations he has ventured to intersperse, he of course considers himself alone responsible.

London,
8th of Fifth month.

SELECT ANECDOTES,

&c.



GEORGE FOX AND THE GAOLER.

IN the year 1650, G. Fox was imprisoned at Derby, where he continued in confinement about a year. The keeper of the prison, a high professor of religion, was greatly enraged against him, speaking very wickedly of him, and often endeavouring to draw some unguarded language from him, wherewith to accuse him. But George was kept in such innocence and circumspection of conduct, that though his words and actions were watched, no fault could be laid to his charge. "It pleased the Lord," as George Fox expresses it, "one day to strike the goaler, so that he was in great trouble, and under much terror of mind. As I was walking in

my chamber, I heard a doleful noise, and standing still, I heard him say to his wife, 'Wife, I have seen the day of judgment; and I saw *George* there, and I was afraid of him, because I had done him so much wrong, and spoken so much against him to the ministers and professors, and to the justices, and in taverns and alehouses.' After this, towards the evening, he came into my chamber and said to me, 'I have been as a lion against you; but now I come like a lamb, and like the gaoler that came to Paul and Silas trembling.' He acknowledged also, that he had been plagued and his house too for my sake. Afterwards he told me all his heart, and said, he believed what I had said of the true faith and hope was true, and confessed, that at those times when I had asked him to let me go forth and speak the word of the Lord to the people, and he had refused, and I had laid the weight of it upon him, he used to be under great trouble, amazed, and almost distracted for some time after, and in such a condition that he had little strength left him. When the morning came, he rose and went to the justices, and told them, that he and his house had been plagued for my sake. One

of the justices replied (as he reported to me), that the plagues were upon them too for keeping me. ~~This~~ was Justice Bennet of Derby, who was the first that called us *Quakers*, because I bade them tremble at the word of the Lord."

G. Fox's Journal.

It is worthy the notice of the reader, that this penitent gaoler afterwards joined in society with Friends, and instead of keeping a prison, had every thing taken from him, and there is little doubt suffered imprisonment also. He wrote a lively feeling letter to George Fox at that time, which plainly bespeaks a mind given up "in the behalf of Christ, not only to believe on him, but to suffer for his sake." Phil. i. 29.

Thus we see that the judgments and terrors of the Lord plague the hearts of the disobedient, and that He is not wanting to plead the cause of the upright, even in the very consciences of those that persecute and hate them. Herein was the ancient proverb fulfilled, which declares, "*Judgments are prepared for scorners.*" Prov. xix. 29.

“WILLIAM CALLOW, of the Isle of Man, was detained eight weeks in prison there, in the year 1657, for reprovng a priest, whom he had heard abusing the people called Quakers, in his sermon to the people.

“Several persons were taken out of a meeting on the 1st day of the week, and set in the stocks four hours in the market place; others were fined, and William Callow among them, ten bushels of oats being taken from him by distress, and laid in another person's barn. On the next 1st day, after sermon, the priest gave public notice for the poor of the parish to go to the barn and take some corn, which the governor had ordered to be distributed amongst them; to this some of the poor people, his own hearers, answered, that it had been more charity to have given his *own* goods to the poor than other men's, and that they would receive none of it. However, some of the poor went to the place with the priest and the soldiers, and William Callow went also. The priest called several times to the poor to hold their bags, but none of them would; at this the priest grew angry, and looking sternly at William Callow, called to the people, ‘Why don't you take

‘ the corn ? Is there any one here that hath
 ‘ aught to do with this corn, or saith it may
 ‘ not be given to the poor ? ’ This he said to
 provoke from William some expression, but
 he held his peace. The poor stood a while,
 and then withdrew one by one, leaving the
 corn with the priest and soldiers. On the
 following 1st day, the parson again publish-
 ing the distribution of the corn as before,
 signified how much the governor was dis-
 pleased that they had not taken it. For fear
 of the governor and the priest, some poor
 people went again to the place, but only one
 of them would take any, and he vauntingly
 said to the rest, ‘ You are so proud you
 ‘ will not take it : I have got this, and there
 ‘ will be more of his goods taken before this
 ‘ be eaten, and then I’ll get more : ’ but it so
 happened, that before he had eaten what he
 took, he was taken away by death. His sud-
 den exit was interpreted by the other poor
 as a judgment upon him, and they were glad
 that they had kept themselves clear. The
 rest of the corn lay till it was spoiled, for
 nobody would take it.

“ William Callow, and several others, for
 two-pence each demanded by the priest for
 bread and wine, of which they had received

none, were imprisoned by warrant from the governor; from whom also, in the 7th mo. 1659, the priest procured another warrant for the imprisonment of William Callow and another friend, for refusing to pay tithes. One morning early, as soon as they came on shore, after being all night in the wet and cold at sea (for they were fishermen), they were hurried to prison in their wet clothes, and detained several days in the midst of their herring fishery, the most advantageous season for their business. This, however designed by their adversary, was not productive of the prejudice which might be naturally expected; for the next night after their release they caught as many fish as they were able to bring to shore, so that they had reason gratefully to acknowledge a peculiar providence attending them."

Gough's History of Friends.

"LORD BALTIMORE and his lady, with their retinue, attended a meeting for worship at Treddhaven in Maryland, in the year 1700, to which, being the yearly meeting, William Penn accompanied them; but it being late

when they came, and the strength and glory of the heavenly power of the Lord going off from the meeting, the lady was much disappointed, and told William Penn, she did not want to hear *him*, and such as he, for he was a scholar and a wise man, and she did not question but he could preach; but she wanted to hear some of our mechanics preach, as husbandmen, shoe-makers, and such like rustics; for she thought they could not preach to any purpose. William told her, some of them were rather the best preachers we had amongst us."

The following narrative occurring in JOHN RICHARDSON'S Journal, whilst it plainly bespeaks such earnest engagement of soul as is worthy a true minister of the gospel, conveys also towards the conclusion some idea of that precious peace, which the prophet Isaiah speaks of as follows: "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, *which leadeth thee by the way that thou shouldest go*. O that thou hadst hearkened to my commandments! then had thy

peace been as a river, and thy righteousness as the waves of the sea." Isaiah xlviii. 17. 18.

“ Having it on my mind to visit a meeting up the river called Perquimus, on the west side of the river Choptank, and being [myself] on the east side, Henry Hosier and some more friends set forward with me in a small boat, not in good condition but crazy, with only one small sail. We sat out, as we thought, in good time to reach our desired port, but when we were upon the great river, (as I remember, it is ten miles over the shortest way, but the manner of our crossing it made it more,) the wind veered much against us, being then within about four points of our course, it rained hard also, and was so dark, that we could scarcely see one another; and the water broke into the boat, so that it was nearly one man's work to heave it out, and all our company were discouraged, most of them being very sea-sick. Henry Hosier, of whom I had the most hopes for help, said, that he could not steer the boat any longer. What by the extreme darkness, the roughness of the waves, boisterousness of the wind, and hard rain, I, unwell as I was, was obliged to undertake the

steering of the boat, and not without some conflicts of mind, not having any certainty from any outward rule what way we went; having no fire, and the boat being open, we could not have any light to see our compass: but my faith was in the Lord, that he would bring us to shore; and I kept as near the wind as she would sail, and told my poor sick and helpless company, I believed that we should not perish, although we might miss of our port. But the like imminent danger I think I was never in before upon any water; yet, renowned over all be the great name of the Lord for ever, we put into the mouth of our desired river Perquimus, as though we had seen it in the day, or steered by a compass, neither of which we had the benefit of for several hours. Here we went ashore, and made a great fire under the river's cliff, and about midnight the moon rose, and it cleared up and froze, and was very cold. My companions falling asleep, I turned them over, pulling them from the fire as it increased, and putting them nearer as it failed, but could not keep them awake; I sought logs of wood, and carried them to and minded the fire, which was work enough for the remaining part of the

night ; but, morning being come, we got into our cold icy boat, and sailed away towards the meeting. When we were come among Friends, notice was given of a stranger being there ; and a heavenly and sweet meeting it was, so that we thought we had a good reward for all our trouble, blessed be the name of the Lord now and for ever, for He is worthy : although he may see good to try us, sometimes one way and sometimes another,—how should we know that we have any faith, if it be not tried ? How shall we know that we have any true love to God, if it never be proved ? The trial of the true believer's faith is more precious than gold. The excellent sayings of Job came into my mind, ' Behold, I go forward, but He is not there ; and backward, but I cannot perceive him : on the left hand, where he doth work, but I cannot behold him : he hideth himself on the right hand, that I cannot see him.' Job xxiii. 8. And then like a man in the true faith, saith, ' The Lord knoweth the way that I take : when he hath tried me, I shall come forth as gold.' ver. 9. I have often thought of Moses, how far he went for the saving of Israel, and how far Paul went for the saving of his kinsfolk after the flesh ;

it was a great demonstration that these great and good men had great faith and interest in the Lord, and also a very great love to his people. And such whose eyes are truly opened, cannot but see it is the love of God, and love to the souls of men, that constrains us thus to take our lives as in our hands, and labour under many weary steps, and many perils by sea and by land, and in the wilderness, cold, and sometimes in tumults and noises, sometimes in watchings and fastings, that we have been sometimes spectacles to men; but the Lord hath given us faith and patience to bear and overcome all, as we have singly stood in his heavenly counsel, and been truly devoted to his will in all things."

FAITHFULNESS UNDER PERSECUTION.

The same gospel labourer, when a youth, was left by the decease of his father to the charge of a cruel step-father, whom his mother married when he was about eighteen years old. He had attended Friends' meetings with diligence for some time, and knew well the value of them, and of the testimonies

which we as a people are called upon to bear; having previously passed through many of those conflicts, which more or less are permitted to assail the awakened soul. His step-father soon became much displeased with him, on account of his going to meetings, and though he worked very hard for him in his business, it being almost incredible what his poor weak body went through, yet all would not gain his love. On his return from meetings, although as seasonably as his strength would admit, he met with many an unkind look and word; and his father usually sending him on first-day mornings into the fields a mile or two on foot, and as far upon a common to look at beasts, horses and sheep, seemingly on purpose to render him incapable of going to meetings, he was obliged to walk fast, and sometimes ran with his shoes under his arm for want of time; which affected many Friends, so that they could not forbear weeping, to see him come into the meeting very much heated, having come two, three, four, and sometimes six miles.

“The Lord’s mighty power bore me up,” says J. R., “and he gave me as it were hind’s feet, and enabled me to go through

these exercises, and to bear the burden in the heat of the day of my trials, inwardly and outwardly, which were many and various."

After other stratagems used to hinder his going to Friends' meetings, and when he saw that neither frowns, threats, hardships, nor great promises of kindness could prevail, his father told him bluntly and roughly, he should stay no longer in his house, to which John innocently replied, he could not help it if it must be so, as all he could do would not give him content, without hurting his conscience and the peace of his mind, which, he said, he valued above all mutable things of this world.

J. R. proceeds thus in his narrative: "Notwithstanding I pleaded with my father to let me stay until I could hear of a place, he would not, though I was scarce fit for service, being [so reduced] that most who knew me said, I should pine away in a consumption; but turn out I must, and did, though weak, poor and low, in body, mind, pocket and clothes, having then but twelve pence in my pocket, and very ordinary clothes on my back. Thus I took my solemn leave of the family, with my heart full, but I kept

inward to the Lord, and under Truth's government; many tears were shed in the family, especially by my poor mother; my father said little, but appeared like one struck with wonder, to see so much love manifested towards me by the family, and so much wishing that I might not go away. When I came out upon the great common, where I had had many solitary walks, I thought of Abraham, who was called out of Ur in the land of the Chaldeans, as it is briefly mentioned by Stephen; but this was the difference betwixt us, he was called, I was forced out. But as I was walking upon the common, the sense of my weak condition, not knowing whither to go, nor where to lay my head, (although I had many friends, yet I could not be free to go to them, unless I had known they had business for me, being not of a forward, but rather backward and shy disposition,)—I say, the sense and weight of my condition came over me to that degree, that it appeared to me as though my way was hedged up on every side, inwardly and outwardly. I even thought myself like a pelican in the wilderness, or as an owl in the desert, there appearing to me scarce a man in all

the earth in my condition, every way considered; and in the sense and deep consideration of my present wilderness state, I felt myself under a great oppression of spirit, and my heart seemed full, like a bottle that wanted vent. I looked round about me to see that none were near to see my tears, nor hear my cries, and in the very anguish and bitterness of my soul, I poured forth my complaints to the Judge of all the earth, who spoke to me and comforted me in this my deplorable state, which was worse than Jacob's, when he lay upon the ground, and had a stone for his pillow; he had his near kindred to go to, whom he might expect would receive him gladly, but I had none to go to, but such as rather reviled me, and gave me hard language: but the Lord said to me, as if a man had spoken, 'First seek the kingdom of heaven and the righteousness thereof, and all these things that thou standest in need of shall be given unto thee.' I then desired he would please to shew me the place I should go to; and the Lord opened my way, and shewed me the house I should go to, and abide in for a time. I said, 'Good is the word of the Lord.' I be-

lieved; and it was a great means to stay my mind, and settle it in the Truth, with full purpose of heart to follow the Lord, and obey his requirings according to the knowledge and ability given me.”

Some circumstances connected with the early religious course of RICHARD DAVIES, are of that interesting edifying nature, as to come within the object and range of these short anecdotes.

He was early convinced by the power and grace of God, that the religious views held by our Society, were agreeable to scripture, and to the Truth as it is in Jesus. He lived in North Wales, and appears to have been one of the first of our Friends raised up in that part of the country. His usefulness was great in the gathered churches of Christ thereabouts, especially in times of persecution. The testimonies of his brethren, prefixed to his journal, are expressive of his worth, an extract from one of which may suffice to shew in what esteem such hardy labourers were held by their survivors. “O the wonderful wisdom and love of God, who called him and many others in those days,

and prepared and qualified them for the great work he had to do, and strengthened them to tread the way before us, that were weak and feeble! O how strong, bold and valiant instruments did the Lord God prepare, to begin to strike at the great image of pride, haughtiness, &c. that was then and yet is in the world! Indeed their memorial is worthy to be recorded, that ages yet to come might see what the Lord hath done for his faithful ones, who gave up their lives, and all they had, on Truth's account."

The epitome which follows is of greater length than could in a general way be desired; but being calculated to elucidate many points of our Christian testimony and practice, and given forth by one who became a father to many, even an apostle and bishop over the flock in that principality, it did not seem well to abridge it.

"About the year 1656, our ministers told us, that there was a sort of people come up in the north, called Quakers, that were a people of a strange posture and principles; saying to us, it was the last days and times, that Christ spoke of in the 24th chapter of Matthew, 'Many shall come in my name,

‘and deceive many.’ ver. 5. ‘For there shall
 ‘arise false Christs, and false prophets, and
 ‘shall shew great signs and wonders; inso-
 ‘much that, if it were possible, they shall de-
 ‘ceive the very elect.’ ver. 24. These sort of
 people called Quakers, were much preached
 against; [we were] told *they* were the false
 prophets &c, that they denied the scriptures,
 and all ordinances, and also denied the very
 Christ that bought them. They were re-
 presented to us to be such a dangerous sort
 of people, that we were afraid of any who
 had the name of Quaker, lest we should be
 deceived by them. Hitherto they had not
 been in these parts of the country, neither
 did we know what were the principles held
 out by themselves; but only such as were
 reported, though falsely, unto us by our
 preachers and others: which kept us in blind-
 ness, and from making further enquiry, and
 trying all things, and holding fast that which
 is good, according to the apostle’s advice,
 I Thess. v. 21.

“Now, about the year 1657,* there came
 a poor man in a mean habit to my master’s
 house, named Morgan Evan of South Wales:
 he had met with the people called Quakers
 in his travels, and was convinced of the

* R. D. being then about 22 years of age.

Truth. This poor man discoursed with my master about the principles of Truth, and I being in the shop about my calling, my mistress came to me and said, ‘Why do you not go out to help your master? for there is a Quaker at the door that hath put him to silence.’ I, hearing this, made haste, and took my bible under my arm, and put on what courage I could, to dispute with that poor man; but he proved too hard for us all. When I went to them, they were upon the words *thee* and *thou*; but I very peremptorily asked him, what command he had to speak *thee* and *thou*; for I acknowledged to him it was the language of God to Adam, and the language of the scripture; ‘but,’ said I, ‘that is not enough for us now in this day, we must have a command for it.’ To which he answered, ‘Hold fast the form of sound words, which thou hast heard of me.’ 2 Tim. i. 13. I told him, we heard the Quakers denied the scripture, and that they would not read them. He said, there were many false reports of them. And truly, when he read the scripture so readily, I concluded in myself, that what was reported of them was not true; and he saw that he had reached to the witness of God in me. Then he

exhorted me to take heed to that light which shined in my heart, and shewed me my vain thoughts, and reprov'd me in secret for every idle word and action ; saying, *that* was the true light, which lighteth every man that cometh into the world, John i. 9; and in that light, I should see more light, and *that* would open the scriptures to me, and I should receive a measure of the same spirit which gave them forth ; and further he told me, it was the more sure word of prophecy, unto which I did well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in the heart. 2 Peter i. 19. And he spoke much of the inward work, and the operation of God's Holy Spirit upon the soul ; recommending me to the grace of God, that bringeth salvation, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, Titus ii. 11, 12. And so he departed from our house, and I set him along on his way.

“ Now when I came back from him, the consideration of his words took fast hold on me, that I could not go from under them ; and the more I waited in that light to which he recommended me, the more my former

peace,* and that in which I formerly took comfort, was broken : and herein I came to see, that our former building could not stand, for we built upon that which the apostle called wood, hay, and stubble. Thus I came to a loss of all my former knowledge, and my former performances proved but a sandy foundation. Then I did, with much humility and poverty of spirit, beg of Almighty God, that I might build upon that rock which the true church of Christ was built upon, that the gates of hell might not prevail against me.

“ But I was afraid of being deceived by the Quakers ; yet where to go outwardly for advice or counsel I knew not. So I desired that the God of Abraham, Isaac and Jacob, would be my teacher ; for I believed that the Lord would make a new covenant with his people now, as he promised by the mouth of the prophet Jeremiah. Ch. xxxi. 31, 32, 33, 34.

“ The like precious promises I was made willing to take hold on, and *waited for the fulfilling of them in myself*, and of that which Christ said to the Jews, ‘ It is written in the ‘ prophets, And they shall be all taught of

* R. D. was born a member of the Established Church, but joined the Independents.

‘God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.’ John ch. vi. And it is said, ‘All thy children shall be taught of the Lord, and great shall be the peace of thy children.’ Isai. liv. 13.

“When I came to know a little of the teachings of the Lord, I took my leave of all my former formal teachers, and many times went into the woods and other by-places, where none might see me, to wait upon the Lord, where I was much broken and tendered by the power of God. And though I begun to see a little of myself, and something of the goodness of God, still I was afraid of being deceived, for I had read and heard, that Satan himself is transformed into an angel of light, 2 Cor. xi. 14. I desired of the Lord that I might see this poor man once again, for I knew not where to see the face of any called a Friend; and it pleased God that he came again that way, and I [requested] of my master and mistress to give him lodging, and that he might be with me, to which they consented. Then I queried of him their way of worship, and concerning those two great ordinances, so called, that we so much relied upon, namely,

the bread and wine, and baptism, and respecting the scriptures, to know what was their judgment of them ;—to which he gave me some satisfaction. In the morning I parted with him, and to the best of my knowledge I saw him no more for several years.

“ In all this time I still kept my retirement in the wood, or some other private place ; and there in my waiting I desired of the Lord, that I might be farther satisfied by himself as to those things : first, whether the scriptures were the Word of God, as was said and preached unto us they were, and the way to life and salvation. Then the first chapter of John came under my serious consideration in my meditation. I, with many more, was under that mistake the Jews were, who thought they might have eternal life in the scriptures ; whereas Christ saith, ‘ Search,’ or, ‘ ye search, the scriptures ; for ‘ in them ye think ye have eternal life : and ‘ they are they which testify of me. . And *ye* ‘ *will not come to ME*, that ye might have life.’ John v. 39, 40. As He is the life, so He is the way to the Father ; ‘ I am the way, the ‘ truth, and the life : no man cometh unto ‘ the Father but by me.’ John xiv. 6. As for the scriptures, I was a great lover and a

great reader of them, and took great pleasure in searching them, thinking *that* would make me wise unto salvation; as Paul said to Timothy, ‘And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, *through faith which is in Christ Jesus.*’ 2 Tim. iii. 15. This main thing was wanting in me, the true and saving faith, which is the gift of God. ‘For by grace ye are saved, through faith, and that not of yourselves: it is the gift of God.’ Ephes. ii. 8. So it is the *grace of God* that brings salvation, and not the bare historical knowledge of the scriptures.

“Men may have a great literal knowledge of the scriptures, and yet remain in error, because they know them not as they ought to do, nor the power that was in the holy men that gave them forth; as Christ said to the Jews, ‘Ye do err, not knowing the scriptures, nor the power of God.’ Mat. xxii. 29. *That which gives the true knowledge of God, and a right understanding of the scriptures is therefore the power of God: ‘For,’* says the apostle, ‘God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the know-

ledge of the glory of God, in the face of
 ‘ Jesus Christ.’ 2 Cor. iv. 6. And as men
 and women come to mind this light, that is,
 the Spirit of God, and to obey it, they shall
 come to the comfort of the scriptures, of
 which the same apostle speaks :—‘ Whatso-
 ever things were written aforetime were
 written for our learning; that we, through
 patience and comfort of the scriptures,
 might have hope.’ Rom. xv. 4.

“ And being under a serious consideration
 of what I read in the sacred writings, I be-
 lieved the Spirit of the Lord to be the in-
 terpreter thereof. Those great mysteries that
 were hid from ages and generations, and are
 hid now in this our age from many, are come
 to be revealed by the Spirit of God. And
 though formerly I read the scriptures as too
 many do, without a true sense and due con-
 sideration, yet now, I can bless God for
 them, and have great comfort in the reading
 of them; they being no more as a sealed
 book to me, and many more, who wait for
 the assistance of God’s Holy Spirit, in all
 their duties and performances which the Lord
 requires of them: for without Him we know
 that we can do nothing that is pleasing unto
 Him. Formerly we ran in our own time and

wills to preach and pray, not having such a due regard to the leading and moving of the Spirit of the Lord: but many times, when I arose from my knees in a formal way of prayer, the reproof was very near me, 'Who required this at thy hands? It is sparks of thy own kindling,' I was afraid that I should lie down in sorrow, as was said to some by the Lord, in Isaiah l. 11.

" I had much reasoning and various consultations in my mind concerning [water baptism] and the bread and wine. And when I was satisfied as to those weighty concerns, I thought I might rest there, and keep my old customs, and fashions, and language; but that would not do, I had no peace therein: God shewed me the [vain] customs of the nation, and [that] our language [was] not according to the language of God's people, recorded in the scriptures of Truth. And withal I knew a little grammar, and how it was improper to say *vos* (*you*) to one single person, instead of *tu* (*thou*). I also believed that the Lord would return to his people a pure language in these days, as was promised in the days of old concerning Israel; then, when they returned to the Lord, he would bring them out of their captivity:

for thus saith the Lord, ‘ Then will I turn
 ‘ to the people a pure language, that they
 ‘ may all call upon the name of the Lord, to
 ‘ serve Him with one consent.’ Zeph. iii. 9.

“ Thus I was conscientiously concerned to speak the pure language of *thee* and *thou* to every one, without respect of persons, which was a great cross to me, though it seems to some but as a weak and foolish thing ; yet when the Lord lays the necessity of speaking the truth to all, in the language that God and all his servants used, it comes to be of greater weight than many light airy people think it is. This necessity being laid upon me, I spoke to my master in that dialect : he was not offended at it, because he was convinced of the truth of it, and that it ought to be spoken to every one. But when I gave it to my mistress, she took a stick, and gave me such a blow on my bare head, that made it swell and sore for a considerable time ; she was so disturbed at it, that she swore she would kill me, though she should be hanged for it ; though before that time she very seldom, if ever, gave me an angry word. But I considered the enmity was between the two seeds, and that ‘ that
 ‘ which was born after the flesh persecuted

‘him that was born after the Spirit.’ Gal. iv. 29. I being well satisfied of the Truth in myself, remembered Christ’s words, ‘He that loveth father or mother more than me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.’ Mat. x. 37. 39.

“The Almighty put it into my heart to consider the cost, and that through tribulation I was to enter into the kingdom of heaven; and I was faithful in this testimony that I had to bear. I was much encouraged to go on in that strait and narrow way, that God shewed me I was to walk in. I also considered the saying, ‘Whosoever doth not bear his cross, and come after me, cannot be my disciple:’ again, ‘Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?’ Luke xiv. ch. 27, 28. This consideration was weighty with me, lest I should begin to take up the cross, and to walk in this way, and should not be able to hold out to the end: for the temptation of Satan, the lust of the flesh, and the sinful customs and fashions of this world, were very prevalent; and the weight and burthen that was upon me was great, having none

in the country to be an help to me in the time of my exercise, but the Lord alone, who hath promised to be with His people in all their troubles, and that He would not leave them nor forsake them. I was very ready and willing to take hold of His promises, and my prayers unto Him were, that He would enable me to go through all things that He required of me.

“ I was now first called a Quaker, because I said to a single person *Thee* and *Thou*, and kept on my hat, and did not go after the customs and fashions of the world, that other professors lived and walked in : though some of these would complain of their own formalities, and were weary of the fashions of the world, yet they did not take up their cross and leave them. In thus doing I had great comfort from the Lord, and did receive from Him living satisfaction, and encouragement to go on in my way ; remembering the scripture that saith, ‘ The righteous shall hold
‘ on his way, and he that hath clean hands
‘ shall be stronger and stronger.’ Job xvii. 9. I might also say with Job, ‘ But He knoweth
‘ the way that I take : when he hath tried
‘ me, I shall come forth as gold. My foot hath
‘ held his steps ; his way have I kept, and not

'declined, neither have I gone back from the
 'commandment of his lips: I have esteemed
 'the words of his mouth more than my neces-
 'sary food.' Job xxiii. 10. The Lord kept
 me, and his people, very meek and low in our
 minds, in a self-denying spirit: we waited
 for the living word, that came with a living
 voice from Him that speaks from heaven to
 us by his Spirit; and the living voice is the
 voice of 'Christ in us, the hope of glory;'
 Col. i. 27. which voice we esteemed more
 than our necessary food. For obeying this
 voice we came to be mocked and derided;
 and they spoke all manner of evil against us,
 and hated us for his name's sake. Mat. x. 22.
 I remembered what Christ had told us in
 Luke xxi. 12, 'They shall lay their hands
 'on you and persecute you, delivering you
 'up to the synagogues, and into prisons,
 'being brought before kings and rulers for
 'my name's sake,' &c. These and the like
 afflictions I was to meet with, if I truly and
 faithfully followed the Lord Jesus Christ;
 therefore I laboured to put on the whole
 armour of light, that I might be able to with-
 stand the fiery darts of the wicked one.

"The rage of my mistress was not yet
 abated, though she had nothing against me,

but not conforming to the corrupt language and vain customs of the world : for I laboured to keep a conscience void of offence, both towards God and man. One time, when she thought it a fit opportunity to execute her cruelty, she fell into a great rage, and I was freely given up to die that hour by her ; but the Lord was pleased to accept of my free-will offering, and I may say with the apostle, that I counted not ‘ my life dear ‘ unto myself, so that I might finish my course ‘ with joy.’ Acts xx. 24. And the Lord alone appeared for my deliverance, and made her more moderate the rest of my servitude, it being less than two years ; and after I went away, the Lord visited her with a sharp fit of sickness, in which time she spoke to her husband and those that were with her, that she thought she should not die till she had asked me forgiveness, and desired them to send for me if it were at London ; and so they did : I could freely forgive her, for *that* I had done long since, and I prayed to my heavenly Father that he might forgive her also. I sent to her ; and it pleased God to touch her with a sense of his love, and lengthened her days, she confessing often times the wrong she had done to an honest

careful young man, as she said I had been, who minded her husband's inward and outward good more than they themselves did.

“ About this time (1657) it was the great talk of the country, that I was become a Quaker. My parents were much concerned about me. I had not been yet with my father nor mother, but waited for freedom and clearness in myself, and then I went to see them. It was a trouble to them to see that I did not, as formerly, go down upon my knees to ask their blessing, and bow to them and take off my hat. My father soon turned his back upon me. I had heard of his displeasure, and that he had said, he would leave me nothing; saying to my relations, that they thought to have had comfort of me, but now they expected none, but that I would go up and down the country, crying, Repent! Repent! Now, if my father should have cast me off upon such an account, I was well persuaded it was for Christ's and the gospel's sake. I remembered David's condition, when he said, ‘ Thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord,

‘and lead me in a plain path, because of
‘mine enemies.’ Psalm xxvii. 9 to 11.

“At length my mother came tenderly to me, and took a view of me, looking on my face, and she saw I was *her* child, and that I was not, as they said, *bewitched* or *transformed into some other likeness*; which was reported of Quakers then, and that they bewitched people to their religion, &c. Thus they deceived them and many others with such strange stories, and we were accounted ‘deceivers, yet true.’ 2 Cor. vi. 8. And when I discoursed with her out of the scriptures, her heart was much tendered and affected with the goodness of God towards me; she went to see for my father, and said unto him, ‘Be of good comfort, our son is not as was reported of him, we hope to have comfort of him yet.’

“A little after this, I came to hear that some of the people that were called Quakers were at Shrewsbury, being distant from the place of my abode about eighteen miles; I waited for an opportunity to go to see them, and the way of their worship, for as yet I had not seen any of them, but that one poor man before mentioned. When the time called Christmas came, I got leave to

go so far. I went first to the house of John Millington, where many Friends resorted, and they of the town came to see me in great love and tenderness, and much brokenness of heart was among us, though but few words. We waited to feel the Lord among us, in all our comings together. When the first day of the week came, we went to a meeting at Wm. Pane's, and though it was silent from words, yet the word of the Lord was among us, it was as a hammer and a fire, it was sharper than any two-edged sword, it pierced through our inward parts, it melted and brought us into tears, that there was scarcely a dry eye among us; the Lord's blessed power overshadowed our meeting, and I could have said, *that God alone was master of that assembly.* The next day as I was preparing homewards, having had a considerable time with Friends there, and being much comforted with the goodness of God, and unfeigned love of the brethren, we heard that John ap John was to have a meeting there: I staid that meeting, where I heard for the first time a Friend called a Quaker preach in a meeting; and when I heard him, I thought he spoke as one having authority, and not as

the scribes, his words were so sound and piercing.

“ I came home to my master’s house, where I was under many considerations, and especially that of Christ’s words, ‘ Ye are the
‘ light of the world. Let your light so shine
‘ before men, that they may see your good
‘ works, and glorify your Father which is in
‘ heaven.’ Mat. v. 14, 16.

“ And afterwards, the Lord required of me to go and give my testimony for Him, and to warn a company of people to think of their latter end, who were met to dance and to play, not far from my master’s house. When I came within the room where they were dancing, the fidler ceased playing, and they dancing; I declared the word of the Lord among them. That which was chiefly before me was that of Job; ‘ They send forth their
‘ little ones like a flock, and their children
‘ dance. They take the timbrel and harp, and
‘ rejoice at the sound of the organ. They
‘ spend their days in mirth, and in a moment
‘ go down to the grave.’ Job xxi. 11. 13. When I had discharged myself of what lay upon me, I parted in love and peace from them, and they thanked me for my good exhortation, and some of them came to set me

home. I continued, as the Lord made way for me, to visit those in whom I found any inclination to the things that were good; and there was one William Davies convinced of the Truth with me.

“ After this, I still waited to know the will and counsel of God, and that he might direct me in my way, and order my steps in this my spiritual travel; for I had none to look unto but to Him alone, who was all-sufficient to carry on the work which He had begun, though often by weak, poor, mean, and contemptible instruments in the eye of the world. Well might I say with the apostle, ‘ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.’ 1 Cor. i. 27. 28.

“ About this time I went to visit some young men, my former companions in profession of religion; two or three of them were convinced, and received the Truth. When we were come to the number of four, it was with me, that we ought to meet

together in the name of the Lord; for I remembered the promise of Christ, who said, ‘Where two or three are gathered together in my name, there am I in the midst of them.’ Mat. xviii. 20. So we all agreed to meet together, but none of us had a house of his own to meet in. We determined therefore to meet upon a hill in a common, as near as we could, for the conveniency of each other, we living some miles distant. There we met in silence, to the wonder of the country. When the rain and weather beat upon us on one side of the hill, we went to the other side. We were not free to go into any neighbours’ inclosures, for they were so blind, dark, and ignorant, that they looked upon us as *witches*, and would go away from us, some crossing themselves with their hands about their foreheads and faces.

“ Thus we continued for some time, till two of them left me, [to live elsewhere.] The third was William Davies: and we met together for some time; but one time he staid longer than usual, and a dark spirit possessed him, so that the little time we were together was not comfortable to me, and when we had broke up the meeting,

he asked me, by way of discourse, ‘How I
 ‘ did think we should stand in the face of the
 ‘ whole country?’ I answered him with great
 zeal, ‘The serpent, the serpent, the same
 ‘ that beguiled the woman in paradise, hath
 ‘ beguiled thee, *thou* wilt not be able to
 ‘ stand.’ And while we were yet discours-
 ing, I saw my master coming, two women
 followed him, the one was his wife my cruel
 mistress, the other was his sister; they both
 had staves in their hands, and when they
 came to us, my mistress began beating
 W. Davies. So his trial came very quickly,
 and he came no more to meet with me, nor
 any other Friends for many years. It so
 happened that I had not a blow among
 them; and if I had received any, I had
 learned of Christ Jesus, my Lord and
 Master, to suffer patiently for His name’s
 sake, and not to depart from Him, though
 my trials, temptations and afflictions were
 not a few.

“ These young men going away thus, I
 was left alone again, but still I kept waiting
 upon the Lord, to know his will concerning
 me; and when the time of my apprentice-
 ship was over, I found freedom to go to
 London, to visit Friends there, which was

in the year 1658—9; and finding many good and living Friends there, I settled to my trade, being a felt maker, and very well satisfied I was, that I could go to meetings and follow my business. When any thing would come to my mind of this my native country, barren and uninhabited with Friends and Truth, I endeavoured to shut it out, and to keep where I was, and I did what I could; but all my fair pretences and reasonings would not do, disobedient to the Lord I was, and trouble and sorrow and judgment from the Lord came upon me, for not obeying his command, to go to my own country to stand a witness for Him there. In this my disobedience I continued, till I lost His presence, and He smote me with trouble within, and pain in my bones, that I could not work nor labour. In this time, Friends of London were very kind and careful of me, and would freely have administered to me, but I was not willing to accept any thing from them, so long as I had of my own. My pain of body and spirit increased upon me, till at last I was forced to bow to the will of the great God, who was too strong for me; and reasoning with Him one night upon the bed of my sorrows, he shewed me

clearly, that I was to go to my own country; and I was made willing to give up to go, if He would be pleased to let me know his will and pleasure by this sign and token, *that he would remove my pain*. I also reasoned with him thus; that I was alone, like a pelican in the wilderness, or a sparrow on a house-top. The Lord still *commanded me to go*, shewing that *He would provide an help-meet for me*. And when I had made a covenant with the Lord to go, *immediately my pain was removed*, and I had *peace and quietness of mind and spirit*. I arose next morning, and went to my work; and when those tender Friends, that had a regard for me in my sickness, came to see me that morning, I was gone to work; which was to their admiration.

“ So the Lord gave me in a little time, and He alone provided, an help-meet for me; for I prayed unto him, that she might be of his own providing, for it was not yet manifest to me where she was, or who she was. But one time, as I was at Horslydown meeting in Southwark, I heard a woman Friend open her mouth, by way of testimony against an evil ranting spirit, that did oppose Friends much in those days. It

came to me from the Lord, that that woman was to be my wife, and to go with me to the country, and be an help-meet for me. I was very willing to let the Lord order it as it seemed best to himself, and therein I was easy; and in time the Lord brought us acquainted one with another, and she confessed she had some sight of the same thing, that I had seen concerning her. I told her, if the Lord did order her to be my wife, she must come with me to a strange country, where there were no Friends but what God in time might call and gather to himself. Upon a little consideration, she said, if the Lord should order it so, she must go with her husband, though it were to the wilderness; and being somewhat sensible of the workings of God upon her spirit in this matter, she was willing to condescend in her mind to what He wrought in her: but by hearkening to one who had not well weighed the matter, she became disobedient to what God had revealed to her; which brought great sorrow and trouble upon her. I went to see her in this poor condition, and I rested satisfied with the will of God in this concern, being freely resigned to receive her as His gift to me; and after

some time, we waiting upon the Lord together, she declared before me, and the other Friend who had begat doubts and reasonings in her mind, that in the name and power of God she consented to be my wife, and to go with me whither the Lord should order us; and I said, ‘In the fear of the Lord, I receive thee as the gift of God to me.’

“Under a weighty consideration which way to take each other in marriage, we concluded to lay our proceedings before our elders, and especially our ancient Friend George Fox, (people in those days were married by a priest, or before a justice,) and I told G. Fox, we thought to take each other in a public meeting; so he desired the Lord to be with us. And when we saw our clearness in the Lord, we went to the Snail meeting in Tower street, London, in the morning; and in the afternoon to Horslydown, Southwark; and in that meeting, in the presence of God and that assembly, we took each other to be man and wife.

“God alone knew our innocency and integrity in coming together. It was not for gold, nor silver, nor any outward thing; but to be serviceable to Him in our age and

generation, and to stand witnesses for Him and His blessed Truth, where He should send us. Soon after, in the Lord's time, we made what haste we could to come to the country, where we believed the Lord would have us to be, and we said, 'O Lord, 'if thou wilt go with us in our way, and 'give us bread to eat and raiment to put on, 'then, O Lord, thou shalt be our God.' See Gen. xxviii. 20. And the Lord was with us in all our journey, and gave unto us His sweet and comfortable presence."

R. Davies' Journal.

THE FRIEND AND THE ROBBER.

The courage and presence of mind exhibited by the true soldier of Jesus Christ, when permitted in the course of Divine Providence to be cast into straits and trying situations, is often conspicuous. He not only knows the strength of that preserving arm, which rules or overrules all circumstances for the good of those that are faithful,—he not only is furnished for all occasions, and *out of weakness is made strong*, so as even to *stop the mouths of lions*, and *quench the violence of fire*, Heb. xi. but is

abundantly furnished with resignation to submit unto the Lord in all things; with one who was "in perils of robbers," and "in deaths oft," 2 Cor. 11. he can say, "Whether we live, or die, we are *the Lord's*." Rom. 14. 8.

The conduct of some of our Society who have *fallen among thieves*, and who by their religious scruples were of course precluded from retaliating violence even in their own defence, is an exemplification of this feature in the Christian character. It is recorded of Robert Barclay, that as he was returning from a journey into Hertfordshire, his life was in some danger from the attack of a highwayman. His wife had observed him in the morning to be more pensive than usual, and he then told her, he believed some uncommon trial would that day befall the company. When the robber presented his pistol, Robert Barclay calmly asked him, *How he came to be so rude*, and took him by the arm; on which the robber let the pistol drop, and offered him no further violence. It is also told of Leonard Fell, one of Judge Fell's sons, that, "travelling alone, he was attacked by a highwayman, who demanded his money, which he gave him; then he desired to have his horse, Leonard dismounted

and let him take it. Then feeling the *power of Truth* rise in his mind, he turned to the robber, and under *its* authority solemnly warned him of the evil of his ways: but he, flying into a passion, asked the Friend why he preached to him, and threatened to blow out his brains. But Leonard replying to this effect, ‘ Though I would not give my life for my money or my horse, I would give it to *save thy soul,*’ so struck the astonished robber, that he declared, if he was such a man as that, he would take neither his money nor his horse from him; and returning both to the faithful Friend, went his way, leaving Leonard to the enjoyment of that peace attending the honest discharge of his conscience, to obtain which he had not counted his life dear.”

JOHN WOOLMAN in his journal has given the following instructive relation, which, it is believed, few that are rightly concerned for the interests of true piety, and that practical religion laid down by the Head of the Church, can read with indifference. It were good perhaps for every one, to lay to heart such considerations as arise, on taking a view

of primitive genuine Christianity, and to examine, how far they as individuals are contributing by their lives and conversation to the growth of that vanity, pride, and earthly-mindedness, which are but too prevalent.

“ At our yearly meeting at Philadelphia, the 25th day of the 9th month, 1764, John Smith, of Marlborough, aged upwards of eighty years, a faithful minister though not eloquent, stood up in our meeting for ministers and elders, and appearing to be under a great exercise of spirit, informed Friends in substance as follows: to wit, That he had been a member of our Society upwards of sixty years, and well remembered that in those early times Friends were a plain lowly-minded people; and that there was much tenderness and contrition in their meetings. That at twenty years from that time the Society increased in wealth, and in some degree conforming to the fashions of the world, true humility was less apparent, and their meetings in general not so lively and edifying. That at the end of forty years, many of them had grown very rich; that wearing of fine costly garments, &c. became customary with them, their sons, and their daughters, and many of the Society made a specious appear-

ance in the world ; which marks of outward wealth and greatness appeared on some in our meetings of ministers and elders ; and as these things became more prevalent, so the powerful overshadowings of the Holy Ghost were less manifest in the Society. That there had been a continued increase of these ways of life even until now ; and that the weakness which hath now overspread the Society, and the barrenness manifest amongst us, is matter of much sorrow. He then mentioned the uncertainty of his attending these meetings in future, expecting his dissolution was now near ; and having tenderly expressed his concern for us, signified, that he had seen in the true light that the Lord would bring back his people from these things, into which they were thus degenerated, but that his faithful servants must first go through great and heavy exercises therein."

THOMAS STORY, in his travels, coming to the town of Mildorp in Germany, tarried there to refresh himself. He, with Pieter Leendaars, went into a place of worship that

was open, belonging to the Lutherans, where, says he in his journal, “ we observed several pictures and images (as they say) of Christ in several conditions, as, on the cross, risen again, &c. and one was of a golden colour all over. Here were painted and wooden Christs in statuary and imagery, painted heaven and painted hell, painted saints, and this among professors of Christ, pretending reformation from that Church which is condemned for idolatry; and all is justly condemned by the holy scriptures, and by the practice of the saints in all ages. I asked our landlord, why they had so many images of Christ in their churches and houses? He answered, ‘ It is to put us in mind of Christ.’ I replied, ‘ It seems you do not love Christ
 ‘ so well as you should, since you want so
 ‘ many outward mementos of his outward ap-
 ‘ pearance; but the primitives had the mind
 ‘ and spirit of Christ; they bore in their own
 ‘ bodies the dying of the Lord, and wore his
 ‘ cross in their hearts, by which they were
 ‘ crucified to the world, and the world unto
 ‘ them, with all its show and vain-glory: and
 ‘ this cross is that living virtue and life of
 ‘ Christ appearing in men’s hearts now, as
 ‘ well as in those days; working the same

‘effects in all who believe, follow, and obey
 ‘it, being the saving grace and light of Christ
 ‘unto all people.’ This seemed strange to
 him, as appeared by his countenance, yet I
 believe it answered his conscience, for he
 made no reply.”

ACCOUNT OF SOME INDIANS.

Among the many instances, tending to prove the universal operation of divine grace on the human heart, a particular one appeared some years ago, among a number of Indians in the province of Pennsylvania. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make *slaves*, or as they expressed it, *negroes*, of them, rendering this reason for it,

that when God made men, he did not intend they should hurt or kill one another.*

Upon being further conversed with, respecting their religious prospects, he who had been a principal instrument in raising them to a sense of good, gave in substance the following account. That being by a particular providence brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world; when seeing the folly and wickedness that prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great Power, who had created all things, his mind was turned from beholding this lower world, to look towards Him who had created it, and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible, that evil not only prevailed in the

* In this disposition they have continued about thirty years, notwithstanding the ill-treatment they have received from Indians and others; more especially of late that they have been pillaged, their settlements at three towns broken up, and they carried away captives towards Canada. Those Indians who carried them away, giving as a reason for this violence, that they were in their way, and a great obstruction to them when going to war.

See the Pennsylvania Packet, for the 12th Mo. 22, 1781.

world, but that he himself partook much of its baneful influence; and he at last found his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an enquiry, what would become of his soul? In this situation he cried unto that powerful Being, who he was sensible had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart. He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, was taken away, it was now become soft and good; he found so much love to prevail in it to all men, that he thought he could bear with their revilings and abuses without resentment, appearing sensible, that as the hearts of all men were bad and hard, till God made them good, the ill-usage he received from them, proceeded from the same evil seed, under which he himself had so long groaned. This sense of the corruption of human nature, accompanied with a constant application to his Maker, to take away the badness and hard-

ness of the heart, and make it soft and good, was what he called *religion*; and what, upon feeling the power of God to his comfort, he was concerned to exhort his brethren to seek the experience of in themselves. And further said, that under this dispensation he was made sensible the spirit of religion was a spirit of love, which led those who obeyed it into love to all men; but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence all those disorders arose, which so much prevailed amongst men. He was also sensible there was still an evil spirit labouring to get the mastery in his heart, in opposition to the gospel spirit; but that those who had been visited by a power from God, and were obedient to the degree of light and love he was pleased to favour them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of the Spirit and fire, which the scriptures and the experience of the faithful in all ages testify every true disciple of Christ must undergo, whereby, through mortification and death to self, the root of sin is destroyed. This he described by the prospect he had of something,

like as an outward fire would be to the natural body, which he must pass through in order to attain to that purity of heart he desired. He further observed, that whilst he was anxiously beholding this fire, he saw a very small path close to it, by walking in which he might go round the fire, and the painful trial be avoided. This he understood to represent the way, by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it. Thus this Indian, untaught by books and unlearned in what is called divinity, through the in-shining of the light of Christ on his understanding, explained the mystery of godliness in a plain and sensible manner; shewing that true religion remains to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition and a submissive resignation to the will of God. This has ever been found to be the effect of its operation on all those, who by devoting themselves to God, are become the true followers and disciples of Jesus Christ.

Extract from A. Benezet's Preface to "The plain path to Christian perfection."

GEORGE WHITEHEAD'S TRAVELS AND
HARDSHIPS.

Those of our Society, who in the present day enjoy a tranquil and easy life, as respects outward persecution and suffering for conscience sake, and who have no want of "this world's good," may derive some important instruction from a view of the various trying circumstances under which their Christian predecessors in many instances were placed. The faith, the zeal, the courage, the patience of these, whether known by our name or any other, are to be often recurred to and remembered, not only as so many proofs of the divine efficacy of revealed Truth, but as so many stimulating calls to follow them as they have followed Christ, exemplifying like them the excellency and glory of his proffered salvation.

The passages subjoined, from George Whitehead's journal, are not perhaps so fully calculated to set forth the Christian's conduct and conflicts in a *general* point of view, as some others that might have been chosen; yet, to a certain extent, and in a particular direction, they have their weight and import; and the little abstract first given

is especially introduced with an earnest hope, that the *youthful* reader may regard that all-sufficient Power, through which so much was accomplished,—through which also *they* may live acceptably to Him who died for them, fulfilling the end of their existence in the obedience of faith.

Abstract.—In the year 1654 George Whitehead, then not eighteen years of age, travelled on foot in the work of the ministry out of Westmorland with Edward Edwards to York, about sixty miles, in harvest time. There they remained two or three days. After this they parted; and G. Whitehead went forward to Lincoln, a distance of eighty miles, where he staid one night; thence he moved on to Cambridge, which journey, being at least seventy miles in a strait line, he accomplished in less than three days, “Though my feet,” says he, “were pretty much galled and blistered even before I came out of Yorkshire, yet they amended while I travelled.” He was at Cambridge two or three days, and thence passed on to Wymondham, which could not have been under fifty miles by any reckoning, and to Norwich the next day.

Extract.—“ Our being shut out of our meeting houses for divers years, in and about the cities of London and Westminster, and our meetings kept in the streets in all sorts of weather, winter and summer, was a trial and hardship upon us, even upon old and young, men and women : but that trial was not so great, as to have our estates and livelihoods exposed to ruin by a pack of ravenous informers; although it was no small hardship to our persons, to be kept out of doors, in the streets, in the great, severe, and long frost and snow, in the year 1683, for about three months together; when the river Thames was so frozen up, that horses, coaches and carts could pass to and fro upon it, and a street also be erected, and stand over it. And yet in all that hard season, when we were so long kept out in the streets, in the bitter cold air, I do not remember that I got any harm or injury thereby, to the impairing my health, although I frequently attended those our meetings in the streets; wherein I took great and serious notice of the merciful providence of Almighty God towards myself and many more of our Friends, who were sharers in the same mercy and preservation in that

suffering and exercise: no thanks to our unmerciful adversaries and persecutors, but to our heavenly Father be the glory and praise for ever.

“ We had in those days some opportunities, and were permitted to publish the Truth openly in the streets, and also to make public supplication to God; yet more frequently not permitted, but pulled away by force, by the trained bands and officers, and either sent to prison, or turned into the meeting house, and there detained under guard until the meeting was ended in the street. Thus were the ministers and others among us often forcibly interrupted and served, and scarce suffered, many times, to declare two or three sentences, without being haled away. However we saw it our duty, in the fear of the living God, to keep our meetings, and patiently to wait upon Him, where often we enjoyed His presence to our consolation, even in our silent attention upon Him: being not called to strive or contest with our adversaries, or their servants whom they employed, but in faith and patience to bear all, believing that in due time thereby we should obtain victory. It was often then before me, that

the Lamb and his faithful followers should have the victory, which was matter of secret comfort to me many times; glory to His name for ever.”

EDWARD BURROUGH'S PREACHING.

“ He was a man of undaunted courage, though but young, the Lord set him above the fear of his enemies, and I have beheld him filled with power by the Spirit of the Lord. For instance, at the Bull and Mouth, when the room, which was very large, hath been filled with people, many of whom have been in uproars, contending one with another, some exclaiming against the Quakers, accusing and charging them with heresy, blasphemy, sedition, and what not; that they were *deceivers and deluded the people*; that they denied the holy scriptures, and the resurrection; others endeavouring to vindicate them, and speaking of them more favourably:—In the midst of all which noise and contention, this servant of the Lord hath stood upon a bench with his bible in his hand, (for he generally carried one about him,) speaking to the people

with great authority from the words of John vii. 12. ‘ And there was much murmuring among the people concerning him (Jesus): for some said, He is a good man: others said, Nay; but he deceiveth the people,’—and so suitably to the present debate amongst them, that the whole multitude were thereby overcome, and became exceeding calm and attentive, and departed peaceably and with seeming satisfaction.”

Wm. Crouch's Memoirs.

CHRISTIAN ZEAL.

James Gough, in the narrative of his own life, relates of John Ashton of Kilconimore, (who was an old man when J. G. saw him,) that “ he with his wife, when at liberty,* constantly attended the meeting at Birr twice a week, generally walking on foot thither, being about seven English miles and a very bad road, wading through a river both going and returning. In winter they sometimes had the ice to break in crossing this river; and John said he had wept to see the blood on his wife's legs in coming through it.

* He was imprisoned for tithes soon after his conviction.

In those days Truth was precious to its professors who also possessed it, and no difficulties or dangers could prevent them from getting to their religious meetings, to enjoy the renewings of divine love and life with their brethren."

GOSPEL SIMPLICITY.

The last mentioned writer gives a lively illustration of the *practical* effects of that divine anointing, holy energy, or internal principle of action, by which our Society has been always more or less characterized. It may not be unsuitable to preface its insertion, with a passage from the same journal, as follows. "Truth hath ever led to integrity, punctuality, and upright dealing in our outward affairs, and to limit ourselves to few exigencies, and an humble condition in life, rather than invade or risk the properties of other men. We cannot all get a deal of the treasures of this world, (nor is a deal necessary to our well being,—'a man's life consisteth not in the abundance of the things which he possesseth;') but we may all live on a little, if our

minds be kept humble, and the sensual appetites be subjected to the cross of Christ."

"John Goodwin, of Escargogh, in Monmouthshire, lived and maintained his family on a farm of four pounds a year, but at length had purchased and improved it, so that at that time he reckoned it worth six pounds a year. The first journey he travelled in the ministry, which was to visit Friends through Wales, he had then got of clear money above forty shillings in all, and he was free to spend it, if there were occasion, in the Lord's service, knowing that he could give him, or enable him to get more. The first time he began to entertain travelling Friends, (most of that meeting being gone to Pennsylvania,) he had but one bed, which he left to them, he and his wife taking up their lodging in the stable."

Our predecessors in religious profession were remarkably noted for their hospitality and disinterestedness, and in them it seemed evidently to arise from a rooted sense of religious duty, and the powerful constrainings of Christian love.

THOMAS CHALKLEY ON THE USE OF THE
SWORD.

“ When I was in Barbadoes, P. M. who accompanied me from Bridgetown to Counsellor Week’s, told me, that when I was in the island before, he and I had some discourse concerning the use of the sword, he then (not being of our Society,) wore a sword, but now had left it off, and his business also, which was worth some hundreds a year. I had reminded him of Christ’s words, that those who take the sword, should perish with the sword, Matt. xxvi. 52. and, Resist not evil; and if any man smite thee on one cheek, turn the other also: Love enemies, do good to them that hate you, pray for them that despitefully use you, and persecute you. Matt. v. After I had used these arguments, he asked me, If one came to kill me, would I not kill rather than be killed? I told him, No; so far as I knew my own heart, I had rather be killed than kill. He said, That was strange, and desired to know what reason I could give for it. I told him, That I being innocent, if I were killed in my body, my soul might be happy; but if I killed him, he dying in his wickedness,

would consequently be unhappy; and if I were killed, he might live to repent, but if I killed him, he would have no time to repent, so that, if he killed me, I should have much the better, both in respect to myself and him. This discourse had made so much impression, and so affected him, that he said, he could not but often remember it. And when we parted at Bridgetown, we embraced each other, in open arms of Christian love, far from that which would hurt or destroy.”

JOHN CHURCHMAN ON THE NAMES OF THE
DAYS OF THE WEEK.

Before my going to Holland, I was at the shop of a barber in this city (Norwich,) several times to be shaved: the second time I was there, I had to wait a little for my turn, he having no assistant; and when others were gone out, he told me he was sorry I had to wait, and hoped he should have my custom: and that if I would come on Saturdays and Wednesdays, in the forenoon, I need not wait; but in the afternoon others came. I asked him what days in the week those were

which he called Saturdays and Wednesdays: he seemed to wonder at my ignorance, but knew not how to tell me otherwise. I said, "I do not read in the scriptures of any days so named:" he replied, "That is true." "For what reason then," said I, "dost thou call them so?" "Because it is a common custom," said he. "Suppose then," said I, "that we lived in a heathen country, among infidels, who worshipped idols, should we follow their customs, because common?" He replied, "By no means." I then said, "If I have understood rightly, the heathens gave the days of the week those names." "I never heard that before," said he; "pray for what reason?" I answered, "They worshipped the sun on the first day of the week, and named it after their idol, Sunday; the moon on the second day of the week, so came Monday; and the other days after other idols, for they had many gods. Third-day they called Tuesday, after their idol Tuisco; and after the idol Woden, fourth-day they called Wednesday; and fifth-day, after their idol Thor, they called Thursday; from Friga, Friday; and after Saturn they called the seventh-day, Saturday. And as I believe in the only true God, and Jesus Christ, whom

he hath sent, and expect eternal life by no other name or power, I dare not, for conscience sake, own the gods of the heathen, or name a day after them; but choose the names which the days were called by, when the Most High performed his several works of creation, viz. first, second, third, and so on, which is scriptural, most plain, and easily understood." He seemed somewhat affected with the information, and I desired him to enquire into the matter for himself, and not to think that I designed to impose upon him.

On my return from Holland to Norwich, a man ran to me in the street, putting a paper into my hand, and immediately left me, whom I soon found to be this barber. The letter contained an innocent childlike acknowledgment to me for my freedom with him, as is before mentioned, in language rather too much shewing his value for me as an instrument. Believing him to be reached by the love of Truth, and in measure convinced of the principle thereof, I thought it best to leave him in the Lord's hands for further instruction.

I mention this passage with a view to stir up my friends of the same holy profession, to let their language in words be

the real language of truth to all men, in purity of spirit, and not to name the days of the week or months after the heathenish idolatrous customs, saying for excuse, that they to whom they speak do best understand them, and it saves them any further explanation; which excuse is far from proceeding from a disposition *apt to teach*, and letting the light of Truth shine as it ought. "Neither do men," said our blessed Instructor, "light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." Matt. v. 15. Nor doth the Lord enlighten his candle, that is, the spirit of man (Prov. xx. 27.) with the pure knowledge of Truth, that we should cover it, either with an easeful disposition, to save ourselves trouble, or hide the work thereof under the covering bushel of worldly saving care, after the gain and treasure of this world; but that it may stand on the candlestick, and thereby crown those who are thus favoured with the holy light, that as a city set on a hill they cannot be hid. The corrupt language of *You* to a single person, and calling the months and days by heathen names, are esteemed by some to be little things; but if a faithful testimony in

these little things was blessed in the instance before mentioned, even to the raising an earnest inquiry after the saving knowledge of God and his blessed Son, whom to know is eternal life; perhaps such who baulk their testimony to the pure talent of Truth given to them to profit withal, may one day have their portion appointed with the wicked and slothful servant; see Matt. xxv. 24, 25, &c.

THOMAS CHALKLEY, travelling in New-England, relates that about the year 1704, the Indians were very barbarous in the destruction of the English inhabitants, scalping some, and knocking out the brains of others (men, women and children,) by which the country was greatly alarmed, both night and day. "But," continues he, "the great Lord of all was pleased wonderfully to preserve our Friends, especially those who kept faithful to their peaceable principles, according to the doctrine of Christ in the holy scriptures, as recorded in his excellent sermon which he preached on the mount, which is quite opposite to killing, revenge, and destruction even of our enemies.

“ And because our Friends could not join with those of fighting principles and practices, some of them were put into prison; divers people railing and speaking very bitterly against their peaceable neighbours, and wishing the Quakers might be cut off. Among the many hundreds that were slain, I heard but of three of our Friends being killed, whose destruction was very remarkable, as I was informed; the one was a woman, the other two were men. The men used to go to their labour without any weapons, and trusted to the Almighty and depended on His providence to protect them, (it being their principle not to use weapons of war to offend others, or to defend themselves); but a spirit of distrust taking place in their minds, they took weapons of war to defend themselves; and the Indians who had seen them several times without them, and let them alone, saying, they were peaceable men, and hurt nobody, therefore they would not hurt them; now seeing them have guns, and supposing they designed to kill the Indians, they therefore shot the men dead. The woman had remained in her habitation, and could not be free to go to a fortified place for preservation, neither she, her son, nor

daughter, nor to take thither the little ones; but the poor woman after some time began to let in a slavish fear, and advised her children to go with her to a fort not far from their dwelling. Her daughter being one that *trusted in the name of the Lord, the mighty tower to which the righteous flee and find safety*, could not consent to go with her; and having left a particular account in a letter to her children of her and their preservation, I think it worthy to be inserted here in her own words.”

‘ When the cruel Indians were suffered to
 ‘ kill and destroy, it was shewed me, that I
 ‘ must stand in a testimony for Truth, and
 ‘ trust in the name of the Lord, that was a
 ‘ strong tower, and we should wait upon
 ‘ Him. And I often desired my mother and
 ‘ husband to sit down, and wait upon the
 ‘ Lord, and He would shew us what we
 ‘ should do. But I could not prevail with
 ‘ him, but he would say it was too late now,
 ‘ and was in great haste to be gone; but I
 ‘ could not go with him, because I was afraid
 ‘ of offending the Lord: but still he would
 ‘ say I was deluded by the devil, so that my
 ‘ mother would often say, A house divided
 ‘ could not stand; and she could not tell

‘ what to do, although she had most peace
 ‘ in staying, yet she had thoughts of moving,
 ‘ and said to me, “ Child, canst thou certainly
 “ say it is revealed to thee we should stay ?
 “ if it be, I would willingly stay, if I was
 “ sure it was the mind of God.” But I being
 ‘ young and afraid to speak so high, said,
 “ Mother, I can say that it is so with me,
 “ that when I think of staying and trusting
 “ in the name of the Lord, I find great peace
 “ and comfort more than I can utter, with
 “ a belief we shall be preserved; but when
 “ I think of going, oh the trouble and hea-
 “ viness I feel, with a fear some of us should
 “ fall by them !” And my dear mother sighed,
 ‘ and said she could not tell what to do : but
 ‘ I said to them, if they would go, I should
 ‘ be willing to stay alone ; if they found free-
 ‘ dom, I was very willing, for I was afraid
 ‘ of offending the Lord. But still my poor
 ‘ husband would say, I took a wrong spirit
 ‘ for the right. And he would say how should
 ‘ I know? for if I was right I should be wil-
 ‘ ling to condescend to him ; and then I said,
 ‘ in condescension to him I would move ; but
 ‘ I hoped the Lord would not lay it to my
 ‘ charge, for was it not to condescend to him,
 ‘ I would not move for the world. And after

‘ I had given away my strength, in a little
 ‘ time there came men from the garrison with
 ‘ their guns, and told us they came for us,
 ‘ and that they thought the Indians might
 ‘ be near; and then away we went; and my
 ‘ mother went in with my brother-in-law,
 ‘ although I persuaded her not to do it. But
 ‘ she said, “ Why, my child is there: and
 ‘ “ why may I not be with him as well as
 ‘ “ thee?” And so we went along to Hamp-
 ‘ ton, to my husband’s brother’s. But Oh
 ‘ the fear and trouble that I felt! and told
 ‘ my husband, it seemed as if we were going
 ‘ into the mouth of the Indians. And the
 ‘ next day was the first day of the week:
 ‘ and our dear Friend Lydia Norton came
 ‘ with my dear mother; and in her testi-
 ‘ mony, she said, there was there that was
 ‘ very near to her life, that was very near
 ‘ death. O then I was ready to think it
 ‘ would be I, because I believed we had done
 ‘ amiss in moving, and great trouble was I
 ‘ in, and told dear Lydia of it, but she com-
 ‘ forted me as much as she could, and said,
 ‘ she did not think it would be I. And my
 ‘ dear mother went to my sister’s again to
 ‘ the garrison, where she found herself not
 ‘ easy; but as she often said to many, that

‘ she felt herself in a beclouded condition, and
‘ more shut from divine counsel than she had
‘ ever been since she knew the Truth; and
‘ being uneasy, she went to move to a Friend’s
‘ house, that lived in the neighbourhood;
‘ and as she was moving, the bloody cruel
‘ Indians lay by the way, and killed her.
‘ O then how did I lament moving! and pro-
‘ mised if the Lord would be pleased to spare
‘ my life, and husband and children, and
‘ carry us home again, I would never do so
‘ more. But O the fear and trouble, and
‘ darkness that fell upon me and many more
‘ at that time! three or four of us kept our
‘ meeting, but although we sat and waited
‘ as well as we could, yet we sat under a
‘ poor beclouded condition till we returned
‘ home again; then did the Lord please to
‘ lift up the light of his love upon our poor
‘ souls. O then I told my husband, although
‘ he had built a little house by the garrison,
‘ I could not move again. So he was willing
‘ to stay while the winter season lasted, but
‘ told me he could not stay when summer
‘ came, for then the Indians would be
‘ about; and that if I could not go to the
‘ garrison, I might go to a Friend’s house
‘ that was near it; and I was willing to

‘ please him if the Lord was willing, and
 ‘ then applied my heart to know the mind of
 ‘ Truth, and it was shewed me, that if I
 ‘ moved again, I should lose the sense of
 ‘ Truth, and I should never hold up my head
 ‘ again. Still he would say it was a notion :
 ‘ till our dear Friend Thomas Story came
 ‘ and told him, he did not see that I could
 ‘ have a greater revelation than I had, and
 ‘ satisfied my husband so well, that he never
 ‘ more asked me to go, but was very well
 ‘ contented to stay all the wars ; and then
 ‘ things were made more easy, and we saw
 ‘ abundance of the wonderful works, and of
 ‘ the mighty power of the Lord in keeping
 ‘ and preserving of us, when the Indians
 ‘ were at our doors and windows, and at
 ‘ other times ; and how the Lord put cou-
 ‘ rage in you my dear children ; don’t you
 ‘ forget it, and don’t think that as you were
 ‘ young, and because you knew little, so you
 ‘ feared nothing ; but often consider how you
 ‘ staid at home alone, when we went to meet-
 ‘ ings, and how the Lord preserved you, and
 ‘ kept you, so that no hurt came upon you.
 ‘ And I leave this charge upon you, Live in
 ‘ the fear of the Lord, and see you set Him
 ‘ always before your eyes, lest you sin against

‘ Him; for if I had not feared the Lord and
 ‘ felt the comforts of His holy Spirit I never
 ‘ could have stood so great a trial, when so
 ‘ many judged and said I was deluded, and
 ‘ that all the blood of my husband and child-
 ‘ ren would be required at my hands; but
 ‘ the Lord was near to me and gave me
 ‘ strength and courage, and faith to trust in
 ‘ Him, for I knew His name to be *a strong*
 ‘ *tower*, yea and stronger than any in the
 ‘ world; for I have oftentimes fled there for
 ‘ safety. O blessing and honour, and ever-
 ‘ lasting high praise be given to the Lord
 ‘ and to his dear Son, our Saviour and Me-
 ‘ diator Christ Jesus. Amen.

‘ MARY DOE.’

“ A neighbour of the aforesaid people,”
 continues T. Chalkley, “ told me, that as he
 was at work in his field, the Indians saw and
 called him, and he went to them. They told
 him that they had no quarrel with the Qua-
 kers, for they were a quiet, peaceable peo-
 ple, and hurt nobody, and that therefore
 none should hurt them. Those Indians began
 about this time to shoot people as they rode
 along the road, and to knock them on the
 head in their beds, and very barbarously

murdered many: but we travelled in the country and had large meetings, and the good presence of God was with us abundantly, and we had great inward joy in the Holy Ghost in our outward jeopardy and travels. The people generally rode, and went to their worship armed, but Friends went to their meetings without either sword or gun, having their trust and confidence in God.”

JOHN CHURCHMAN, whilst on a religious visit to Friends on the eastern shore of Maryland, met an elderly man, who asked if he saw some posts standing, pointing to them, and added, the first meeting George Fox had on this side Chesapeak Bay, was held in a tobacco house there, which was then new: the posts that were standing were made of walnut. At which his companion rode to them, and sat on his horse very still and quiet; then returning again, with more speed than he went, J. C. asked him what he saw among those old posts; he answered, ‘ I would not have missed of what I saw for five pounds; for I saw the root and ground of idolatry. Before I went, I thought per-

‘ haps I might have felt some secret virtue
 ‘ in the place where George Fox had stood
 ‘ and preached, whom I believe to have been
 ‘ a good man ; but whilst I stood there, I
 ‘ was secretly informed, that if George was
 ‘ a good man, he was in heaven, and not
 ‘ there, and virtue is not to be communicated
 ‘ by dead things, whether posts, earth, or
 ‘ curious pictures, but by the power of God,
 ‘ who is the fountain of living virtue.’ “ A
 lesson,” says J. C. “ which, if rightly learn-
 ed, would wean from the worship of images,
 and adoration of relics.”

The following is a remarkable testimony to the power which attended the ministry of our early Friends.

A person of some note, who had been an officer under Oliver Cromwell, related the anecdote to some people at an inn, among whom was James Wilson, who thereby became more favorably disposed towards Friends, and willing to attend their meetings, he having been before that time much prejudiced against them.

“ After the battle of Dunbar, as I was

riding in Scotland at the head of my troop, I observed at some distance from the road a crowd of people, and one higher than the rest; upon which I sent one of my men to see, and bring me word what was the meaning of the gathering; and seeing him ride up and stay there, without returning according to my order, I sent a second, who stayed in like manner; and then I determined to go myself. When I came thither, I found it was James Nayler preaching to the people, but with such power and reaching energy, as I had not till then been witness of. I could not help staying a little, although I was afraid to stay; for I was made a *Quaker*, being forced to tremble at the sight of myself. I was struck with more terror by the preaching of James Nayler, than I was at the battle of Dunbar, when we had nothing else to expect, but to fall a prey to the swords of our enemies, without being able to help ourselves. I clearly saw the cross [of Christ] to be submitted to, so I durst stay no longer, but got off, and carried condemnation for it in my own breast. The people there, in the clear and powerful opening of their states, cried out against themselves, imploring mercy, a thorough change, and the whole work of sal-

vation to be effected in them. Ever since, I have thought myself obliged to acknowledge on their behalf, as I have now done."

James Gough's Journal.

A GLIMPSE AT A QUARTERLY MEETING.

At Masham in Yorkshire John Churchman lodged at the house of John Kelden, who related to him something that passed between a knight of the shire and one of his tenants, a member of our religious Society, in manner following, viz.

Landlord. So, John, you are busy.

Tenant. Yes; my landlord loves to see his tenants busy.

Landlord. But, John, where were you, that you were not at your quarterly meeting at York the other day?* I saw most of your staunch Friends there, but you I missed.

Tenant. Why, thou knowest I have a curious landlord, who loves to see his tenants thrive, and pay their rent duly, and I had a good deal in hand that kept me at home.

* The Assizes were held at York always at the time of the quarterly meeting.

Landlord. Kept you at home? you will neither thrive nor pay the better for neglecting your duty, John.

Tenant. Then I perceive my landlord was at quarterly meeting. How didst thou like it?

Landlord. Like it! I was at one meeting, and saw what made my heart ache.

Tenant. What was that?

Landlord. Why, the dress of your young folks; the men with their wigs, and young women with their finery, in imitation of fashions. And I thought I would try another meeting: so next day I went again, and then I concluded, there was little difference but the bare name between us whom you call *the world's people*, and some of you; for you are imitating us in the love and fashions of the world as fast as you can. So that I said in my heart, these people do want a Fox, a Penn, and a Barclay among them: so he turned from his tenant.

“ I thought it would be a pity,” adds J. Churchman, “ that the true and solid remark of this great man should be lost, understanding that it was rather expressed in pity than derision.”

SOME ACCOUNT OF THE PESTILENTIAL
FEVER AT PHILADELPHIA IN 1699.

Taken from Thomas Story's Life.

“ We went after this to Jericho, Jerusalem, and other places, having meetings; at Newtown we had a meeting, in which Friends were much affected with trouble at the account given by my companion Roger Gill, in his testimony, of many being taken away at Philadelphia by a pestilential fever, then greatly prevalent, ten being buried in one day, and four died on the same day; several of them being good Friends; his testimony was by way of warning to Friends in that meeting, to be prepared to meet the Lord, if peradventure the stroke of his hand might reach those parts. And then Samuel Jennings reminded the meeting, that it was no new nor strange thing for the people of God to suffer in common calamities: but the love and favour of God being assured to them, whether life or death ensued, as it might best please the Lord, there was no occasion of fear, or to be dismayed at such things, especially to those who were prepared, as the apostle, when he said, ‘ For to me to live is

‘ Christ, and to die is gain.’ Phil. i. 21. And that, since a translation through death to life is the exceeding great gain of the saints, we have no ground to repine at the loss of their society here, though most grateful, but rather patiently and with diligence wait upon the Lord, till it may become our own lot.

“ From this time my companion was very desirous of going to Philadelphia to the distressed Friends; but I kept to our purpose, settled before we heard of their condition and exercise. We went to New York, Woodbridge, and Burlington, being met in the way by some Friends from thence: here we heard more and more of the sad effects of the pestilential distemper still prevailing at Philadelphia. My companion went from thence directly to Philadelphia, and after having some meetings in the way, I arrived there, and found him well, but many Friends on their sick and dying pillows; yet much of the settled, remaining presence of the Lord was with them at that time: such is the goodness of God to his people, that in their bodily, or any other afflictions, His holy presence greatly abates the exercises of nature, by its divine consolation.

“ O the love that flowed in my soul to

several in the times of my visits to them ! in which I was lifted over all fear of the contagion, and yet not without an awful regard toward the Lord therein. In this distemper had died six, seven, and sometimes eight a day, for several weeks together ; and the yearly meeting being to begin there next day, we had some exercise and consultation about it, arising from the prevalency of the distemper in the city at that time ; and yet not much in the country. Some Friends had therefore written from Burlington, proposing to Friends of Philadelphia that the meeting should be adjourned to a cooler time ; to which it was answered, That till the meeting was come together, they had no power to adjourn ; but thought it might do well to discourage, in all places, the great numbers of young people and servants that usually came to town on those occasions ; and such only to come as were necessarily concerned in the service of the meetings, because of the great infection, and incapacity of Friends and inns in the town, at such a juncture, to lodge and entertain them, there being few (if any) houses free from the sickness.

“ In the morning meeting of ministers and elders, on the seventh day of the week,

at Philadelphia, we were under great concern about holding of the meeting in the usual time generally known, or whether better to suspend it: and as we waited on the Lord for counsel, the testimony of Truth went generally against the adjournment or suspension; and the Lord's presence was greatly with us to the end, though some opposition we met with from the prudentially wise men among us then present, who consulted their own reason, but not the Truth; who hath all power, and can do and prevent what He pleaseth.

“Accordingly the next day, being the first of the week, the meeting was held, and was large, all circumstances considered; and the Lord so evidently appeared with us, that there was no room left for doubt, but that it was His will that we should hold our meeting, and serve God therein, as well in time of adversity and affliction, as in prosperity, and less seeming danger.

“Friends were generally much comforted in the divine Truth, the fear of the contagion was much taken away, and the testimony of Truth was exceeding glorious in several instruments, as well as over the meeting in general, and so continued to the

end : the first, second, and third days were for worship, and the fourth for business ; which was also managed in wisdom and unanimity, and ended in sweetness and concord ; as becomes all meetings of the people of God every where.

“ But that which was very remarkable, was, that though the distemper was very raging and prevalent all the week before, yet there was not one taken ill during the whole time of the meeting, either of those who came there on that occasion, or of the people of the town, that could be remembered by such Friends as made observation ; and yet presently after there were many taken ill thereof in town, and several died, but few in comparison of what had died before ; and a little after that, it was finally stopped by the good hand of divine Providence.

“ My companion and I both remained in town for some time, visiting the sick Friends, as we found it necessary or expedient : and great was the presence of the love of God with this people, in the midst of this trying visitation ; which gave us occasion to say, ‘ Good is the Lord, and greatly to be feared, ‘ loved, and obeyed ;’ for though he suffers

afflictions to come upon his own chosen people, in common with other men, yet that which otherwise would be intolerable, is made as nothing, by how much the sense thereof is swallowed up and immersed in His divine love. O the melting love! O the immortal sweetness I enjoyed with several, as they lay under the exercise of the devouring evil (though unspeakably comforted in the Lord): let my soul remember it, and wait low before the Lord to the end of my days! Great was the majesty and hand of the Lord! Great was the fear that fell upon all flesh! I saw no lofty or airy countenance; nor heard any vain jesting, to move men to laughter; nor witty repartee, to raise mirth; nor extravagant feasting, to excite the lusts and desires of the flesh above measure: but every face gathered paleness, and many hearts were humbled, and countenances fallen and sunk, as such that waited every moment to be summoned to the bar, and numbered to the grave. But the just appeared with open face, and walked upright in the streets, and rejoiced in secret, in that perfect love which casteth out fear; and sang praises to Him who liveth and reigneth, and is worthy for ever! being resigned unto his holy will in

all things; saying, ‘ Let it be as thou wilt, ‘ in time and in eternity, now and for ever- ‘ more.’ Nor love of the world, nor fear of death, could hinder their resignation, abridge their confidence, or cloud their enjoyments in the Lord.

“ My companion now was taken ill, and appeared to be under symptoms of the common distemper. Some meetings being appointed, I could not stay with him; and though he told me, when I took leave of him, he was pretty easy, and not very ill; yet I departed under a great load upon my spirit, and suspected the worst, for he had prayed in the yearly meeting with great zeal and earnestness, *That the Lord would be pleased to accept of his life as a sacrifice for his people, that a stop might be put to the contagion*; and therein appeared his great love and concern for Friends, whom he had come so far to see.

“ I went to Burlington, and had a pretty large meeting at John Shin’s; and returning to Philadelphia in a few days, I found my companion very ill; and my concern for the yearly meeting in Maryland increasing, it came very near me to leave him in these circumstances: but having duly considered

every part, and finding I could not be of much service to him, I took leave of him, though not without being greatly affected; and in the company of several Friends set forward for Maryland, having meetings in the way, and the Lord's comfortable presence was with us, to the praise of his own holy name, who liveth, and is worthy to reign for ever! In about a week's time I had the afflicting news of the death of my companion, Roger Gill, at Philadelphia; at which my soul was greatly bowed, and my heart tendered, so that the ground whereon I sat was watered with my tears; in the conclusion whereof I was fully satisfied he had obtained a crown of everlasting peace with the Lord, and that his memory should not rot, nor his living testimony fall in those American parts, wherein we had laboured together, from Carolina to New England; where many hearts had been tendered by him, and souls comforted, and several convinced; and all through that divine power by which he is now raised to glory, to sing praises to Him who sitteth on the throne, and ruleth, and reigneth, and is alone worthy for ever and ever! Amen!

“ This afforded matter of deep humilia-

tion, and consideration, how long and how often the Lord had spared me, and to what end; since I have no interest in the world, nor any thing for the enjoyment whereof I could desire to live; but that it may please the Lord and giver of life to spare mine, till I may be more fit to appear with my accounts before him.”

WILLIAM CROUCH in his memoirs has left on record a narrative, which it is thought may be not devoid of interest to those readers, who love to mark the rise and breaking forth of sacred Truth in its various and successive manifestations on the earth. It is as follows.

“About the beginning of the year 1654, some workings of the power of Truth came to be felt amongst some tender people in and about the city of London, and some few were convinced and turned unto the Lord. About this time two women, coming out of the north to the city, namely, Isabel Buttery and her companion, by what providence I cannot tell, became acquainted with Ainos Stodart, (some time a captain in the Parlia-

ment army, who when convinced of Truth had left his command,) and Simon Dring of Moorfields. These women had an epistle or testimony, given forth by George Fox, (the first inserted in the volume of his Doctrinal Books,) addressed ‘ To all that would ‘ know the way to the kingdom, whether they ‘ be in forms, without forms, or got above ‘ forms’) which directed people to turn their minds within, where the voice of God is to be heard: this epistle, being printed, they delivered, or dispersed abroad to such as would receive it.* This Isabel Buttery, and the other woman, being in company with Amos Stodart and Simon Dring, walking in the fields towards Stepney, were overtaken by Ruth Brown, then about sixteen years of age, (who afterwards became my wife); Isabel Buttery steadfastly looking on her, gave her one of the said printed epistles, in the reading whereof she was convinced of the Truth, and added to the small number who then did believe. After this, these women had private meetings at Robert Dring’s house, in Watling Street, and at Simon Dring’s in Moorfields, in which they did now and then speak a few words: to which places my wife

* This tract has very lately been re-printed.

went with great expectation, and there met with Ann Downer, afterwards Ann Whitehead, a worthy young woman, who grew in Truth, and became an eminent instrument in the Lord's hand in her day, as appears by divers testimonies given of her after her decease by sundry men and women Friends, who were witnesses of her faith towards God, and service in his church.

“ Moreover, in the Fifth month of this year, 1654, it pleased God to send two of his faithful messengers and able ministers to the city of London, viz. Francis Howgil and Edward Burrough, who were the first that declared Truth publicly there, and whom He made instruments in his holy hand for the gathering of many that were ‘ waiting for the consolation of Israel’: these, upon hearing the glad tidings of the gospel, could say, ‘ We have waited for Him, and we will be glad;’ and with good old Simeon, who when the child Jesus was brought into the temple, took him in his arms, and blessed God, saying, ‘ Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation: a light to enlighten the Gentiles, and the glory of thy people Israel.’

“ Now, as the Lord was pleased to visit a

tender seed in and about the city of London by these his chosen instruments, and as he opened the hearts of a remnant to receive the word of life and believe in it,—such opened their doors for meetings in their houses, and for some time it so continued, that they met from house to house.

“ And now they having sounded an alarm, and proclaimed the great and notable day of the Lord, in the city and parts adjacent, the Lord moved them to visit the nation of Ireland, and the time being come for their departure from the city, a meeting was appointed at Robert Dring’s in Watling-street, there to take their leave of their friends and brethren; at which time there was great brokenness of heart, and the melting power of God was amongst them, which caused great sorrow, and abundance of tears to flow from the eyes of many tender plants. There are yet living, at the penning hereof, that were then and there present, who do, in a fresh remembrance thereof, give thanks and praise to God, with a single and upright heart.

“ In the time of their absence and stay in Ireland, the Lord was pleased to send others of his messengers and servants to the city of

London, viz. Thomas Aldam, Christopher Atkinson, Richard Hubberthorn, George Fox, Alexander Parker, John Stubbs, Thomas Salthouse, and some others, who published and declared the word of the Lord freely.”

GEORGE FOX gave forth in writing a testimony concerning THOMAS TAYLOR, part of which is here transcribed.

“ He had been an eminent parish priest, and of note amongst the professors and other priests, and also a lecturer in several [parts of the] country, preaching sermons on the week days. And he, coming to Swarthmore in Lancashire, with some other priests, I asked him and them before Judge Fell, whether he or any of them could say, that they ever heard a voice from God or Christ, from heaven, that bid them go to speak to any people, as God and Christ did to the prophets and apostles? And Thomas said before them all, that he never heard any such voice or command. And I asked him, what he preached to the people then? He made answer, and said, His experiences. I told him *his* experience might not reach to every

condition; but he that had *the word of the Lord* might preach it, whom God sent, and *that* would reach all conditions. So the Lord's word and power struck him that he was silent; but the rest of the priests were high and opposed, and came to nothing. And Judge Fell wondered and was astonished at what he heard Thomas say, that he had never heard the voice of God nor Christ to command him to preach to any people; the said Thomas Taylor being looked upon as a high priest, and above the common priests, and a sober man, and beloved among the outward professors. I went along with him that day to a place called Newton in Lancashire, where he used to preach sometimes; and he was very much down, and sad, and groaned that night.

“And the next day we went to a meeting which we had in the worship-house yard, but he would have gone into the house, but the priest would not let us; and I told him it was no matter. And there came another priest from Underbarrow, and several others; and Thomas sitting still, at last a tender spring of life sprang up in him, and he spoke very well in it to the people, both of his own condition, and the people's; and

now how they must turn to the Lord Jesus Christ.

“ And the Underbarrow priest and some other professors were offended and opposed him; but the Lord’s power came over them all: for he was looked [on] in the time of his priesthood [to be] above them. And Thomas Taylor grew in the grace and Truth of Christ, and came to know the word of the Lord, and preached Christ freely, as then he had received freely, and forsook his parish steeple-house, and his old parish wages, and the rest of the priests that preached for hire; and he travelled up and down in many parts of England, preaching the word of the Lord and His gospel freely, as he was commanded.”

The foregoing is a plain man’s account of a plain matter of fact. It is not set off by the beauties or power of language, yet the unprejudiced reader discovering a native intrinsic excellency in the piece, will not despise it because of its simplicity. George Fox, who penned the narrative, it is well known, was what would now be called an unlettered and a homely kind of man, not accustomed to the refinements of the age. *he*

lived in, much less to those of *our* day; partaking therefore in our view a certain roughness or plainness in his mode of speaking and writing, as well as in his general habits; at the same time a *gentleman* in the literal and strictest sense of the word, a Christian in his manners and deportment, endeavouring to his utmost to promote “peace on earth, and good will towards men.” The subject to which he thought fit, in the present instance, to direct the attention and discourse of his company, is one of great importance, comprehending, it is believed, the most main characteristic of the ministry of Friends; as such the passage is in particular recommended to the serious consideration of our youth, being calculated to convey much instruction without much formality. It is indeed to be feared, whether some under our profession of riper years and judgment, may not stand in need of being reminded by this simple relation, that the minister of Christ must receive nothing short of *the word of the Lord*, and when commissioned must preach it where and as he is commanded.

This view of the matter cuts short the elaborate contrivances of most professors of

Christianity, to arrive at a supposed proficiency in preaching, by human skill. Certainly it is holiness, an entire submission or yielding to the divine will, so far as we know it, and a quiet expectation and endeavour after further acquaintance with the same, can alone prepare the soul to become (through mercy) instrumental in the Lord's hand for the everlasting good of others. Remarkable is the exemplification of this truth in the case before us. Thomas Taylor was a man of erudition and piety; he had been in the way of imbibing whatever a college education could impart; and being strict in his profession, was no doubt earnestly engaged in attaining all the helps and props, which a ministry like that he had been brought up to evidently required; yet he came to see by the fresh extended power of divine help, that his views of the ministry were defective. With the apostle he could say in the language of sincerity, "That which we have seen, heard, and felt, declare we unto you," he preached his experiences, (as he acknowledged); but he had not apprehended it his duty to look for the manifestations of that "Word of Life," of which the apostle there speaks, through which alone the true preacher

of the gospel is enabled to administer effectually to the states and wants of his hearers. The great Shepherd declared, that "his sheep *hear his voice,*" and that he calleth his own sheep *by name,* and *leadeth them out.* And when he *putteth forth* his own sheep, he *goeth before them,* and his sheep follow him, for they *know his voice.*" Nevertheless this zealous pastor confessed, he had not been sensible of such distinct dealings towards him. He no doubt spoke of good things to the people, perhaps with the best of motives, but had he known the inward appearance and voice of Christ unto his soul, and come under its directions and limitations in his religious services, he would have preached, when he preached, with the authority of a divine commission, even "as the oracles of God." Where a person professing the ministry, is brought to see all his ability for real usefulness, all the good springing up in him, to be wholly dependent on the particular and express extensions of heavenly grace *at the time*; where he is brought to resign himself to these without reserve on all occasions, then may he most truly be said to be *an instrument in the divine hand.*

The effect and influence of gospel preach-

ing in such an instance is often very striking, as in that of Thomas Taylor, who in a short time became an eminent preacher of *the Word*; and it may be said of him as it was of his holy Pattern and Teacher, “he spake as one having authority,” even “in the demonstration of the Spirit, and of power;” many thereby were turned from darkness to the light, prevailed on to bring their deeds to it, and enabled to walk in the same. His writings will always be valuable to those who look for substance, not shew; something of the meekness and gentleness of Christ appears on the face of them: there is also much Christian experience evinced in parts, and what is very rarely seen in the productions of those who have some share of literary acquirements, there is throughout an uncommon simplicity of language and plainness of style, with so little semblance of study, that one might fancy his parentage and education to have been as humble and homely as His, who was called the *carpenter’s Son*, or as his fishermen apostles.

ANECDOTE FROM J. RICHARDSON'S LIFE.

The governor [of Virginia] wanted a cooper to mend his wine, cider, and ale casks, and some told him there was a workman near but he was a *Quaker*; he said, if he was a workman, he made no matter what he professed; so the *Quaker*, such as he was, was sent for, and came *with his hat under his arm*: the governor was somewhat at a stand to see the man come in after that manner, and asked if he was the cooper he had sent for? He said, "Yes." "Well," said the governor, "are not you a *Quaker*?" "Yes," replied the man, "I am so called, but I have not been faithful." He then asked, "How long have you been called a *Quaker*?" The poor man said, "About twenty years." "Alas for you, poor man," said the governor, "I am sorry for you!"

"By this we may clearly see," observes John Richardson, "that such who walk most up to what they profess, are in most esteem among the more thinking and religious people; and the unfaithful and loose libertine professors of the Truth are slighted, and I believe will be more and more cast out as the *unsavoury salt*, which is good for nought in

religion, and is indeed trodden under the feet of men; for great part of the men in the world have such an understanding as to know what we profess, and also what we should do and be, in many things. Let us therefore walk wisely before *all*, and not be ‘an occasion of stumbling,’ nor give offence either to Jew or Gentile, nor to the Church of God, that so we may be as ‘a city set upon an hill, which cannot be hid;’—nay, that may not desire to be hid, but rather that the inhabitants of the earth might see our good works, and have an occasion from thence administered, to glorify the Father which is in heaven.”

ANECDOTE FROM THOMAS ELLWOOD'S LIFE

“While I was in London I went to a little meeting of Friends, which was then held in the house of one Humphry Bache, a goldsmith in Tower-street. It was then a very troublesome time, not from the government, but from the rabble of boys and rude people, who upon the turn of the times, at the return of the king, took liberty to be very abusive.

“When the meeting ended, a pretty number of these unruly folks were got together at the door, ready to receive the Friends as they came forth, not only with evil words but with blows; which I saw they bestowed freely on some of them that were gone out before me, and expected I should have my share when I came amongst them. But quite contrary to my expectation, when I came out, they said one to another, ‘Let him alone; don’t meddle with him; he is no Quaker, I’ll warrant you.’ This struck me, and was worse to me than if they had laid their fists on me, as they did on others. I was troubled to think what the matter was, or what these rude people saw in me, that made them not take me for a Quaker. And upon a close examination of myself, with respect to my habit and deportment, I could not find any thing to place it on, but that I had then on my head a large mountier cap of black velvet, the skirt of which being turned up in folds, looked, it seems, somewhat above the then common garb of a Quaker; and this put me out of conceit with my cap.”

SAMUEL BOWNAS received a religious education, his parents being upright and zealous Friends, who suffered much for their faithfulness towards their Maker.

When a child his mother often took opportunities of admonishing him to a holy life, and to the fear of God, as the only way of obtaining His favour and blessing; and occasionally she would relate to him some circumstances of his father's sufferings in times of persecution, who had been removed by death before his son Samuel was a month old. And when she took him to meetings, where frequently she had a testimony to bear in public to the Lord's power and goodness, he would particularly notice, when very young, the tenderness and broken-heartedness that prevailed over those present, and would enquire of her, why they wept so much, and why she wept. But when placed out as an apprentice, though with an honest loving Friend, he grew up with very little consideration about religion, or any taste of it, addicting himself to the pleasures of the times. And when at meeting, for want of a proper engagement of mind, he often spent those precious opportunities of religious improvement in sleep; for preaching, of which

there was much, he took slight account of. Thus passed two or three years of his apprenticeship, with very little inward sense of God or religion. He was indeed considered a witty and sensible young man, (for he took much liberty in discourse,) but often on his bed he ruminated on his way of life with reluctance, yet fell into the same course again and again.

No one could charge him with any gross vice; but what he gave way to most, was jesting and foolish talking, and turns of wit to provoke mirth, which the apostle tells us are not convenient; Ephes. v. 4.; and he often found it so after it was over, and that *the end of that mirth was heaviness of heart.* Prov. xiv. 13. However, the Lord who is rich and plenteous in mercy, even to the rebellious, gave him a remarkable visitation, which no doubt he remembered with gratitude through life, as it appears to have been the means of awakening him to a sense of his condition, and impressed him with the most deep conviction of the necessity of a change of heart and life. For being one first-day at meeting, Anne Wilson, a young woman, was present and preached. She was very zealous, and Samuel looking

upon her, she with great energy pointed her finger at him, uttering these words with much power: "A traditional Quaker, thou comest to meeting as thou went from it, and thou goest from it as thou camest to it, but art no better for thy coming;—what wilt thou do in the end?" This language came so home to his state at that time, that like Saul it might be said he was smitten as it were to the ground, being pricked to the very heart; and turning his mind inward, he cried in secret, "Lord, what shall I do to help it;" when a voice spoke within him, "Look unto me, and I will help thee:" then he found such comfort to flow through him as made him shed tears abundantly. From that day he experienced the scriptural assertion to be true, that *what is to be known of God and true religion is manifested within*: for upon this eventful circumstance his conduct and even his countenance became much altered, his soul being bowed down under heavy exercise, so that he could neither eat nor sleep as he used to do; yet, he writes, his work never succeeded better in his hands than it did at that time, nor was his mind ever less in it. He longed for the next meeting-day, and when the hour of meeting came, his

mind was soon fixed and stayed upon the one great Object of worship and dependence, and he felt therein an uncommon enjoyment and satisfaction. Relying on the Lord for strength and salvation, who had begun thus wonderfully to reveal His power in him, his understanding seemed opened, and all his faculties so sensible, that he appeared to himself another man, a divine and spiritual sweetness abiding with him night and day for some time. The scriptures also became wonderfully clear and plain to his view, and the truths of the gospel, there spoken of, he readily understood and embraced, so that in a very short time the Lord engaged him with a concern to preach those truths to others; and through faithfulness in that service his ministry was blessed to many.

HUMPHRY SMITH, a valuable minister of our Lord and Saviour Jesus Christ, and patient sufferer for his gospel cause, even to imprisonment and death, gave forth a short impressive address to "*All parents of children* upon the face of the whole earth," which was printed with his collected writings.

about the year 1683. It contains some valuable remarks in the shape of exhortation, a few of which are subjoined: but the parts most consonant with the design of this compilation, are those in which the writer makes mention of certain *circumstances* or *incidents*, relative to his own conduct and experience in very early life. *These* are lively illustrations of his meaning; they prove that simplicity of heart and sensibility of conscience form the best ground-work in youth, and are capable of being easily wrought on and regulated for the highest purposes. To such also who admire the sobriety of deportment and quiet regulated habits, usually to be met with among the children of Friends, the extracts that follow may be interesting and useful; they may explain and enforce some practical views which this Society has always taken, and may elucidate in what manner these views result from their "*grand tenet*," the Life of God in the soul of man.

It is scarcely needful to notice, that Humphry Smith knew nothing of Friends at the time of which he speaks; indeed he became a public preacher among the high professors of that day, before he joined our Society.

- “ This do I know, that in many tender babes and young children, there is a meek, innocent, harmless principle from God, who willeth not the death of any; and they have a light from Christ that lighteth every man that cometh into the world, which light is *in them*. He said, ‘ Suffer little children to come unto me, and forbid them not,’ for of such who come unto Him that is meek and low in heart, ‘ is the kingdom of God.’ Therefore you should suffer them to come unto and keep unto that which is meek and low in the heart; ‘ for that which may be known of God is manifest in them.’ Christ, the Light, had a love to little children, and said, ‘ He that will enter the kingdom of God must become as a little child.’ Therefore as you love their good, both of soul and body, see that you bring, and in all things keep them to *God’s witness in them*, and that will judge and reprove them for any evil they have done, and will keep them more out of all evil, than you by any other reproof can do, and will [shew them that] your chastising for any evil is just, when done in the true moderation, not exceeding the offence committed, nor proceeding from the least motion of the *wrathful nature* in you.

“ And that you may the more consider my words, and come into moderation and the wisdom of God, to walk exemplarily before your children, and to be to them patterns of gravity, meekness, and sobriety, therefore shall I set before your eyes some plain and simple truths of my own experience when I was a child.

“ My heart was much affected with tenderness, and tears were as my meat and drink night and day; and often was my heart refreshed with love from God, when I came unto *that* which came from Christ, the *Man of sorrows*. But many despised my tears, and vilified my mournful state, not knowing (as they said) what was the matter with me; and much provocation was used to get me out of that condition, and as I grew up to hurry me *into the earth*: and by the violent, fierce wrathful nature that ruled in others, was my quietness disturbed, which begat wrath and anger in me again towards them;—this may be a warning to you: yet something of God in me was not wholly overcome.

“ The first words according to scripture that pierced my heart, and remained with me, were, ‘ *He hath filled the hungry with good*

'things, and the rich he hath sent empty away:' which words remained as a thing printed and sealed in my heart.

“ The love of God was exceeding prevalent upon my little tender heart; and so much the greater was my grief, when by the earthly-mindedness, and wrathful hasty nature in parents and others, I was even forced out of it, and provoked to wrath, grief, and discontent, and so not suffered to come to nor keep with Christ, who saith, ‘ *I am the Light;*’ which light I felt to be *meeke and low in the heart.* Therefore was my trouble great many times, and wrath and hastiness began to have entrance in me; which being sensible of, and finding a love towards God to be much more precious than any thing of the world, and having a hope towards Him, when I was but a little child, I would often pray to God, even earnestly did I pray with tears, and my heart was opened with His love. I would also sometimes make my complaint to Him in secret upon my knees, when I could get into such a place that none could see me, nor come to know it: and sometimes as I went along the way, when it came into my heart, then would I even (as it were) *beg and cry with many*

tears, and had boldness towards God, as towards a familiar friend, though much in submission and fear, as one unworthy, because I had sinned against him. And for these things I had no creature to be my example, nor to learn it of; and not knowing of any that did the like, I durst not let any know of it, nor wherefore I so often wept, when any saw me; for I saw none but despised that condition, and were insensible of my state.

“And thus, not having any that were sensible of that tender *principle of God* in me, to cherish that, or be a help to me in it, the evil earthly thing that was begotten in me [was nursed up] by that nature my leaders were in; so that as I grew in years, *that* was apt to grow in me, (my father being more eager than most men in labouring and caring for earthly things,) and so the tender principle of God in me was veiled from me, and I became in after years as a child of wrath, *disobedient to God.*

“And this I write to be an ensample unto you, and a warning, that you may not bring your children into the like alienation, torment, and condemnation, which I was brought into, especially as few afterwards return to God with all their hearts, and enter in at the

strait gate. So train them up in the fear of the living God, that you may have comfort in them at the last, and that they may grow up in the wisdom of God, to rule over such outward earthly things, as the Lord or you may commit to their hands.

“ Therefore that it may go well with them and you, and that God may do them good at the latter end, let all your children everywhere be trained *in the way they should go, which way is Christ*, and He saith, ‘ I am the ‘ Light ;’ and his light in them will let them see that they should not lye, nor speak wicked words, nor do any violence one to another : it is in this light they come to *know* God and *hear his voice*, for God speaks by Him that is the Light. God called Samuel, being yet a child, and Eli bid the child answer the call of the Lord. And the child who answered the call of the Lord reproved old Eli the priest. Those sons of his were sons of Belial, and knew not God, and [it is remarkable] they were the first priests that ever took tithes by force, and they came to an untimely death, under the judgments of God, as did their father, [*who restrained them not*].

“ And take heed how you cause or suffer your children to babble many vain words,

with a delight to hear them prattle when there is no need; for thereby afterward the tongue becomes *an unruly member, set on fire of hell*, James iii. 6, as I found, and bore the fierce indignation of the Lord for it. Their words and your's should *be few, seasoned with salt, that they may minister grace to the hearers*; for to God an account must be given for *every idle word*. Many little children would not come to speak so many vain and evil words, which '*corrupt*' the '*good manners*,' if they were not much provoked thereto, and if they did not see people delight to hear them speak subtle crafty words. Some indeed send their children from home to have them learn subtlety and craft, and how to be too hard for others; then they say of such, they can live by their wits and forecast or shift for themselves, oft-times indeed to deceive others; yet in some of these there is such a plain, honest, simple principle, that they cannot be brought into this [volubility] though they themselves have much endeavoured to attain it; these sometimes could not defend their own cause, when it was just, but have been pleaded down by others that had more of the serpent's subtlety; *they* have been more plain

and simple, and *the Lord preserveth the simple*. Psal. cxvi. 6. In this also I have had much experience.

“ For when very young I saw much into the vanity of needless words, and was very backward a long time in speaking, and in that and some other things much differing from other children, many thought I would have been a fool, as they call it, who despise ‘ the foolishness of God ;’ 1 Cor. i. 25. and therefore oftentimes much means were used to cause me to speak, and many provocations long together, and yet not all scarce made me speak a word, for I saw that it was needless ; neither could I ask one *how he did*, when I saw he was well, nor answer that which was needless. And when I was a little grown up, and sent upon any small errand, I would deliver my message in very few words, so that people thought I should never be like a man. At about ten years of age, my father *in the flesh* would sometimes send me to market, and it was long before he and all others could make me ask any more than the price he allowed me to sell at ; or if he did not set me a certain price, then I would resolve on a price in my mind according as I saw the market, and so I often sold with the

cheapest, being loth to take too much, and therefore was often esteemed and called a fool and a dunce : but it had been easier for me, if I had never been drawn out of that state, wherein I was taught of God, *to do unto others as I would be done unto*. I was also fearful to strike any one, but rather gave way to them that struck me, and so was by many of my equals abused : and it was hard for me to take away the life of any creature, and I pleaded much against it with my father and mother, when they commanded me to do it, though it were but to kill a young dog or cat, or the like ; my life in me was grieved to do it, and much was I forced to harden my heart, before I could do any such thing, though commanded by my parents : which may be a warning to all parents, that they be not the cause of the hardening of their children's hearts, and then say of them, they are hardy lads ; for that which *hardens the heart separates from God*, who is *love*, and from Christ, who came *to save the life*, and so *the sacrifice of God* is not known, which is in *the broken heart* ; but the Lord is with the humble and the broken-hearted. Take heed also of provoking your children to disquietude, neither disturb them when disposed to be quiet ; for

many are not content to see them sober and quiet, but provoke them to lightness and vain pleasure, when they would be sober, like lambs; for it is written, ‘ In quietness and rest shall ye be saved,’ and, ‘ *Study to be quiet,*’ and, ‘ Commune with your own hearts, and be still.’

“ When a child, I would often sit or stand quiet *long together*, pondering many things in my mind, and as I grew up if I were not disturbed, for an hour or some hours I would sit quiet, either *waiting on the Lord for counsel*, or searching which motion* in me to be guided by. And when I have been riding along the way, when I have found the right thing in me did not lead me, I have turned back and not rode that journey. And my *silent sitting* like a fool, my father hath often called *studying*, and hath often sharply reprovèd me for it, saying, by way of reproach, *I would surely study to be some great preacher*. And my mother has come to me, it is likely hundreds of times, both when a child and a young man, and in her pity laid hands upon me, and bid me not sit *studying so*, for surely I would make myself a fool; not knowing what my condition

* *Impulse or Impression*,—Johnson.

was. And being so usually disturbed and grieved, sometimes on first days, or when I could, I would get into some wood or place so private, that none should find me, and there wait in quietness three or four hours; and sometimes the love of God would break through me, and His Word would make my heart soft, and I felt *the same then which now is my life*; for now I know, that *those that wait on the Lord renew their strength*; Isaiah xl. 31. and though it is written, *The Lord was weary of the people's sacrifices, and with their words*, Mal. ii. 17. yet it was never written, *The Lord was weary of those that waited upon Him*. Therefore you should suffer your children to wait upon God, or at least to be quiet, for 'that which *may be known of God is manifest in them.*' Rom. i. 19. And the Lord hath not left himself without a witness in every conscience; for it is *Christ is given for a Witness*, Isaiah lv. 4. and *His light shineth in their hearts*, who saith, '*Come unto me,*' and '*Learn of me;*' for He is the *Shepherd and Bishop of souls*, who teacheth all to profit. Isaiah xlviii. 17. And He is that true *Prophet* [of whom Moses spake], which *whoso heareth not*, the soul is *cut off*; and certainly my soul was cut off

from the life, when I was forced from hearing His voice in me, who is a *man of sorrows, and as a lamb dumb*. Therefore take heed of provoking your children to hearken to a stranger, or another teacher than He that is a living minister *within the veil; and the veil is over the heart*, 2 Cor. iii. 15. where I have found that Instructor that shall *never be removed*; but all teachers without may be removed, and priests and men may die, but *this abides a priest for ever, being made by the power of an endless life*. Heb. vii. 16.

“ So now all such as come to know something of God in them, they also come to sit in silence and quietness, to receive instructions from God. This is no new thing invented by the will of man, or learned one from another, but is the same with that which guided the prophets, and was in *my* heart from God even when a child: and I do affirm that I had never returned out of that degenerate state, into which I was hurried, if I had not waited in, and been obedient unto the light of Christ, which was in me from a child. And you may all mind, that all along there hath been something in you, which in secret reproveth you for sin, and let you see the sins of your youth, and that is

the *light of Christ, the Son of God, who* ‘ so loved the world, that he gave his Son a Light into the world;’ which light is in the conscience of a child, and will testify against him, after he hath done evil, and *his countenance will fall like Cain’s*; but before they have done evil they are not ashamed, as Adam was, being innocent.

“ This was my teacher when I knew no other, and before I knew what it was; this is that which *comes from God*, and is not put in them by man or human learning, but men by their eloquent speeches and vain deceit may lead them forth from *that* in them, and so break the command of Christ, who said, ‘ Go not forth.’ Matt. xxiv. 26. And when they are led forth after ‘ *Lo here’s*’ and ‘ *Lo there’s*’, from the Rock, which is Christ, and from the sure foundation, which *God hath laid, and no man can lay another*, they despise this precious corner-stone, refusing this light which *shineth in their hearts to give the knowledge of God*, and thus they are liable to follow any devised fables, and imaginations, and sects, and opinions, and to be scattered upon every dry, barren, and dark mountain, as the Lord knoweth I long was, not knowing where to find rest. For having been led

out from my true guide, and the tender motions of it quenched, whereby at first I could *pray with the Spirit*, as in measure *the Spirit* that was within me *helped my infirmities with sighs and tears*, then, after I grew up, I was taught to say prayers, and some that others learned out of books; and this they laid upon me to say every night, but I found it was as a dry heath, instead of a honeycomb. And so being led on in a form, and to look after things and teachers *without*, the light *within* became darkened, as also my understanding of the Son of God's love *shed abroad in my heart*. And being sometimes sensible of this, I began when very young to look after priests and sermons, and thought to have found the true thing there; but they did me more harm than all the rest, and led me farther from my teacher than ever, and from the sense of the *feeling after God*, Acts xvii. 27. to *find Him* near me, and withal begot in me abundance of the serpent's subtlety; and the more so because I, being sensible of a want in me, received their fair speeches with much eagerness and earnest desires, believing them that *that* was the way to peace; so that I grew much in that *knowledge which puffeth up*, and this did indeed

increase my sorrow. Thus by them was I deceived, the Lord God knoweth I lie not, but speak the truth in *plainness, having no envy towards any of their persons*: and this is the very truth of my heart, that it was harder for me to leave, and deny, and know redemption out of that, which I learned from and among the priests, than to leave the fruits of all the sin that ever by temptations I did run into.

“ Therefore let the Lord God be the teacher of your children, who hath given them life and being, and a better teacher you cannot provide for them, nor direct them unto: let *Him* then lead them* and guide them in his fear; for thus they will see they should be faithful and diligent unto you in all things. And you should not require of them many other things, lest you grieve them, but be examples of righteousness unto them in all your words and actions. And if you are not able to send them to school to learn to read, yet they have the light from Christ in them already, and that *will shew them plainly of the Father*, John xvi. 25. for the way-faring man, though a fool, cannot err in that path. And though

* See Psal. xliii. 3.

you set them to school ever so long to read and write, and with their learning to search the scriptures, which is good, yet they are to come to Christ the Light, that they may have life, and they are to learn of him and to follow him, so as to know him to be *in them the hope of glory*, and the way out of sin unto the Father, to obey him in all the manifestations of his will. Then will it go well with them, and they will come to receive a blessing from God, and be a blessing to their parents who fear him, and at last in God's everlasting covenant lie down in peace and rest."

JOHN WOOLMAN, in the memoir of his life, gives the following account of the Lord's healing power being remarkably extended towards him; and it is one of the many which might be brought forward to encourage the poor sufferer on his bed of languishing, though he may have as it were "the sentence of death" in himself, 2 Cor. i. 9. yet to trust in the living God, and be resigned to bear and do His will; for "blessed are they that do His commandments, that they may have right to the tree of *life*."

“ It pleased the Lord to visit me with a pleurisy; and after I had lain a few days, and felt the disorder very grievous, I was thoughtful how it might end. I had of late, through various exercises, been much weaned from the pleasant things of this life; and I now thought, if it was the Lord’s will to put an end to my labours, and graciously receive me into the arms of his mercy, death would be acceptable to me; but if it was his will further to refine me under affliction, and make me, in any degree, useful in His Church, I desired not to die. I may with thankfulness say, that in this case I felt resignedness wrought in me, and had no inclination to send for a doctor; believing if it was the Lord’s will, through outward means to raise me up, some sympathizing Friends would be sent to minister to me; which were accordingly: but though I was carefully attended, yet the disorder was at times so heavy, that I had no thoughts of recovery. One night in particular, my bodily distress was great; my feet grew cold, and cold increased up my legs towards my body; and at that time I had no inclination to ask my nurse to apply any thing warm to my feet, expecting my end was near: and after I had

lain ten hours in this condition, I closed my eyes, thinking whether I might now be delivered out of the body ; but in these awful moments, my mind was livingly opened to behold the Church ; and strong engagements were begotten in me, for the everlasting well being of my fellow-creatures ; and I felt in the spring of pure love, that I might remain some time longer in the body, in filling up according to my measure, that which remains of the afflictions of Christ, and in labouring for the good of the Church ; after which I requested my nurse to apply warmth to my feet, and I revived.”

EXTRACTS FROM JAMES GOUGH'S LIFE,
ON THE STATE OF OUR SOCIETY.

“ God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. *Wherefore come out from among them, and be ye separate, saith the Lord,* and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. vi. 16, &c.

By this call were our honourable predecessors in the beginning *separated* from the spirit and ways of the world, and incited to refuse touching the unclean thing, or whatever sprang from an impure source, what persecution soever that refusal might cost them; knowing that He whom they obeyed and in whom they trusted, would carry them through all opposition; this they experienced to their unspeakable joy to be fulfilled, and testified to the world, many of them, both living and dying. In those days the meetings of Friends were more eminently favoured with divine power, as they lived more devoted to Christ, and consequently more abounding with His love flowing in their hearts.

I remember when a child* some whose very countenances seemed to command awe, and impress observers with serious consideration; as *the salt of the earth*, seasoning those amongst whom they walked, with a sense of the Truth which lived and predominated in them. Those happy men and women left the Lord's vineyard (through their faithful labours with the divine blessing upon them) well fenced and clean; (having

* James Gough was born in the year 1712.

gathered out the stones thereof,) and abounding with the excellent fruits of the holy Spirit of Christ.

At my first going [to Ireland, about the year 1737,] there were yet living in most parts of the nation, where meetings were settled, some of the good old stock, both ministers and elders, who loved God and mankind, and were esteemed and beloved; being kind and open-hearted, as well as faithful and circumspect in all branches of our Christian testimony, closely uniting in tender love one with another in supporting and keeping things in good order in the Church. Their pious care herein was like a fence about the flock, which kept them together in nearer unity and greater safety, so that the young people in most parts were generally trained up in innocence of manners and in plainness of habit and speech. In process of time these worthy men and women, in whose hearts the love of God and his people had by long growth become deeply rooted, one after another honourably finished their course leaving an excellent savour behind them; but when they were removed, very few of the youth or others, succeeded them in the right line, to fill up their vacant

places with propriety. Of their survivors, on the one hand, a considerable number retained the ancient plainness of language and habit, and rigidly censorious of any deviation therefrom, valued themselves upon *this*, as if it were the only test and badge of discipleship; while their hearts were gone after their covetousness, in eagerly pursuing and sordidly hoarding temporal wealth. On the other hand, a large body of youth and others were shooting up in self-indulgence, in conformity to the world, and rushing headlong into the temptations of the times. Yet, amidst this inundation of negligence and revolt, there remained in most places a number of sincere-hearted Friends, a few worthy ministers and elders: but within these twenty years past, there has been a great alteration for the worse. The love of God in many waxeth cold! How they make light of religious duties! What a slender attendance of week-day meetings for the worship of God, as well as those which are held for our united care of the good of the Body. So that it may now be said of many, as in sorrowful days formerly, "The ways of Zion mourn, because none come to her solemn feasts."

Again, what restlessness in meetings, what outward indications of spiritual indolence, of absent or wandering minds, of neglect of the awful duty of worship, due from us to our great Creator. What gazing about, or falling asleep! What violations of our Christian testimony in its sundry branches, what weakness in conduct, and inconsistency with that divine principle which we profess. Again, how many in these perilous days run back and draw others with them into the vanities of the times, into a conformity with the world, both in dress and address, into the company of such as indulge the same dispositions, till the plain honest manners of sincere and affectionate Friends are falling into disuse, being such as some are ashamed of. From these pernicious liberties have proceeded mixed marriages, running out to the priests, confusion in families, affliction and anguish of parents,—painful wounds to our Christian Society.

If we look over our Society in this nation,* and take a view both of those who are plain in dress and who are otherwise, how many have their minds fast rooted in this present world, devoting all their talents to

* Ireland.

it, rejecting the counsel of Christ, who directs us to "seek first the kingdom of God." Hence, in some places, what poor lifeless meetings! How little of the sacred fire of divine love burning! How little of the glory of God shining! No living minister left among them, and scarce one living member of the body of Christ, to feel for the others and take some tender care of them for their good; their lamps gone out, and scarcely any oil retained in a single vessel. Thus have some meetings died away and are lost; and others appear to be in a languid sickly condition, seeming scarce likely to live long, except they timely apply to the great and good Physician, who is both able and willing to restore life, health, soundness and vigour, to raise up "judges as at the first and counsellors as at the beginning."

NARRATIVE OF THOMAS CHALKLEY,
WHEN A CHILD.

"I may not forget the dealings of God with me in my very tender years.

"When between eight and ten years of age, my father and mother sent me near two

miles to school. I went mostly by myself to the school; and many and various were the exercises I went through by beatings and stonings along the streets, (being distinguished to the people, of what profession I was, by the badge of plainness which my parents* put upon me,) divers telling me, it was no more sin to kill me than it was to kill a dog.

“ About this time the Lord began to work strongly on my mind by his grace, insomuch that I could not forbear reproving those lads, who would take the name of the Lord God in their mouths in vain; reminding them of the third commandment, ‘ Thou shalt not
 ‘ take the name of the Lord thy God in vain,
 ‘ for the Lord will not hold him guiltless that
 ‘ taketh His name in vain,’ and of Christ’s saying, ‘ Every idle word that men shall speak,
 ‘ they shall give account thereof in the day
 ‘ of judgment;’ for which I was mocked and derided by some, and others would some-

* T. C. states, “ I was born of honest religious parents who were very careful of me, and brought me up in the fear of the Lord, and oftentimes counselled me to sobriety, and reprovèd me for wantonness; and that light spirit which is incident to youth they were very careful to nip in the bud; so that I have cause to bless God through Christ, on behalf of my tender parents.”

times refrain from such bad words when I reproved them.

“ One time, I remember I was amongst some men, one of whom I had reproved, and he told the rest of it, and turned to me, and said, that I was no Christian, and asked me when I said the Lord’s prayer; I asked him, if he said it; he said, yes. I then asked him, how he could call God Father, and be so wicked as to swear and take God’s name in vain, which I had often heard him do; and I told him what Christ said to the Jews, *You are of your father the devil, because his works ye do;* and that those that did the devil’s work, could not truly call God Father, according to Christ’s doctrine. So being convicted in their consciences that what I said was true, they were all silent, and wondered that I, being so young, should speak in such a manner: in which I remember I had great peace and good satisfaction; and from thenceforth these men let me alone.”

WILLIAM PENN, during a season of intense cold, soon after his arrival in America, when the fields are described to have been

as cakes of ice, slept one night at Merion, where a boy about twelve years old, son of the person at whose house he lodged, being a lad of curiosity, and not often seeing such a guest as William Penn, privately crept to the chamber door, up a flight of steps on the outside of the building, which was only a log-house. On peeping through the latchet hole, he was struck with awe, in beholding this great man upon his knees by the bed side, and in hearing what he said, for he could distinctly hear him in prayer, and in thanksgiving that he was then provided for in the wilderness. This circumstance made an impression upon the lad's mind, which was not effaced in old age.

THE UNCHANGEABLE TEACHER.

From Benjamin Bangs' Memoirs.

“ After the conclusion of the Dublin half-year's meeting, in the third month, 1683, I intended to have returned to England, and in order to it I sold my horse and prepared for the voyage; but the wind proving contrary, I could not get off; and besides, I found some stop in myself, a further service being presented to my view; to which I

gave up, though much contrary to my inclination. It fell with some weight upon me to have a meeting at Tralee in the county of Kerry. Accordingly I set out from Dublin, taking meetings in the way, and went to Cork, and from thence to Tralee, (a journey of 158 miles,) and had a comfortable opportunity there; many hearts were tendered, the Lord's presence attending; after this I visited several meetings in Leinster province, and went to the north again. As I was going from Antrim to the Grange, I saw ten or twelve men upon the road, walking in a very solitary manner; and it arose in my heart, 'These are sheep having no shepherd.' When I came up to them, I slackened my pace, and queried of them, 'What news?' The men were startled at the question, and answered, 'We know of none;' continuing to go softly, I said, 'Are ye going to a meeting?' they answered, 'Our minister is silenced; for orders are come down commanding all dissenters not to assemble; so now we have no teacher.' This brought to my remembrance what I had been concerned to deliver at an evening meeting I had at Antrim, where I met with much rudeness, namely, 'The time draws

‘ nigh, that you will be blown away like chaff
 ‘ before the summer threshing-floor, and the
 ‘ place of your meeting will not be found.’
 At this time all dissenters, except Friends,
 had declined keeping up their meetings.

“ I proceeded to discourse with the men,
 and said, ‘ The hireling fleeth because he is
 ‘ an hireling, and careth not for the sheep;’
 referring them to the text, John x. 11, 12, 13;
 and further shewing them, that it is happy
 for those who are come to the knowledge of
that Teacher, which cannot be removed into
 a corner. God said he would teach his
 children Himself; and the children of the
 Lord are taught of the Lord. See John vi.
 45, and Isai. liv. 13. And they might read in
 the 1st epistle of John ii. 27, ‘ The anointing
 ‘ which ye have received of him abideth in
 ‘ you, and ye need not that any man *teach*
 ‘ you, *but as* the same anointing *teacheth* you
 ‘ of all things,’ &c. And in Titus ii. 11, 12;
 ‘ The grace of God, that bringeth salva-
 ‘ tion hath appeared unto all men, *teaching*
 ‘ us.’ Thus I laboured to bring them from
 their hireling teachers, to the teaching of
 God and Christ in themselves, by which they
 might come to the knowledge of God, and
 walk in the ways of his salvation; for the

‘manifestation of the Spirit is given to every man to profit withal.’ 1 Cor. xii. 7. advising them to turn their minds inward, and mind the secret operation of it, whereby they would find, through a lively experience, that it checks and reproveth for bad words and actions; and as they turned to that, they would find it would *lead them into all truth*; with many words to this effect. They were well pleased with this discourse, declaring at parting, that they had never heard things so opened to them in their lives.”

THE SEAMAN'S BEST ANCHOR.

From Thos. Chalkley's Journal.

“After some few months I acquainted my wife and my father, with her father and mother, that I thought it my duty to go over and live in America. To which proposal my father consented, though with tenderness of heart, considering that I must be so far separated from him. I also laid it before the monthly meeting of Friends at Horslydown, of which I was a member, who consented to it, though somewhat unwilling to part with us; and gave us their certificate, to let our

brethren know that we were in love and unity with them, and walked according to our profession. And when we were in order for going, we agreed for the freight of our goods and servants in a vessel bound for Maryland. When it was at Gravesend, and ready to sail, several of our dear friends and relations accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn time indeed! we prayed for one another, and so parted, our ship sailing that evening, and we got to Margate Road, where we anchored; and the wind sprung up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove violently towards the Goodwin Sands. We let go our sheet anchor and three more, which were all we had, but they did not stop her; upon which the master ordered the carpenters to stand by the main mast with their axes on their shoulders, and when he gave the word, then they were to cut the mast. The people in the ship (there being divers passengers) were in great consternation, expecting nothing but death; one of the pas-

sengers came weeping, and said, our case was very bad. The doctor also came in the same manner, and cried, ‘ O Mr. Chalkley, we ‘ are all dead men ! ’ then I thought with myself I would go on deck and see what the matter was ; and when on deck I went to the pilot, who had the lead in his hand, and he sounded, and cried out, ‘ Lord have mercy ‘ upon us ! she is gone, she is gone, she is ‘ gone ! ’ by which I perceived we were very near the Goodwin Sands, on which many ships have been lost with all their crew. In this sense of danger I sent for all the passengers into the cabin, and told them, that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what He would be pleased to do for us ; that if death came, we might meet him in as good a frame of mind as we could, and not be surprised beyond measure. And as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of his Son, and He heard from his holy habitation, and answered the prayer ; for immediately after, the wind abated and our anchors held us.

“ This was a great deliverance, which is

not to be forgotten. When we saw the longed-for morning, we were very near the sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal."

RELIANCE ON PROVIDENCE.

"After I had finished my concerns in England," says the last mentioned writer, "I embarked in the sloop Dove, for Philadelphia, she being consigned to me in this and the former voyage. It being often calm and small winds our provisions grew very scanty. We were about twelve persons in the vessel, and but one piece of beef left in the barrel; and for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions; and the wind being still against us, they murmured more and more, and at last against me in particular, because the vessel and cargo were under my care, so that my inward exercise was great about it; for nei-

ther myself, nor any in the vessel did imagine that we should be half so long as we were on the voyage : but since it was so, I seriously considered the matter, and to stop their murmuring I told them they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said, ' God bless you, I will not eat any of you.' Another said, he would die before he would eat any of me ; and so said severab. I can truly say, at that time my life was not dear to me, and that I was serious and ingenuous in my proposition : and as I was leaning over the side of the vessel thoughtfully considering my proposal to the company, and looking in my mind to Him that made me, a very large dolphin came up towards the surface of the water, and looked me in the face ; and I called to the people to put a hook into the sea and take him, ' For here is one come to redeem me,' said I to them ; and they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself ; I think he was about six feet, and the largest that ever I saw. This plainly shewed us, that we ought not to distrust the provi-

dence of the Almighty. The people were quieted by this act of providence, and murmured no more. We caught enough to eat plentifully of, until we got into the Capes of Delaware. Thus I saw it was good to depend upon the Almighty, and rely upon his eternal arm, which in a particular manner did preserve us safe to our desired port: blessed be His great and glorious name through Christ for ever!"

RICHARD DAVIES, travelling in Pembroke-shire on a religious account, with his companion **Thomas Ellis**, appointed a meeting at Newcastle in Carmarthenshire, some Friends accompanying them thither. Several magistrates of the place came to the meeting, and were very civil. Richard Davies says, "The weight and service of the meeting lay chiefly upon me: for though our friend **T. Ellis** had been reckoned a deacon, and an eminent preacher amongst the Independents, yet his mouth was but very little as yet opened by way of testimony amongst Friends. He was an understanding man in the things of God, and was not hasty to offer

his offering till he found a very weighty concern on him. As I was declaring to the people in the Welch language, I stood opposite a great window that opened to the street, and there was an evil-minded man in the street, that had a long fowling-piece, who put the mouth of it through the window, and swore, that if I would speak another word, I was a dead man. But, blessed be God, I was kept in that which is above the fear of man, and the Lord kept me in dominion over all. There were two women sitting in the window, and the mouth of the gun came between them both; one of them turned her back upon it, and said in Welch, when the man threatened as before, 'I will die myself first.' And there was one in the meeting went to this man, and took the gun away from him, and that wicked man came into the meeting and was pretty quiet there; the Lord's good presence was with us, a good meeting we had, and I may say, 'They that trust in the Lord, are as Mount Zion, *that cannot be moved.*' And as it was said of old, As the hills were round about Jerusalem, so is the Lord round about his people, to be a present help to them in every needful time.

THE COLONEL OF DRAGOONS.

“ During the revolutionary war in America, a part of the American army lay near the Gunpowder Falls meeting-house, which however did not prevent Friends from holding their meetings for worship. Amongst these troops there was a colonel of dragoons, whose resentment against Friends was raised to such a pitch of malice, that one day, when traversing the country, he came to the most extraordinary and cruel resolution, of putting to the sword the Friends who were then collected at their place of worship; considering them as no better than a company of traitors. Drawing up his men near the spot, he ordered them to halt, in order to make arrangements for the execution of his dreadful purpose. At this moment an awful silent pause took place, in which he felt his mind so powerfully smitten with conviction, that he not only drew off his men, but conceived very favourable sentiments of the Society; and continuing to yield to his convictions, he afterwards joined in communion with Friends, and continued faithful to the principle of Truth professed by them.”

Sutcliff's Travels.

EXTRACT OF A LETTER FROM ANTHONY
BENEZET TO JOHN PEMBERTON.

“ It is amazing what an influence the love of the world, its esteem and friendship, and the desire of amassing wealth, living themselves and children in delicacy and show, in conformity to the world, have upon many in our Society, who in other respects appear under some impressions of good; notwithstanding they cannot but be sensible of its woful effects upon the religious welfare of their offspring, who hereby, as mentioned by the apostle, fall into snares and hurtful lusts, often to their perdition; notwithstanding also the nature of our profession, and a conformity to the example and precepts of our Lord, lay such an absolute prohibition on such a state.

“ ‘ Lay not up for yourselves treasure upon earth,’ says our blessed Saviour. ‘ How hardly shall they that have riches enter,’ &c. ‘ Wo unto you that are rich.’ ‘ Be not conformed,’ ‘ but be ye transformed,’ that ye may be better qualified to follow Him who has called you, in the way of the cross, to be soldiers in his holy warfare.

Learn of him who was meek and low; who though he was Lord of all, chose to come in the form of a servant, walked on foot, fed on barley loaves, &c. Some injunctions, less likely to affect the heart, we take according to the full force of the expressions, as with respect to taking oaths, &c.; whilst others, whose hurtful nature is more apparent, and as positively prohibited by our Saviour, (as that of laying up treasures,) we make nothing of. An instance, which not long since occurred, caused me to make some painful reflections upon this most weighty subject.

“ A Friend died, reputed to have left sixty or seventy thousand pounds to a number of children and grandchildren, already so elevated by the fortunes they were possessed of, as to be ready to take wing and fly above the Truth, in conformity to the world, its friendships, fashions, &c. This happened in the depth of winter, one of those intense cold days, which we all have felt to be very trying; even to those who are best provided with fuel, suitable clothing, &c. As I passed along, I observed aged people and others tottering about the streets, or standing in the cold in pursuit of a few pence, towards a scanty subsistence; many of these, doubt-

less, poorly provided with fuel or bedding ; both of which articles were then exceedingly scarce and dear.

“ I compared the situation and necessity of these aged people with the superfluous wealth and delicate living of the children of the rich man lately deceased ; and could not but be astonished at the selfishness and caprice of the human heart. I queried with myself : Are both these children of the same Father, equally under his notice ? Are they enjoined, and do they profess, to love each other as they love themselves ? Why is not at least three quarters of this wealth, and three quarters of the wealth of a number of other *rich Quakers*, laid out in procuring a place of refuge and comfort, and moderate provision, for such weak and aged people ? that they may, in the decline of life, be put in the most suitable situation to think of and prepare for their latter end, and enjoy a moderate state of comfort.

“ Is it honest to God or man ? Is it doing justice as stewards of the wealth committed to our care ? Is it loving our neighbours as ourselves ? If mankind are indeed brethren, can it be agreeable to the good Father of the family, that one should engross so much, and

employ it to feed the corruptions of his offspring; whilst others are under such manifest disadvantages for want of help.”

The preceding letter cannot properly be accounted an anecdote, though the circumstance brought forward in it seems to have been the occasion of those wholesome remarks, which form the greater portion of it.

The remarkable character who wrote it, was not a theoretic or an ostentatious philanthropist;—a Christian in the most appropriate sense of the term, he had learned, (not in the school of custom or conformity,) to devote his talents, time, and substance to the service of his fellow-creatures—and that for Christ’s sake. In a biographical memoir published respecting him are delineated some uncommon traits of benevolence—he has even been known to take off his own coat in the streets, and give it to one that was in great want of clothing: but his useful life and labours on *every* occasion appear to have evinced a heart under the influence, restraint, and direction of the best of principles,—the will of God as made known by the Spirit of His Son.

A PEACEFUL PROFITABLE OLD AGE.

From Thomas Chalkley's Journal.

“ In Virginia, near James River, I met with an aged Friend, whose name was **WILLIAM PORTER**. He was ninety-two years of age; and had then a daughter two years old. Some years after, I saw him, and he was weeding Indian corn with a hoe. He was then about a hundred and six years of age, and had upwards of seventy children, grandchildren, and great grandchildren. We went, (divers Friends) to see him, and he preached to us a short but very affecting sermon, which was, as near as I remember, verbatim thus: ‘ Friends, you are come to
‘ see me in the love of God. God is love,
‘ and those that dwell in God dwell in love.
‘ I thank God I feel His divine life every
‘ day and every night.’

“ He lived to see his above mentioned daughter married, and died aged one hundred and seven years.”

WILLIAM PENN, while in Pennsylvania, undertook a journey through the province and territories as a minister of the gospel. Among the places he visited in this capacity was Haverford; an anecdote is recorded of him whilst going thither, which is worth relating. A Friend of the name of Rebecca Wood, when a little girl, used sometimes to walk from Derby, where she resided, to Haverford meeting. One day as she was walking along, she was overtaken by a Friend on horseback, who proved to be William Penn. On coming up with her, he enquired where she was going, and with his usual good nature, desired her to get up behind him; and bringing his horse to a convenient place, she mounted, and so rode away. Being without shoes or stockings, her bare legs and feet hung dangling by the side of the governor's horse. Although W. Penn was at this time both governor and proprietor, he did not think it beneath him, thus to help along a poor barefooted girl in her way to meeting; and notwithstanding the maxims and customs of the world, these little kind offices to those in low stations in life, were so far from lowering him in the estimation

of those he was appointed to govern, that perhaps there never was a governor, who stood higher in the opinion of those governed by him, than William Penn.

Sutcliff's Travels.

JOHN WOOLMAN AND THE ROBIN.

“ A thing remarkable in my childhood was, that once going to a neighbour's house, I saw on the way a robin sitting on her nest, and as I came near she went off, but having young ones, flew about, and with many cries expressed her concern for them; I stood and threw stones at her, till one striking her, she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror, as having in a sportive way, killed an innocent creature, while she was careful for her young. I beheld her lying dead, and thought those young ones for which she was so careful, must now perish for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds and killed them; supposing *that* better than to leave

them to pine away and die miserably ; and believed in this case that scripture proverb was fulfilled, ‘ The tender mercies of the ‘ wicked are cruel.’ I then went on my errand, but, for some hours, could think of little else but the cruelties I had committed, and was much troubled. Thus He whose tender mercies are over all His works, hath placed a principle in the human mind, which incites to exercise goodness towards every living creature ; and this being singly attended to, people become tender-hearted and sympathizing ; but being frequently and totally rejected, the mind becomes shut up in a contrary disposition.”

This little circumstance, recorded in the life of John Woolman, may be also recorded in the experience of many a youthful reader, who, in a like schoolboy freak of thoughtlessness, may have acted similarly many a time. To these the language of tender exhortation may be less reaching than the simple tenour of this instructive passage, which it is thought cannot fail to touch the feeling heart, and awake susceptibility in the consciences of most. It may be noticed as a thing remarkable, that this *little fellow*, who

had thus early evinced the strength and growth of the *corrupt tree*, by suffering the axe of divine judgment and reproof to be laid at its root, soon became, through the prevalence of the tendering power of Truth, an eminent example and advocate of Christian benevolence towards the whole human race, as well as of gentleness in the treatment of the brute creation. Often in the pure love of God would he plead with those that oppressed either man or beast, and by the persuasive eloquence of conduct testified that his spirit was *united* with the *Father of spirits* and *Preserver of all flesh*.

THOMAS CHALKLEY, speaking of his childhood, says, “ I loved music, dancing and playing at cards, and was followed with the judgments of God for it in the secret of my soul.

“ I remember that unknown to my parents I had bought a pack of cards, with intent to make use of them when I went to see my relations in the country, where there was liberty in the family so to do, at a place called Woodford, where I got leave sometimes to go ; and at the time called Christmas,

I went to see them, and on my way went to a meeting at Wanstead; at which meeting a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend to keep holy for Christ's sake, many of them spend mostly in wickedness, sports and games; even some pretending to be religious: and, generally speaking, *more sin and evil is committed in this time, than in the like space of time in all the year besides*; so that the devil is served instead of honouring Christ. From this meeting I went to the house of my relations, where the parson of the next parish lodged that night, who used to play at cards with them sometimes; and the time drawing near that we were to go to our games, my uncle called to the doctor (as he called him,) and to me and my cousin, to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to Him; and lifting up my eyes, I saw a bible lie in the window, at the sight of which I was glad. I took it, and sat down and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and

said, 'Come, doctor, for I see my cousin is 'better disposed.' Then he looked upon me, and said *he* was better disposed also. So their sport for that time was spoiled, and mine in that practice for ever; for I never (as I remember) played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire; and of this I am certain, the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all Christians ought to shun them as engines of satan: and music and dancing having generally the same tendency, ought therefore to be refrained from."

James Wilson was at a meeting in London with THOMAS WILSON, where was a great concourse of people, and amongst them two persons of high rank in the world, who sat very attentively while a Friend was speaking, and seemed to like what was delivered; but when Thomas stood up, being old, bald and of a mean appearance, they despised him, and one said to the other, "Come, my lord, let us go, for what can this old fool say?" "No," said the other, "let us stay, for this

is *Jeremiah the prophet*, let us hear him :” so as Thomas went on, the life arose, and the power got into the dominion, which tendered one of them in a very remarkable manner ; the tears flowed in great plenty from his eyes, which he strove in vain to hide. After Thomas had sat down, he stood up, and desired he might be forgiven of Thomas, and of the Almighty, for despising the greatest of His instruments under heaven, or in his creation.

Samuel Neale's Journal.

ENCOURAGEMENT EARLY TO SEEK THE LORD.

The early experience of those, that have shone as fixed stars in the glorious firmament of God's invisible power, have stood their ground in the strength and steadfastness of that holy faith, which He is pleased to communicate — the beginnings and breakings forth of his love, grace, mercy, and truth in and to their souls, will always prove preciously acceptable to the kindred spirit, to those that have been in any measure made partakers of the like heavenly hope.

A few particulars relative to the conviction of THOMAS THOMPSON of Skipsea in

Yorkshire, have appeared worthy a place in these sheets.

The reader may notice, that in such biographical insertions as the following, *incident* and *fact* are preferred to mental exercise, conflicts, or spiritual experiences, agreeable to the design and title of this work. Much deep instruction, however, may be gathered from most of them, and reflections may often arise on the recurrence of these passages to the mind, and prove as watchwords to the wise and upright in heart, especially among the youth. Even to those who do not, in matters of faith, profess with us, such a brief memorial as that of Thomas Thompson, if examined with seriousness and candour, may not be devoid of interest—these may at least be made acquainted in some degree with the efficacy of that secret influence, which is not *of us*, though *in us*, by which all that come amongst us should be regulated both in heart and conduct, and without which indeed we consider religion to be an empty name, though ever so near in resemblance to “the Truth as it is in Jesus.”

Respecting this worthy man of God, his character, services, and sufferings for conscience sake, much might be added; let it

suffice to say, that he lived to his 73rd year, and as he lived so he died, in the full and entire possession of that peace, assurance, and joy in the Lord God of his life, which is the portion of His faithful children, the followers of Jesus Christ.

“ When I was very young, it pleased the Lord to incline my heart to seek after him ; and when I was about eight years of age, his word sounded in me, *Now is the axe laid to the root of the tree ; every tree therefore that bringeth not forth good fruit, shall be hewn down and cast into the fire* : then were desires begotten in me, that I might be found as one of the trees bringing forth good fruit. And the Lord discovered unto me many things that were evil, generally used by such as I then was, as swearing, lying, and profane speaking, and not only discovered the same to be evil, but through mercy raised in my heart a detestation and abhorring thereof ; and as I kept to that principle which manifested these things to be contrary to the will of God, I was preserved out of the evil, though I knew not yet it was the Lord that was so near me, and striving with me. Then I began frequently to go to hear

sermons, and to follow those that were accounted the most conscientious and able preachers in the parts where I lived. And I greatly longed to have a bible, having then never had one to read in, which when my parents understood, they quickly got me one; and when I came to read in it, I was greatly affected with the relation of God's speaking to his people, as Noah, Abraham, Isaac, and Jacob, &c. and accounted them happy that had such familiarity with God; not understanding that he was still *a God near at hand, and not afar off* only, unto all that truly sought after him. And for divers years I earnestly endeavoured to get understanding, but my mind was outward, for I knew not the light of Christ to guide me, which he hath enlightened every one withal; but I sought unto the most able and godly ministers, as they were then accounted, and I also greatly loved the company of the most godly, wise, and professing people that I could become acquainted with, and delighted to be discoursing of the things of God. But, Oh! as I grew up and increased in knowledge, my heart was not kept so near the Lord as formerly, neither were my desires so fervent towards God, nor my care so great to walk

in holiness of life before him, so as to bring forth fruits to his praise. For I began to get into a false rest, and apprehended all was well with me, because I knew the scriptures and could repeat much of sermons, and the exposition of chapters, which the priests then used; and the priests also spake smooth things to me, daubing me up with untempered mortar, saying, *I was a hopeful boy, and needed not doubt but it would be well with me, &c.* Howbeit, the Lord in his everlasting love and tender compassion to my soul, again raised His witness in my heart, whereby he let me see that my immortal soul was still in want, and that all was not right with me, though I then could speak much of God, Christ and faith. So some desires through mercy were again begotten in me towards the Lord; and my soul could receive no satisfaction in what I heard from the priests, notwithstanding I went from one to another, as it were from mountain to hill, seeking rest, but found none to my wearied soul, which still wanted satisfaction, and hungered for *the Bread of life*. John vi. 33. Then I went to some meetings of the people called Independents; but neither there could I find what my soul wanted, namely, *the life of Jesus*, which I could not

then be satisfied without the enjoyment of; so being tired out with going from one to another, in a little time I left them, and grew retired in my mind, delighting much to be alone, meditating on the things of God, or reading such books as were published of the experiences of those, that had any openings of the way of life.

“And in the fore part of the year 1652,* it pleased the Lord to order his faithful and valiant servant and messenger, dear George Fox, into these parts; but I had not then opportunity to see him, though I greatly desired it. But some of my familiars that were with him, gave me an account of his manner of life, and also of his doctrine; they told me, that he was in his behaviour very reserved, not using any needless words or discourses that tended not to edification, and that he used not respect of persons, very temperate in his eating and drinking, his apparel homely yet decent; as for his doctrine, he directed people to the light of Christ in their consciences, to guide them to God. At the hearing of these things, though at second hand, the Lord was pleased mightily to work upon my spirit, and brought me to

* T. T. being then about twenty-one years of age.

a wonderful retiredness, and my mind was truly turned inward to wait on Him and desire *his teachings*. Thus, by degrees, the Lord manifesting one thing after another, I became weaned from my former lovers, and by the working and power of God, self came to be denied, and I in many things humbled to the cross; so that several of my neighbours and acquaintances marvelled to see me so changed, and some said I should be distracted. But their words were little to me; for as I obeyed the Lord, I found peace and satisfaction, and the return of God's love into my bosom, which I had long before been seeking: and as I gave up any thing for Truth's sake, I found peace, and more strength was given me; so that I can truly say, *It is good to keep in the counsel of God, and to give up wholly to serve him, for he is good to them that trust in him, and they that faithfully serve him, shall in no wise lose their reward.*

“ Now it happened, that, about the 6th or 7th month of the year 1652, we heard of a people raised up at or about Malton, that were called Quakers, which was the first time that I heard of that name being given to any people. They were by most persons

spoken against; but when I strictly enquired, what any had to lay to their charge, that might give cause for such aspersions as were thrown upon them, I met with none who could justly accuse them of any crime; only they said, they were a fantastical and conceited people, and burnt their lace and ribbons and other superfluous things, which formerly they used to wear, and that they fell into strange fits of quaking and trembling. These reports increased my desires to see and be acquainted with some of them; and in the 8th month of the aforesaid year, I heard that the Quakers were come to Bridlington, whereat I greatly rejoiced in my spirit, hoping that I should get some opportunity to see them; and on the 5th day next following, I heard that they were come to Frodingham—(this was that faithful labourer and minister of the gospel, William Dewsbury.) And I, being on my master's work in Brigham, could not go in the day, but determined to go in the night, and would gladly have had some of mine acquaintances to have gone with me; but the night being very dark, none would go, so I went alone. And coming into the room where William was, I found him writing, and the rest of his

company were sitting in great silence, seeming to be much retired in mind, and fixed towards God; their countenances grave and solid withal preached unto me, and confirmed what I had before believed, that they were the people of the Lord. After a little time, William ceased writing, and many of the town's people coming in, he began in the power and wisdom of God to declare the Truth; and oh! how was my soul refreshed, and the witness of God reached in my heart, I cannot express it with pen; I had never heard nor felt the like before, for he spake as one having authority, and not as the scribes; so that if all the world said nay, I could have given my testimony that it was the everlasting Truth of God. And in the same month, my mouth was livingly opened to declare the name of the Lord, and preach repentance to the people; and the work of the Lord prospered in the hands of his faithful servants; and I knew a bridle to my tongue, and was greatly afraid lest I should offend Him in thought, word, or deed. And the word of the Lord was in me, *Thou shalt not do thy own works, nor think thy own thoughts, nor speak thy own words, on this my holy day.* Isai. 58. 13. And though I suffered and went

through many great exercises, yet the Lord bare up my spirit, and carried me on, while I abode faithful to Him, to the praise of his own name.”

Thos. Thompson's Life.

GEORGE WHITEHEAD, (of whom some notice has been already taken, and respecting whom it may be said with propriety and truth, that he was a highly dignified servant of the Church,) relates, that being at a meeting of the people called Quakers, (the first of their meetings he had attended,) when probably about sixteen years of age, he took especial notice of the mighty power and work of the Lord, that was over and upon that assembly, breaking the hearts of divers into great sorrow, weeping, and contrition. One young woman in particular, went mourning out of the meeting, whom he with much serious concern followed, to observe her sad condition. And on beholding her seated on the ground, with her head hanging down, and her face turned towards the earth, as not regarding any one, and hearing how bitterly she mourned, crying out, “Lord, make me clean! O Lord, make

me clean!" his mind was, he declares, far more deeply affected than with what he had heard in the meeting, and more indeed than with all the preaching he had ever heard from man. He believed this was a godly sorrow for sin, in order to an unfeigned repentance. This real work of the power and Spirit of God upon her heart operated also in the hearts of others, causing even their bodies to tremble at the presence of the Lord, his inward call to their souls.

These things made deep and serious impression upon G. W.'s mind, and he felt assured, the Lord was at work among that small despised people in a peculiar manner, and that He was about to gather and raise them up to be a people unto Himself, to shew forth in that day the spirituality of gospel worship, which in the early times of the Church was not set up in those dead forms, since contrived by the wisdom of man.

It may be further observed, that G. W., after being fully convinced and persuaded to turn his attention to that which inwardly discovered to him his condition, met with George Fox at a meeting. "I was then," says he, "very low, serious and intent in my mind, willing to see and taste for myself, for my

own inward satisfaction; and I saw and felt his testimony was weighty and deep, and that it proceeded from life and experience, that it bespoke divine revelation, and tended to bring to an inward feeling and sense of the life and power of Christ, and its sanctifying operation in the heart. His speech was not with affecting eloquence or oratory, or human wisdom, but in the simplicity of the gospel, *to turn the mind to the light and life of Christ.*”

In that day of the springing forth of light and truth out of obscurity, the meetings of those that were gathered into the pure worship were held, as the same writer declares, *much and often in silence*, or but few words delivered among them; the minds of those present being centered and stayed on the divine Word of Life, and much exercised before the Lord, waiting *the times of refreshment that come from his presence.* Acts iii. 19. Thus, in His way, strength and time, they were enabled effectually to put off *the body of sin*, and to become truly *renewed in the spirit of their minds*, so that from among them, the Lord was pleased to bring forth a stock of true witnesses,—able ministers of that which *dwelt in them richly*, and was as “rivers of living water.” John vii. 38.

AWFUL REALITIES.

Although scarce any thing has been herein inserted, that might be said to be calculated to stagger the belief of the most *rational* Christian, yet the two following very awful and extraordinary anecdotes, given by that *man of the world*, and servant of Christ, THOMAS CHALKLEY, with every appearance of the greatest claim to authenticity and credibility, shall be subjoined:—and they are admitted with an especial view to those in early life among the members of our Society. These passages may *possibly* meet the eye of *some one* in that class, whose habits and views may not be so closely interwoven with those of his fellow-members as to make the lesson wholly useless to *him* in the course of his life.

THOMAS CHALKLEY, being on his return from America, where he had been engaged as a minister in various parts, gives the following passage in the journal of his life.

“About this time our doctor dreamed a dream, which was to this effect, himself relating it to me: He said, he dreamed that he went on shore at a great and spacious town, the buildings whereof were high, and

the streets broad; and as he went up the street, he saw a large sign, on which was written in great golden letters *SHAME*. At the door of the house, to which the sign belonged, stood a woman with a can in her hand, who said to him, 'Doctor, will you 'drink?' He replied, 'With all my heart, 'I have not drank any thing but water a 'great while,' (our wine and cider being all spent, we having had a long passage,) and he drank a hearty draught, which he said, made him merry; so went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and told him, that he arrested him in the name of the governor of the place. He asked him for what, and said, 'What have 'I done'? he answered, 'For stealing the 'woman's can.' The can he had indeed, and so he was taken before the governor, who was a mighty black dog, the biggest and grimmest that ever he saw in his life; and witness was brought in against him by an old companion of his, and he was found guilty, and his sentence was, to go to prison, and there to lie for ever.

“ He told me this dream so punctually, and with such an emphasis that it affected

me with serious sadness, and caused my heart to move within me; for to me the dream seemed *certain*, and the interpretation *sure*. Dan. ii. 45. I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition, which I thus interpreted to him: ‘ This great and
‘ spacious place, wherein the buildings were
‘ high and the streets broad, is thy great and
‘ high profession: the sign on which was
‘ written *shame*, which thou sawest, and the
‘ woman at the door, with the can in her hand,
‘ truly represent that great, crying, and
‘ shameful sin of drunkenness, which thou
‘ knowest to be thy great weakness; the grim
‘ fellow that arrested thee in the devil’s ter-
‘ ritories, is death, who will assuredly arrest
‘ all mortals; the governor whom thou saw-
‘ est, represented by a great black dog, is cer-
‘ tainly the devil, who after his servants have
‘ served him to the full, will torment them
‘ eternally in hell.’ So he got up, as it
were, in haste, and said, ‘ God forbid! it is
‘ nothing but a dream.’ But I told him it
was a very significant one, and a warning
to him from the Almighty, who sometimes
speaks to man in dreams.

“ In seven weeks after we left sight of the land of America, we saw the Scilly Islands, and next day we saw the land of England, which was a comfortable sight to us, in that God Almighty had preserved us hitherto, and that we were so far got on our way. We drove about the Channel’s mouth for several days for want of wind; after which, for two days the wind came up, and we got as far up the Channel as Lime Bay, and then an easterly wind blew fresh for several days, and we turned to windward, but rather lost than got on our way, which was tiresome and tedious to some of us.

“ Now about this time, (being some days after the doctor’s dream,) a grievous accident happened to us. We met with a Dutch vessel in Lime Bay, a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was laden with wine, brandy, fruit, and such like commodities; and we having little but water to drink, (by reason our passage was longer than we expected,) therefore we sent our boat on board, in order to buy us a little wine to drink with our water. Our doctor, and a merchant that was a passenger, and one sailor, went on board,

where they staid so long until some of them were overcome with wine, although they were desired to beware thereof; so that when they came back, a rope being handed to them, they, being filled with wine to excess, were not capable of using it dexterously, insomuch that they overset the boat, and she turned bottom upwards, having the doctor under her. The merchant caught hold of a rope called the main sheet, whereby his life was saved. The sailor, not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till such time as our other boat was hoisted out, which was done with great speed, and we took him in; but the doctor was drowned before the boat came. The seaman that sat upon the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage; and much the more so, as the doctor was of an evil life and conversation, and much given to excess of drinking. When he got on board the aforesaid ship, the master sent for a can of wine, and said, 'Doctor, will you drink?' he replied, 'Yes, with all my heart, for I have drank no wine a great while.' Upon which he drank a hearty

draught, that made him merry (as he said in his dream); and notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy and just judgment of the Almighty to poor mortals; and I thought it was worthy to be recorded to posterity, as a warning to all lovers of wine and strong liquors. This exercise was so great to me, that I could not for several days get over it; and one day while I was musing in my mind on those things relating to the doctor, it was opened to me, that God and his servants were clear, and his blood was on his own head: for he had been faithfully warned of his evil ways." This happened about the year 1699.

The other circumstance occurring in Thomas Chalkley's journal is thus given.

"In this year, [1722,] I was at the burial of our Friend, Jonathan Dickenson, at which we had a very large meeting; he was a

man generally well beloved by his friends and neighbours. In this meeting, a passage he had often told me in his health, was brought to my remembrance, I think, worthy to be recorded to the end of time, which is as follows: ‘ It happened at Port Royal, in
‘ Jamaica, that two young men were at
‘ dinner with Jonathan, and divers other
‘ people of account in the world, and they
‘ were speaking about earthquakes; there
‘ having been one in that place formerly,
‘ which was very dreadful, having destroyed
‘ many houses and families. These two
‘ young men argued that earthquakes, and
‘ all other things came by nature, and denied
‘ a supernatural power, or Deity; insomuch
‘ that divers, surprised at such wicked dis-
‘ course, and being ashamed of their company,
‘ left it; and at the same time the earth
‘ shook, and trembled exceedingly, as though
‘ astonished at such treason against its Sove-
‘ reign and Creator, whose footstool it is:
‘ and when the earth thus moved, the com-
‘ pany which remained were so astonished,
‘ that some ran one way, and some another;
‘ but these two atheistical young men staid
‘ in the room, and Jonathan with them, he
‘ believing that the providence of Almighty

‘ God could preserve him there if he pleased,
 ‘ and if not, that it was in vain to fly. But
 ‘ the hand of God smote these two young
 ‘ men, so that they fell down; and, as Jona-
 ‘ than told me, he laid one on a bed, and
 ‘ the other on a couch, and they never spoke
 ‘ more, but died soon after.’ This was the
 amazing end of these young men: a dreadful
 example to all atheists, and dissolute and
 wicked livers. Oh! that young people might
 be warned, *that the hand of God might be*
upon them for good, and that they would
 tenderly be concerned for their salvation.”

LAW AND GOSPEL.

Once a company of Irishmen came to Pall Mall, when George Fox was there, but the meeting was already broken up; and he, being gone up into a chamber, heard one of those rude persons, who was a colonel, say, he would kill all the Quakers. Whereupon G. Fox came down, and told him, “The *law* said, An eye for an eye, and a tooth for a tooth; but thou threatenest to kill all the Quakers, though they have done thee no hurt;” but said he further, “Here is *gospel* for thee; here is my hair, here is

my cheek, and here is my shoulder," turning it to him. This so surprised the colonel, that he and his companions stood amazed, and said, "If this is your principle, as you say, we never saw the like in our lives." To which G. Fox said, "What I am in words, I am the same in life." The colonel then carried himself lovingly; though a certain ambassador who stood without, and then came in, said, that this Irish colonel was such a desperate man, that he durst not come in with him, for fear he should have done great mischief.

Sewel's History of Friends.

THE TRUMPETER.

The grievous sufferings and bitter persecution, which it was the lot of those to undergo, who early became one with our Society in religious faith and practice, need not be here enlarged on. Our historians, Sewel and Gough in particular, may be consulted by those, who wish to acquaint themselves with the nature and extent thereof, and with the Christian patience, fortitude and meekness, evinced by our forefathers in

profession. Extraordinary, however, was often the influence of these heavenly tempers upon beholders, as in the foregoing instance;—that supernatural support and strength, which they who were faithful to Christ their Lord received, many times reached and overpowered the hearts of opposers. Magistrates on the bench became favourable to those they were about to convict, and took up the very conduct and belief, which they had been ready to condemn; gaolers and others were brought to acknowledge, and to embrace those truths they had despised:—And no wonder, when it is considered, that these patterns of the “meek and quiet spirit,” prescribed by the gospel, had been themselves in many instances abject slaves to their own corrupt propensities and passions; some of them too, of that fierce and boisterous nature, that cannot brook the slightest provocation, but afterwards, so struck by the terrors of the Lord for sin, so humbled under the power of the cross of Christ, as to become clothed with the harmless peaceable spirit of the Lamb, bearing all the revilings of their enemies with an even mind, and with a gentle forgiving deportment. Such facts are not brought forward, with a view of ascribing

these excellent "fruits of righteousness" exclusively to a name or a party; but rather, to exalt that heavenly power and grace, which, by the one great Sacrifice for sin, is purchased for every one, and which most assuredly may be partaken of, in some measure or other, by all that stand ready to receive it, whatever be the condition they are in, or the dispensation they are under.

The succeeding account is of similar import with the preceding, and comes in aid of the above observations.

A certain trumpeter, coming into a meeting of Friends, began in an insolent manner to sound his trumpet, thereby to drown the voice of him that was preaching; but this had a contrary effect, and stirred up the zeal of the preacher the more, so that he went on as if none disturbed him. The trumpeter at length, to recover his breath, was fain to cease blowing; but being still governed by an evil spirit, after some intermission began to sound again; but whatever he did, he was not able to divert the preacher from his discourse, though he might hinder the auditory from hearing what was spoken. Thus

he wearied himself so much, that he was forced to rest again for respiration; whereby, in spite of his evil will, he came to hear what the preacher spoke, which was so piercing, that the trumpeter came to be deeply affected with it, and bursting into tears, confessed his crime, and came to be a true penitent.

Sewel.

WILLIAM CATON was a lively instance of the efficacy of divine grace, and an eminent instrument in the Lord's hand to promote his own work of reformation and righteousness in the earth. He lived at a very early period in the annals of our Society; and some passages of his diligence, zeal and devotedness in the cause he espoused, may be revived for the benefit of the present generation.

When about the age of fourteen, he became an inmate in Judge Fell's family, at Swarthmore in Lancashire. Long before this, however, his heart was visited with impressions of divine goodness, under the influence of which, he was often, whilst musing on the works of his Creator, affected and overcome

with tenderness, and at times restrained from the vices incident to children. At length the witness for God in him came to be more thoroughly awakened, whereby his sins were set in order before him. And though at first like *the wild heifer unaccustomed to the yoke*, he sought to get from under it, and by sportive thoughtlessness and folly often extinguished the good within him; yet the love of God was such towards him, that he was pursued with judgment, when overtaken by evil. Sometimes, indeed, he would get aside into a retired spot, and wait upon the Lord, and ponder on his marvellous works, in which practice he met with frequent refreshment of soul. George Fox's first visit to the Fell family, at this juncture, seems to have been the occasion of greatly opening and enlarging his views, and of settling his mind on the Rock of true religion, Christ Jesus; whose kingdom of grace and truth came thenceforward to be set up in his heart, and the powers of his understanding, with the tendencies of his will, to be in some degree subjected and sanctified. Many spiritual conflicts and provings, however, he had to pass through, before his soul might be said to be measurably redeemed

from the earth, and liberated from the earthly spirit, "created anew in Christ Jesus," and established in faith and holiness. In this interval, he speaks of his studies at school becoming his burden, and of finding himself, when under trouble and exercise of mind, unfit to get through his *themes and Latin verses, &c.*

The glorious visitations of Almighty goodness unto him, about the seventeenth year of his age, were such, that his spirit was melted, and as it were broken under the sense of them; great were the enjoyments and consolations he partook of, and many were the precious promises that were opened and confirmed to him. The freshness of the heavenly power that was with him, and also with that family under whose roof he resided, the nearness and dearness that prevailed amongst them one towards another, their zeal and faith, were more, he writes, than could be fully described. Meetings were exceedingly precious to them in that day, insomuch that some of them would commonly spend part of the evening, in waiting on the Lord "with one accord in one place," often after the rest of the family were gone to bed. The comfort and recruiting benefit they

reaped hereby was very great. "For if," says William Caton, "we had suffered loss in the day time, when abroad about our business, or the like, then we came in great measure to be restored again, through the love, power, and mercy of our God, which abounded very much unto us." Such gracious dealings, accompanied by that instrumental aid and care he received from George Fox, and also from Margaret Fell and others, were evidently not for nought. The designs of inscrutable Wisdom respecting him were not disturbed or retarded, but, through resignation to, and reliance on the forming hand of the divine Workman, His blessed work went forward, and an honourable vessel was the result, fit for the Master's use, and bearing the inscription of "holiness unto the Lord." A faithful and skilful soldier, he was no longer at his own disposal, but became quickly called to a prominent post in the service of his Leader; strength, courage, and hardihood were given him on every occasion, preservation and peace was his portion, and the name of his God was indeed glorified through him.

About the year 1655, being then no more than eighteen years of age, he began his

career as a minister of that good Spirit, which was “shed on” him “abundantly through Jesus Christ.” His diligence in the duty of this sacred office almost exceeds belief; passing over much of this kingdom chiefly or altogether on foot, often in the depth of winter, and during the still more wintry time of persecution. No doubt, his preaching carried its own evidence in the hearts of his hearers; as he writes, that *the word of the Lord grew mightily, and many were added to the faith.* As a summary specimen of his labours in this first year of his public engagement, some of the districts or places which bounded his journeyings, without mentioning the intervening track, are here recited. From Swarthmore he travelled to Norwich, thence to London, Kent, Calais in France, Yarmouth, Sunderland, Lancashire, Shields; Flushing to Middleburg, Rotterdam, &c. Yorkshire, by Durham to Lancashire, Berwick, Edinburgh, Glasgow, Stirling, &c. and back through Northumberland, Durham, and Westmoreland to Swarthmore. Some of these visits were by no means transient, as might be supposed: alluding to a succeeding journey, he observes, “time would fail me, to relate particularly the extraordinary good

service which we had, sometimes in *steeple houses, sometimes in streets and markets, &c." besides his private as well as public engagements among his fellow professors. But every other year of his life, until its termination, was perhaps equally marked, by

* It seems scarcely needful to remark, that the word "*church*" is in holy scripture never applied to an outward temple or building, but to a company of believers, whether generally or particularly.

A Friend being interrogated by a bishop, Why he did not go to *church*? replied, "I do go to *church*; and sometimes *the church comes to me.*" See 1 Cor. xvi. 19. Col. iv. 15. and Phil. ii. Thus the use of this term appears to have crept in among Christians, and with it a superstitious consecration of those places, as possessing some latent quality, not affecting other works of art or nature. To this, Stephen the martyr evidently alluded, when he said, "Howbeit, the Most High dwelleth not in temples made with hands, &c. Acts. vii. 48.

The term "*Steeple-house*" not unfrequently occurs in the early writings and records of Friends. It may sound harsh to most ears, if it does not seem to savour of the scurrility and intolerance of that zealous age: yet the reader may be assured, that this, or any other mode of speech adopted by us as a people, was by no means taken up for the purpose of opprobrium, but rather significantly to discover the little veneration or distinction they could shew for these buildings, more than for their own habitations;—they believing that the Almighty is equally present every where, to bless and to sanctify every place and every thing to those that walk uprightly on the earth—his footstool.

alacrity in running the Lord's errands, by faithfulness in occupying with that gift committed to him, by a diligent *taking heed to the ministry which he had received in the Lord, to fulfil it.* Col. iv. 17.

It is not thought altogether ill suited with the scope of these sheets, to close the account of William Caton, with some remarks made by him in his journal, *on this important subject of the ministry.* Connected as it is with his own experience, it may illustrate in a lively way to the understandings of some, that state of entire dependance and emptiness, into which gospel ministers must be brought, before the Lord can be known to give them "a mouth and wisdom," and open for them "a door of utterance." Luke xxi. 15. and Col. iv. 3.

"Many precious and large meetings I had in the county," says W. C., speaking of Kent, "and the Lord was very much with me, who furnished me plenteously with his word and power; insomuch, that I stood admiring, at sundry times, from whence I had that fullness. And it was not [admired at] by me only, but by many more, who looking with the eye of reason upon my earthly tabernacle or outward man, could

not expect any great thing from me, being then but about twenty years of age, neither had I ever been in much profession, until I was convinced of the Truth of God; yet plenty of heavenly things the Lord was pleased to open in me and through me, to the end that I might communicate the same to the multitude, which sometimes being very great, I was ready to say within myself, *Where shall I have wherewithal to satisfy all these.* And when I looked out at my own weakness and insufficiency as of myself, I was ready to faint within me; but when I looked only at the Lord, and put my confidence entirely in Him, I was strong and courageous. For the Lord shewed me this by his eternal light, upon a time, when I was bemoaning my own weakness, and groaning under the sense of the weight of the burden of the service and work of the Lord; saying, or thinking within myself, Oh! such and such (meaning the ablest and wisest of the brethren) are so and so fitted and furnished, that they need not care what service they are called unto. But as for me, I am so simple, I am so weak, and I never have any thing beforehand, neither do scarce ever know, when I go into a meeting of

several hundreds, what I shall say, or whether any thing or nothing. And even when I was full of those and such like reasonings, the Lord shewed me, I say, how *they that had much had nothing over, and they that had little had no lack*, even as it was with the Israelites of old. For the brethren that were wise and eminent, who had received much from the Lord, behold there was so much the more required of them : so that of all they had, they had nothing over, but what they were to employ in the work and service of God. As for my own part, I, who was so little in my own eyes, and so mean and contemptible in the eyes of others, had no cause to complain; for though I was often, that I knew not what I should say, when I went into a meeting; yet even at such a time hath the Lord been pleased to give me his word so plentifully, that through Him I was enabled to speak two, or three, yea sometimes four hours to the congregation, with little or no intermission. And often it hath been with me, that as I knew not *before* the occasion what I should speak in the meeting, neither could I remember *after* the meeting what I had spoken in it; and yet had plenty and fullness, though I was often daily at meetings,

and not only so, but in the evenings also : and the Lord gave fresh supply always out of that *good treasury*, which affords *things both new and old.*”

“ Now these things I rehearse,” continues W. C.—(and the reader will no doubt believe his assertion, as well as that of the compiler of this sketch, whose object is the same)—“ not for my own praise ; but do say, *Not unto me, not unto me*, that have nothing but what I have received, *be the praise, but unto the Lord alone, who is the giver of every good and perfect gift.* I can truly say, that which I received from Him, I delivered unto his people ;—and did much rejoice in the Lord, notwithstanding my great travels and sufferings, all which through Him were made easy to me, neither were they much to me, with all the perils and dangers I went through both by sea and land, in comparison of the power and presence of the Almighty, which did so sweetly and eminently accompany me in those days.”

WILLIAM BENNET, an early and eminent member of our Society, was a prisoner for conscience sake in Bury Gaol, in the year

1668. One day, he seriously accosted a certain young woman, who was a criminal, and asked her, whether during the course of her life she had not many times transgressed against her conscience? and whether she had not often thereupon felt some secret checks and inward reproofs, and been troubled in her mind on account of the evil committed?

This he did in such a convincing way, that she not only assented to what he laid before her, but, her heart being reached by his discourse, came clearly to see, that if she had not been so stubborn and disobedient to those inward reproofs, in all probability she would not have come to such a miserable fall, as she now had. For man, not desiring the knowledge of God's ways, and departing from Him, is left helpless, and cannot keep himself from evil, even though it be such as he would formerly have abhorred in the highest degree, and have said with Hazael, "What, is thy servant a dog, that he should do this great thing?" See 2 Kings viii. 13.

Wm. Bennit, thus opening matters to her, by his wholesome admonitions so wrought upon her mind, that she who never had conversed with the Quakers, and was altogether ignorant of their doctrine, now came to appre-

hend that it was *the grace of God, that brings salvation*, which she had so often withstood; and that this grace had not yet quite forsaken her, but now made her sensible of the greatness of her transgression. This consideration weighed so powerfully with her, that from a most grievous sinner, she became a true penitent, and with hearty sorrow she cried to the Lord, that it might please him not to hide his countenance. And continuing in this state of humiliation, and sincere repentance, and persevering in supplication, she felt in time some ease; and at length attained to a sure hope of forgiveness by the precious blood of the immaculate Lamb, who *came into the world to save sinners and call them to repentance, who died also for the sins of the world.*

Of this her change, she gave manifest proofs, at her trial before judge Hale, who, having heard how penitent she was, would fain have spared her, and accordingly had on purpose got the words "wilfully and designedly" inserted in the indictment, that from thence she might find occasion to deny the charge, and so to quash the indictment. But she, being asked according to the form, "Guilty, or not guilty?" readily answered,

“ Guilty.” This astonished the judge; and he told her, that she seemed not duly to consider what she said; since it could not well be believed, that such a one as she, who, it might be inconsiderately, had handled her child roughly, should have killed it wilfully and designedly. Here the judge opened a back door for her to avoid the penalty of death. But now, the fear of God had got so much room in her heart, that no tampering would do, no fig-leaves could serve her for a cover, for she knew now that this would have been adding sin to sin, *and to cover herself with a covering, but not of God’s Spirit.* Isai. xxx. 1. And therefore she plainly signified to the court, that indeed she had committed the mischievous fact intentionally; and that she having sinned thus grievously, and being now affected with true repentance, she could by no means excuse herself, but was willing to undergo the punishment the law required: she could not therefore but acknowledge herself guilty, since otherwise how could she expect forgiveness from the Lord?

This undisguised and free confession, being spoken with a serious countenance, so affected the judge, that, tears trickling down

his face, he sorrowfully said, "Woman, such a case as this I never met with before: perhaps you, who are but young, and speak so piously, as being struck to the heart with repentance, might yet do much good in the world; but now you force me, that *ex officio* I must pronounce sentence of death against you, since you will admit of no excuse." Standing to what she had said, the judge pronounced sentence of death. And when afterwards she came to the place of execution, she made a pathetic speech to the people, exhorting the spectators, especially those that were young, to have the fear of God before their eyes, to give heed to his secret reproofs for evil, and so not to grieve and resist the good Spirit of the Lord: she not having timely minded this, it had occasioned her to run on in evil, and thus proceeding from wickedness to wickedness, had brought her to this dismal exit. But since she firmly trusted in God's infinite mercy, nay surely believed her sins, though of a bloody dye, were washed off by the pure blood of Christ, her Redeemer, she could contentedly depart this life.

Thus she preached at the gallows a doctrine very consonant with the views of the

people called Quakers, and gave heart-melting proofs that her immortal soul was to enter into paradise, as well as anciently that of the thief on the cross.

GEORGE FOX, in the course of his travels in the work of the ministry, came to Drayton in Leicestershire, about the year 1654. After leaving this his native place, he passed on to one or two towns, but had not gone far, before he was taken by a party of horse, and brought before colonel Hacker. At this time there was a noise of a plot against Oliver Cromwell, so that though G. F. could sufficiently clear himself in this respect, yet as he dare not promise to make his home a prison, by giving up the attendance of religious meetings, he was sent up to London, to be taken before the Protector.

The Protector, on having an account of him, required that he should sign a paper, promising not to take a weapon against him or the government, as it then was. This was done on the part of G. F. in a paper, wherein he says, that he was sent of God to stand a witness against all violence, and

against the works of darkness, and to turn people from darkness to the light, and to bring them from the occasion of war and fighting to the peaceable gospel. After some time, the messenger returning, took him to Whitehall. Being shewn into the apartment where the Protector was, G. F. said, "Peace be in this house," and bade him keep in the fear of God, that he might receive wisdom from Him, *that he might be ordered by it, and order all things under his hands to God's glory.* He had also much discourse with him concerning religion, wherein Cromwell carried himself very moderately; but said, that G. F. and his friends quarrelled with the ministers. G. F. signified, that *they* rather quarrelled with *him* and his friends; for he could not uphold such ministers as they were, nor put into their mouths, seeing they were not such as Christ ever ordained, but such as the Prophets, Christ, and the Apostles expressly declared against, covetous and greedy, preaching for filthy lucre, &c. He further said, That all Christians had the scriptures, but they wanted the power and Spirit, which *they* had who gave them forth; and *that* was the reason they were not in fellowship with the Son, nor

with the Father, nor with the scriptures, nor one with another. Whilst he was thus speaking, Cromwell several times said, it was very good, it was truth.

G. F. exchanged many more words with him, but seeing people coming in, he drew a little back: and as he was turning, Cromwell caught him by the hand, and with tears in his eyes, said, "Come again to my house; for if thou and I were but an hour of a day together, we should be nearer one to the other:" adding, that he wished him no more ill, than he did to his own soul. To which G. F. returned, that if he did, he wronged his own soul: and bade him *hearken to God's voice, that he might stand in his counsel, and obey it*; and if he did so, that would keep him from hardness of heart; *but if he did not hear God's voice, his heart would be hardened.** This so reached the Protector, that he said, it was true.

Then G. F. went out; and Captain Drury his conductor following, told him, that the Lord Protector said he was at liberty, and might go whither he would. He was then brought into a great hall, where the Pro-

* See Psalm xcvi. 7, 8.

tector's gentlemen were to dine; and he asking, what they brought him thither for, they told him, it was by the Protector's order, that he might dine with them. But G. F., in his mode of speech, bade them tell the Protector, *he would not eat a bit of his bread, nor drink a sup of his drink.* Cromwell, on hearing this, said, "Now I see there is a people risen and come up, that I cannot win either with gifts, honours, offices, or places; but all other sects and people I can." But it was told him in reply, that the Quakers had forsook their own, and were not likely to look for such things from him.

THE WRESTLING CHAMPION.

"At London," says Sewel, "there is a custom in summer time, when the evening approaches, and tradesmen leave off working, that many lusty fellows meet in the fields, to try their skill and strength in wrestling, where generally a multitude of people stand gazing in a ring. Now it so fell out, that EDWARD BURROUGH passed by the place where they were wrestling, and

standing still among the spectators, saw how a strong and dexterous fellow had already thrown three others, and was waiting for a fourth champion, if any durst venture to enter the lists. At length, none being bold enough to try, Edward Burrough stepped into the ring, which was commonly made up of all sorts of people; and having looked upon the wrestler with a serious countenance, the man was not a little surprised, instead of an airy antagonist, to meet with a grave and awful young man; and all stood as it were amazed at this sight, eagerly expecting what would be the issue of this combat. But it was quite another fight Edward Burrough aimed at. For having already fought against spiritual wickedness, that had once prevailed on him, and having overcome in measure by the grace of God, he now endeavoured also to fight against it in others, and to turn them from the evil of their ways. With this intention, he began very seriously to speak to the by-standers, and that with such a heart-piercing power, that he was heard by this mixed multitude, with no less attention than admiration; for his speech tended to turn them from darkness to the light, and from the power of satan to God.

To effect this he laboured with convincing words, shewing how God had not left himself without a witness, but had given to man a measure of his grace, and enlightened every one with the light of Christ. Thus zealously he preached; and though many might look upon this as a novelty, yet it was of such effect, that some were convinced of the Truth: for he was a breaker of stony hearts; and therefore by a certain author, not unjustly called *a son of thunder*; though he omitted not in due season to speak a word of consolation to those that were of a broken heart, and of a contrite spirit.”

GILBERT LATEY, a native of Cornwall, was brought up to the trade of a tailor there, which he afterwards continued to follow, on settling in London. He was of a sober life and conversation, and having breathings of soul after the Lord, sought out such as were the most zealous in that day. The Lord, beholding the integrity of his heart, prospered him in such a manner, that he grew into great reputation in the world; having good business in the way of his trade; and

being employed and respected by persons of the first rank and quality then in the kingdom. However, through all these outward enjoyments, his mind and desires were still to find peace with the Lord, in the knowledge of his pure Truth and way of worship. Having, in this seeking condition, gone after those who seemed to him the most refined in their professions, but with little satisfaction, he fell in with Edward Burrough at a meeting in London; and being directed by this faithful minister to the only guide to true peace, not consulting with flesh and blood, he yielded to the "heavenly vision," taking up the cross and despising the shame, accounting all things but as dross and dung, that he might *win Christ, and be found in Him*. Phil. iii. 8. 9. He had not long enlisted himself under the banner of the Lord, and made profession of, and confession to, his blessed Truth, before it pleased the Lord to bring upon him a sore trial, like the *cutting off the right hand, or pulling out the right eye*; for being still in great business in the world, and concerned by reason thereof with persons of considerable rank and quality, who would have their apparel set off with much cost and superfluities of lace and

ribbons, he came under a conscientious concern to decline this superfluous part of his trade, and not to suffer his servants to put such things on the garments of the great. Upon this, some said he was mad or would be so, and his fashionable rich customers generally left him, and his trade decayed so much, that having a great many servants, he was now obliged to part with them; and knew not but he, who had lately had such extensive business, might himself be a servant to some of the trade, and work at day labour for his bread. This his trial was very great, for he was now despised of his own mother's children, and, as it were, banished from his father's house; yet waiting the Lord's season in patience, he was sustained under it, and strengthened to prefer *leaving all*, to losing his peace with his Maker.

Thus He, who never forsakes those that trust in Him, and are faithful, bore up his spirit in cheerful resignation under all his exercises, and not only provided for all his wants, but enabled him to administer to the wants of others; which he did in various ways, especially, by his influence among persons of rank and high station in the world. It may be added, that very soon after he had

thus *sacrificed to the Lord* in obedience to his will, as before mentioned, the Lord ordained him a minister of those precious truths and consolations, for which he had shewn so great a preference and value.

THE LORD D'AUBIGNY.

THE same pious and useful character began early to use his interest and acquaintance with great personages for the benefit of others, especially those of the same "household of faith;" for whose relief, under the grievous sufferings allotted them, he was frequently engaged. On one occasion he thought it his duty to wait upon the Lord D'Aubigny, who, on the accession of Charles the Second, came over with the Queen's mother, and was lord almoner to her. This lord had great influence and power in the Island of Malta, where two Friends had been closely confined in the prison of the Inquisition, and treated with cruelty and hardship, for testifying the gospel of the grace of God, and warning the people to turn unto the Lord. Gilbert got access to him, and found him to be a well-tempered man; and

though he was a priest in orders, and Friends at that time almost “every where spoken against” and ill-treated, he was very kind and free in his behaviour to Gilbert; and would reason with him, like Felix with Paul, about the principles of truth, and way of the Lord.

One time, being in discourse with Gilbert, the Lord D’Aubigny said, “Let me talk with you ever so long, you will tell me of the Spirit of God, and the grace of God, and the works and operation thereof, and the love of God, of which you are made witnesses through Jesus Christ, which I believe may in a measure be true; but, do you not think it is well to have something to represent that which you so much love?” To which Gilbert answered, that the substance of all things is come, “Christ *in us*, the hope of glory;” and that all the outward types, representations, and shadows, must come to an end, and be swallowed up in our blessed Lord, who told his disciples, *It was expedient for them he should go away*; “for,” said he, “if I go not away, the Comforter will not come, but if I depart, I will send him unto you,” “even the Spirit of Truth, which shall guide you into all truth;” and

also said, that He who was [then] *with them*, should be *in them*. So that this being witnessed, there needed nothing outwardly to represent or put them in mind, He, being so near man and woman, was the saints' daily remembrancer. Upon this they parted; but Gilbert often visited him, and reminded him to shew kindness to the suffering Friends that were under confinement for conscience sake, at so great a distance from their friends and native country.

Coming on another occasion to visit him, he bade Gilbert follow him; when he led him into the Queen's chapel, where Gilbert, seeing the people on their knees, and the candles lighted on the altar, made a halt, and asked the Lord D'Aubigny what he meant, by bidding him come in there; "for," said he, "thou knowest, I can bow to nothing;" upon which he answered, "Follow me, and no body shall hurt you, nor meddle with you." Upon which, Gilbert followed him through the chapel to a room behind the altar, where was another of the Queen's priests; and there being some lesser altars, the Lord D'Aubigny said to Gilbert, "You never yet saw me in my priestly habit, but now you shall;" and whilst he was

making ready, the power of the Lord worked so much on Gilbert, that he stepped up on a place they called a private altar, and the word of the Lord came to him to preach unto them; where, among other expressions, one used by him was, "We have an altar whereof you have no right to eat." Whereupon the Queen's priest asked, "What altar is this you speak of?" said Gilbert, "The altar I speak of, is that on which the saints daily offer up their prayers to the living God:"* then the priest replied, "Friend, there is no greater state attainable than what you speak of;" and so they parted.

It is recorded in the history of our religious Society, that a dismal SCENE OF PERSECUTION was opened at Bristol in the year 1682; the various particulars of which, though they cannot be suitably detailed here, may perhaps be glanced at, especially for the sake of one or two little incidents connected with them.

The meetings of Friends were grievously disturbed, their houses broken into, and al-

* See Rev. viii. 3.

most all manner of violence and abuse committed, chiefly at the instigation of a cruel sheriff. It is true, the meetings of other Protestant dissenters were then also disturbed; but it seems, *they* did not *so* persist in their religious testimony, and accordingly were not by any means so obnoxious to that insolent outrage, to which this people, from their constancy and non-resistance, were liable. The vilest characters were permitted and encouraged to commit every kind of "excess of riot," without regard to sex, age, or condition; nay, even ancient men and women were hurried to prison with force and blows, and the little children beaten on the head till they became giddy, and then taken to Bridewell, and terrified by the prospect of whipping, unless they would promise to come no more to meetings. But the malice and threats that were used, even to this class of sufferers, did not succeed in subduing their constancy. Scarce a stone was left unturned, in their attempts to afflict the Friends, and deter them from assembling to worship their Maker. These disturbances continued till nearly all the men were taken to prison; *there*, however, their persecutions did not cease, but were greatly in-

creased by privations and ill-treatment—they were so closely thronged, that there was barely room for them to rest themselves at night on the floors; and in other respects also their health and lives were so far endangered, that four physicians of Bristol thought fit to give forth a certificate to that effect. After this, the religious meetings of Friends continuing to be kept up, chiefly by women, they also were seized, till at length few or none but children, that remained with the servants in the houses of their parents, were left free. It is very remarkable, however, that those of this description under the age of sixteen, now performed what their parents were hindered from doing—they met for the purpose of divine worship, and continued faithful without fainting, through all the insults of a wicked rabble, from whom they suffered exceedingly. Nineteen of them were carried to the House of Correction, and kept some time there, though they were not within the reach of the law; and when threatened with whipping if they returned to the meeting, so great was their zeal, that, despising all reproach and insolence, they remained steadfast to their duty. This persecution lasted till

the next year, as it did in many other places throughout the nation at about the same time.

But the above specimen of the sufferings of this Society in early times, should not be taken by any means as an extreme case. Those who consult the records of their sufferings, many of which are recited in their history, or in the memoirs of individuals among them, may be readily satisfied in this respect.

The foregoing narrative shall be closed with some account of the death of the gaoler, who was the chief instrument of cruelty to the sufferers, after their imprisonment. Some of the prisoners would have willingly worked in prison, to earn something for their sustenance, but he would not permit it. Other prisoners fell sick of the spotted fever, and some died of it. Yet all this did not soften the hard-hearted gaoler. At length a heavy stroke fell upon him. He became ill, and was seized with terrible anguish of mind, and in his distress desired some of those called Quakers to pray for him, and to forgive him for what he had done. To which they answered, They forgave him; but he should ask forgiveness of God. His anguish

increased; and when the physicians ordered him to be bled, he said, No physic would benefit him, his distemper was another thing; that no man could do him good, his day being over, and there was no hope of mercy for him from God! Friends told him, they desired, if it was the will of God, he might find a "place of repentance." Heb. xii. 17. But whatever was advanced, encouraging him yet to try to obtain peace and mercy, he would repeat, that his day was over, and that he had no faith to believe. He remained about a month in this lamentable condition, and died without any visible signs of forgiveness; but the judgment thereof must be left to God.

In the year 1679, GILBERT LATEY, being on his way to London out of Cornwall, whither he had gone to visit his native place, came to Exeter; here he thought proper to wait on the bishop, whose moderation and kindness had been in a general manner extended to Friends in his diocese, and who had done Gilbert several favours in respect to Friends under sufferings in those parts. The

bishop received him with a great deal of kindness, and taking him in his arms, expressed his benediction; after which, he led him into a private room, and said, "All must not know how well you and I love one another." And then asked Gilbert, what wine he should give him; to which he replied, he had given him that which was better. "Pray," said the bishop, "what mean you by that?" Said Gilbert, "Thou hast given me thy love, which is better than wine." "Then," said the bishop, "if so, pray sit down by me; and, if it may be no offence, how far have you been, or are going, in these parts?" To which Gilbert answered how far he had been, and told him of the enquiry he had made, respecting the condition of his friends, up and down in that diocese, as he had passed along, and how they had been dealt with in the ecclesiastical courts, and concerning the moderation shewn to Friends by the officers. "Well," said the bishop, "and I am sure you will not flatter any body, and therefore tell me, what name I have where you have been;" To which Gilbert replied, that he had no tidings to give but what was well; upon which the bishop thanked him both for his

enquiry and report. After acknowledging his kindness and favours, Gilbert in a little time took his leave.

Having at all times easy access to the bishop, and also liberty freely to address him by letter, when there might be occasion, Gilbert Latey, in the year 1683, wrote to him on behalf of his friends. The reply is worthy a Christian bishop, and the insertion of it, together with the foregoing, may agreeably shew, that, at a period when this kingdom appears to have been distracted with party spirit and bitter intolerance, instances were to be found, however rare, even among the more prominent characters of that day, of Christian principle imbuing their conduct and conversation with candour, condescension, and charity.

“ MR. LATEY,

“ I had acknowledged the receipt of your civil letter before now, but that I staid till our assizes were over, that I might see what proceedings were made against any of your persuasion; and I can hear of none. I find no process of late against them in any of my courts, for I have examined my officers about it. What the justices of peace have done

in their monthly meetings, I know not; but sure I am, that such as live quiet and peaceable in the land, by any order from me, are no way disturbed; and I believe the justices are gentle enough to such as do not affront them. I never was, nor will be for persecution, but shall endeavour that by any amicable way, such as have erred, may be brought into the way of Truth, and that we may all enjoy one another in heaven. I am now somewhat indisposed: writing is irksome to me. God Almighty bless you. I am your truly loving friend,

“ THOMAS EXON.”

“ *Exeter, March the 24th,*
“ 1683—4.”

POPULARITY.

GEORGE FOX, speaking of his travels in America, says, “ We went to Narraganset, about twenty miles from Rhode Island, and the governor [of Rhode Island] went with us. We had a meeting at a justice’s, where Friends never had any before; the meeting was very large, for the country generally

came in; and people from Connecticut, and other parts round about. There were four justices of peace. Most of these people had never heard Friends before; but they were mightily affected, and a great desire there is after the Truth amongst them. So, that meeting was of very good service; blessed be the Lord for ever!

“ At another place I heard, some of the magistrates said amongst themselves, *If they had money enough, they would hire me to be their minister*: this was where they did not well understand us, or our principles. But when I heard of it, I said, It was time for me to be gone; for if their eye was so much to me or any of us, they would not come to *their own Teacher*. For this thing, namely, *hiring ministers*, had spoiled many, by hindering them from improving their own talents; whereas our labour is to bring every one to *their own Teacher in themselves.*” 1 John ii. 27.

To the above may be subjoined an extract or two from an epistle of the same writer, as follows:

“ In the days of the apostles, when some were crying up Paul and Apollos, and so forth, Paul judged them as carnal; and ex-

horted and admonished them that their faith should not stand in men, nor in the words of man's wisdom, but *in the power of God*. 1 Cor. ii. 5. He said, *He would not know the speech of them, but the power amongst them; for the kingdom of God is not in word, but in power*. 1 Cor. iv. 19. So it is to be now. Every one's faith must stand in the power of God, and not in men, nor their speeches upon the good words. For we have seen by experience, when they begin to cry up men, and their faith stands in them; such as would have people's faith to stand in them, love popularity, and bring not people's faith to stand in the power of God. Such do not preach Christ, but themselves. Such cannot exalt Christ; and when such fall, they draw a great company after them. They, whose faith stands in men, will make sects; the faith of such, Christ is not the author of; if he hath been, they have erred from it, and made shipwreck of it. All that are in the true faith, that stands in the power of God, will judge them as carnal, and judge down that carnal part in them that cries up Paul or Apollos; that their faith may stand in the power of God, and that they may exalt Christ, the author of it.

Therefore all should know one another in the Spirit, life, and power, and look at Christ; this keeps all in humility. For every one's eye ought to be to Jesus, and every just man and woman may live by their faith, Heb. x. 38. of which Christ is the author and finisher. By this faith every man may see God, who is invisible; which faith gives the victory; so every one's faith and hope standing in the power of God, therein all have unity, victory, and access to God's throne of grace; in which faith they please God. By this faith they are saved, obtain the good report, and subdue all the mountains betwixt them and God."

TWO VISITS AT ISAAC PENINGTON'S.

"During my father's abode in London," says Thomas Ellwood, "in the time of the civil wars, he contracted a friendship with the Lady Springett, then a widow, and afterwards married to Isaac Penington, esquire; to continue which he sometimes visited them at their country lodgings, as at Datchet, and at Causham Lodge near Reading. And hav-

ing heard that they were come to live upon their own estate, at Chalfont in Buckinghamshire, about fifteen miles from Crowell, he went one day to visit them there, and to return at night, taking me with him.

“ But very much surprised we were, when, being come thither, we first heard, then found, they were become Quakers ; a people we had no knowledge of, and a name we had, till then, scarce heard of.

“ So great a change, from a free, debonair, and courtly sort of behaviour, which we formerly had found them in, to so strict a gravity as they now received us with, did not a little amuse us, and disappoint our expectation of such a pleasant visit as we used to have, and had now promised to ourselves. Nor could my father have any opportunity, by a private conference with them, to understand the ground or occasion of this change ; there being some other strangers with them, related to Isaac Penington, who came that morning from London to visit them also.

“ For my part, I sought, and at length found means to cast myself into the company of the daughter, whom I found gathering some flowers in the garden, attended by her maid, who was also a Quaker. But when I

addressed myself to her, after my accustomed manner, with intention to engage her in some discourse, which might introduce conversation, on the foot of our former acquaintance; though she treated me with a courteous mein, yet, as young as she was, the gravity of her look and behaviour struck such an awe upon me, that I found myself not so much master of myself, as to pursue any further converse with her. Wherefore, asking pardon for my boldness, in having intruded myself into her private walks, I withdrew, not without some disorder, as I thought, at least of mind.

“ We stayed dinner, which was very handsome, and lacked nothing to recommend it to me, but the want of mirth and pleasant discourse: which we could neither have with them, nor by reason of them, with one another amongst ourselves; the weightiness that was upon their spirits and countenances, keeping down the lightness that would have been up in us. We stayed, notwithstanding, till the rest of the company took their leave of them; and then we also, doing the same, returned, not greatly satisfied with our journey, nor knowing what in particular to find fault with.

“ Yet this good effect that visit had upon my father, who was then in commission for the peace, that it disposed him to a more favourable opinion of, and carriage towards those people when they came in his way.

“ Some time after this, my father, having gotten some further account of the people called Quakers, and being desirous of being informed concerning their principles, made another visit to Isaac Penington and his wife, at their house called the Grange, in Peter's Chalfont, and took both my sisters and me with him.

“ It was in the tenth month of the year 1659, that we went thither, where we found a very kind reception, and tarried some days; one day at least longer, for that, while we were there, a meeting was appointed at a place about a mile from thence; to which we were invited to go, and willingly went. It was held in a farm house called the Grove, which, having formerly been a gentleman's seat, had a very large hall, and that well filled.

“ To this meeting came Edward Burrough, besides other preachers, as Thomas Curtis, and James Naylor; but none spake there at that time but Edward Burrough. Next to

whom, as it were under him, it was my lot to sit on a stool, by the side of a long table, on which he sat; and I drank in his words with desire; for they not only answered my understanding, but warmed my heart with a certain heat, which I had not till then felt from the ministry of any man. When the meeting was ended, our friends took us home again; and after supper, the evenings being long, the servants of the family (who were Quakers) were called in, and we all sat down in silence. But long we had not so sat, before Edward Burrough began to speak among us. And although he spake not long, yet what he said did touch, as I suppose, my father's religious *copyhold*, as the phrase is. And he having been from his youth a professor, (though not joined in that which is called *close communion* with any one sort,) and valuing himself upon the knowledge he esteemed himself to have, in the various notions of each profession, thought he had now a fair opportunity to display his knowledge; and thereupon began to make objections against what had been delivered.

“ The subject of the discourse was *the universal free grace of God to all mankind*; to which he opposed the Calvinistic tenet of

particular and personal predestination. In defence of which indefensible notion, he found himself more at a loss than he expected. Edward Burrough said not much to him upon it, though what he said was close and cogent. But James Naylor interposing, handled the subject with so much perspicuity, and clear demonstration, that his reasoning seemed to me irresistible: and so I suppose my father found it, which made him willing to drop the discourse. As for Edward Burrough, he was a brisk young man, of a ready tongue, and might have been, for aught I then knew, a scholar, which made me the less to admire his way of reasoning. But what dropped from James Naylor had the greater force upon me, because he looked like a plain simple countryman, having the appearance of an husbandman or a shepherd. As my father was not able to maintain the argument on his side, so neither did they seem willing to drive it on to an extremity on their side; but, treating him in a soft and gentle manner, did after a while let fall the discourse; and then we withdrew to our respective chambers.

“The next morning we prepared to return home (that is, my father, my younger sister,

and myself; for my elder sister was gone before by the stage coach to London.) And when, having taken our leaves of our friends, we went forth, they with Edward Burrough accompanying us to the gate, he there directed his speech in a few words to each of us severally, according to the sense he had of our several conditions. And when we were gone off, and they gone in again, they asking him what he thought of us, he answered them, as they afterwards told me, to this effect: ‘As for the old man, he is settled
‘on his lees; and the young woman is light
‘and airy: but the young man is reached,
‘and may do well if he does not lose it.’ And surely that which he said to me, or rather that spirit in which he spake it, took such fast hold on me, that I felt sadness and trouble come over me, though I did not distinctly understand what I was troubled for. I knew not what I ailed, but I knew I ailed something more than ordinary; and my heart was very heavy. I found it was not so with my father and sister; for as I rode after the coach, I could hear them talk pleasantly one to the other, but they could not discern how it was with me, because I riding on horseback, kept much out of sight.”

ADMIRAL TYRRELL.

Samuel Fothergill, being at Scarborough, observed that admiral Tyrrell attended several meetings of Friends at that place, and took particular notice of the solemnity and reverence of the admiral's behaviour during the meeting, especially in the time of silence.

A little after this, the admiral came up to Samuel, in the public rooms, before many of the nobility and gentry, and said, "Mr. Fothergill, I have a very high opinion of your people's principles and practice, especially the inwardness and spirituality of your silent worship." Samuel replied, "Admiral, I think such a testimony as this rather extraordinary from thee, as a man of war, concerning us and our principles, which are for peace and against all fighting." The other continued, "Sir, I am of your opinion in that particular; and fully believe that the time will come, when *nation shall not lift up sword against nation, neither learn war any more*: but as every dispensation of unerring Wisdom must have a beginning, so this has had amongst *you*, but has not yet reached *us*. And as to what you hold, of an union

and communion with the divine Intelligencer, I know by happy experience it is attainable in this age; one instance of which now occurs to me.

“ When I had the honour to command three of his majesty’s ships of war as commodore, a little before the last peace was concluded, an account was brought that five large French ships of war were bearing towards us, all superior to us in men and guns; a council of war was immediately called upon this occasion, and whilst they sat, I retired into my cabin alone; and after getting into perfect silence, I heard in the secret of my mind a voice intelligible to my understanding, as any words ever were to my outward senses, ‘ Go, and fight the French fleet, for I have delivered them into thy hands.’ I rose reverently thankful for this divine intimation, letting the council know, that we should fight the French fleet, and that I was sure of victory. All things were made ready, and the event proved the certainty of the gracious intimation; we having gained a complete victory, as set forth in the history of that war.”

The above particulars of this interview were communicated by Samuel Fothergill to a Friend, as they were travelling together on their way from London after the yearly meeting of 1770 ; and having been in print, may, consistently with the title of this collection, occupy a place in it. It conveys a very clear illustration of one view which we take on the subject of war, whilst it is also confirming to those who believe in *the manifestations of the holy Spirit*.

We cannot consider these manifestations, or discoveries of the divine will, to be limited to any age of the world, or to any set of people, or even to any *hour* of a man's life, nor can we in any way confine the influence and operations of it, either as to the kind, mode, extent or purpose of them. Divine grace, mercy, light, truth or power, visiting and redeeming the soul of lost man, constitutes, undoubtedly, the main-spring of *religion*; and he who does not resist *this* in its palpable suggestions, but on the contrary thankfully and simply avails of the ability it never fails to bring with it—this man, according to his capacity or gift of grace, begins to know something of the rudiments of *religion*; and in our apprehension, if he follows

on to know the Lord, and *thus* to believe on and abide in Him, will in the end be accepted of Him. Without this heavenly breath of life in him, poor man is *as dead*, he cannot move one step forward in the way of salvation. How great then is the free and universal gift of God in his Son, "the quickening Spirit," 1 Cor. xv. 45. "the Light of the world," the *only* way to the Father. It was through *this* "obedience of faith" to the one great object of faith, that all the faithful, from righteous Abel to this day, inherited the promises. It was through the revelation of the eternal Spirit *inwardly*, in their hearts and consciences, that the ancient patriarchs, prophets, and apostles, according to their several dispensations of light, became acquainted with the path of peace; and by the help of the same were they enabled to please God and to worship him. Visions and the ministry of angels appear to have each formed a channel of divine communication in *that* day; as those and many other means have since; but whatever method, direct or indirect, the Lord in the riches of his mercy is pleased to provide for the service of his creature man, it still remains most strictly a truth, that "no man

knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal *Him.*" Matt. xi. 27. So that where instrumental aid is vouchsafed, the recipient as well as the poor agent are alike beholden to the Author of all good, for the *immediate* extension of his blessing—even for the capacity to understand, apply, and put in practice His essential saving Truth, *the same yesterday, to-day, and for ever.*

The summary remarks just given, on *some* of the bearings only of this deeply important and very extensive subject, it is hoped, may not stumble any sincere enquirer in the way to Zion. It did not seem properly the place here to go into the connecting links and numerous branchings, that may readily occur to the mind on perusing the above; and perhaps on this account it might be well for the reader, not thoroughly acquainted with our tenets, to be cautious in making deductions from this brief notice, let he should causelessly attribute error to his fellow-professors of Christianity.*

* William Penn's "Christian Quaker" is calculated to convey much information and instruction connected with this subject.

One other observation may be added to the foregoing. Many who unite with us in regard to these things, do not so fully see with the admiral, that the position of mind best calculated to perceive and receive the secret but intuitively evident pointings of divine Wisdom, is that of a frequent and positive abstractedness, as much as may be, from *the things that are seen which are temporal*,—a listening stillness of soul,—a turning from the mere wanderings of the unsubjected imagination, accompanied by an express surrender of our whole hearts to our Maker, with desire that he may make and keep them fit temples for the indwelling of his holy Spirit. That this is hard work, and a great attainment, is not denied; yet those who have been constrained to be attempting to walk in this way, find it a path of pleasantness and of inward peace: these too do assuredly know *hard things rendered easy, help being laid upon One that is mighty*. In the course of their duties among their fellow-mortals, these are engaged to weigh well their words, and their actions, and even their very thoughts come under regulation; their general demeanour is accordingly such as on *every* hand becomes the gospel of

Christ, for they profess to *walk with God*, and to believe and *feel him present*, a *God nigh at hand indeed* in the hearts of his dependent children.

GEORGE FOX AND THE PAPIST.

“ While I was in London [in the year 1668], I went one day to visit him that was called esquire Marsh, who had shewed much kindness both to me and to Friends. I happened to go when he was at dinner. He no sooner heard of my name, than he sent for me up, and would have had me sit down with him to dinner; but I had not freedom to do so. Several great persons were at dinner with him; and he said to one of them, who was a great Papist, ‘ Here is a Quaker; which you have not seen before.’ The Papist asked me, Whether I owned the christening of children? I told him, There was no scripture for any such practice. ‘ What,’ said he, ‘ not for christening children?’ I said, ‘ Nay;’ and told him, The *one baptism* by the *one Spirit* into the *one body* we owned; but, to throw a little water in a child’s face, and say, *that* was baptizing and christening

it, there was no scripture for that. Then he asked me, Whether I owned the Catholic faith? I said, Yes; but added, that neither the Pope nor the Papists were in the Catholic faith; for the true faith worketh by love, Gal. v. 6. and purifies the heart; Acts xv. 9. and if they were in that faith that gives victory, by which they might have access to God, Eph. iii. 12. they would not tell the people of a purgatory after they were dead. For the true, precious, divine faith, which Christ is the author of, gives victory over the devil and sin, that separates man and woman from God. And if they (the Papists) were in the true faith, they would never use racks, prisons and fines, to persecute and force others to their religion, that were not of their faith. This was not the practice of the apostles and primitive Christians, who witnessed and enjoyed the true faith of Christ; but it was the practice of the faithless Jews and heathens so to do.

‘ But,’ said I, ‘ seeing thou art a great leading
‘ man among the Papists, and hast been
‘ taught and bred up under the Pope; and
‘ seeing thou say’st, *There is no salvation but*
‘ in your church; I desire to know of thee,
‘ what it is that doth bring salvation in your

‘church?’ He answered, ‘A good life.’ ‘And nothing else?’ said I. ‘Yes;’ said he, ‘good works.’ ‘Is this it that brings salvation in your church, a good life and good works? Is this your doctrine and principle?’ said I, ‘Yes,’ said he. ‘Then,’ said I, ‘neither thou, nor the Pope, nor any of the Papists know what it is that brings salvation.’ He asked me, What brought salvation in our church? I told him, That which brought salvation to the church in the apostles’ days, the same brought salvation to us, and not another; namely, *the grace of God, which, the Scripture says, brings salvation, and hath appeared to all men; THIS TAUGHT THE SAINTS THEN, AND TEACHES US NOW. This grace, which brings salvation, teaches to deny ungodliness and worldly lusts, and to live godly, righteously, and soberly.* So it is not the good works, nor the good life, that brings salvation, but the grace. ‘What,’ said the Papist, ‘doth this grace, that brings salvation, appear unto all men?’ ‘Yes,’ said I. ‘Then,’ said he, ‘I deny that.’ I replied, ‘All that deny *that* are sect-makers, and are not in the universal faith, grace and Truth, which the apostles were in.’ Then he spoke to me about the mother-

church. I told him, The several sects in Christendom had accused us, and said, We forsook our mother-church. The Papists charged us with forsaking their church, saying, Rome was the only mother-church. The Episcopalians taxed us with forsaking the old protestant religion, alleging theirs was the reformed mother-church. The Presbyterians and Independants blamed us for leaving them, each of them pretending, theirs was the right reformed church. But, I said, if we could own any outward place to be the mother-church, we should own *Jerusalem*, where the gospel was first preached by Christ himself and the apostles, where Christ suffered, where the great conversion to Christianity by Peter was, where were the types, figures, and shadows which Christ ended, and where Christ commanded his disciples to wait, until they were endued with power from on high. If any outward place deserved to be called the mother, *that* was the place, where the first great conversion to Christianity was. But the apostle saith, Gal. iv. 25. 26. ‘ Jerusalem, which
‘ now is, is in bondage with her children.
‘ But Jerusalem, which is above, is free,
‘ which is the mother of us all. And though

this title, *mother*, hath been given to places and sects by the degenerate Christians, yet we say still, as the apostle said of old, ‘Jerusalem, which is above, is the mother of us all.’ We can own no other, neither outward Jerusalem, nor Rome, nor any sect of people for our mother, but Jerusalem, which is above, which is free, the mother of all that are born again, become true believers in the Light, and are grafted into Christ, the heavenly Vine. For all who are ‘born again of the immortal seed, by the Word of God, which lives and abides for ever,’ feed upon ‘the milk of the Word,’ the breast of life, grow in life by it, and cannot acknowledge any other to be their mother, but Jerusalem which is above. ‘Oh!’ said squire Marsh to the Papist, ‘you do not know this man. If he would but come to church now and then, he would be a brave man.’ ”

G. Fox’s Journal.

THOMAS ELLWOOD’S ACCOUNT OF HIS
MARRIAGE.

“ I had always entertained so high a regard for marriage, as it was a divine insti-

tution, that I held it not lawful to make it a sort of political trade to rise in the world by. And therefore as I could not but in my judgment blame those, who made it their business to hunt after, and endeavour to gain such as were accounted *great fortunes*; not regarding so much what *she is*, as what *she has*, thus making wealth the chief, if not the only thing they aimed at: so I resolved to avoid in my own practice that course; and how much soever my condition might have prompted me, as well as others, to seek advantage that way, never to engage on the account of riches, nor at all to marry, till judicious affection drew me to it; which I now began to feel at work in my breast.

“The object of this affection was a Friend, whose name was Mary Ellis, whom for divers years I had had an acquaintance with, in the way of common friendship only; and in whom I thought I then saw those fair prints of Truth and solid virtue, which I afterwards found in a sublime degree in her: but what her condition in the world was, as to estate, I was wholly a stranger to, nor desired to know.

“I had once, a year or two before, had an opportunity to do her a small piece of

service, in which she wanted some assistance; wherein I acted with all sincerity and freedom of mind, not expecting or desiring any advantage by her, or reward from her, being very well satisfied in the act itself, that I had served a friend and helped the helpless. That little intercourse of common kindness between us ended without the least thought (I am verily persuaded, on her part, and well assured, on my own,) of any other or further relation, than that of free and fair friendship; nor did it at that time lead us into any closer conversation, or more intimate acquaintance one with the other, than had been before.

“ But after a considerable while, I found my heart secretly drawn and inclining towards her: yet was I not hasty in proposing, but waited to feel a satisfactory settlement of mind in it, before any step was taken.

“ After some time, I took an opportunity to open my mind to my much honoured friends, Isaac and Mary Penington, who then stood *parentum loco*, in the place or stead of parents to me. They having solemnly weighed the matter, expressed their unity therewith, and indeed their approbation was no small confirmation to me.

Yet took I further deliberation, often retiring in spirit to the LORD, and crying to Him for direction, before I addressed myself to her. At length as I was sitting all alone, waiting upon the Lord for counsel and guidance in this, in *itself* and to *me*, so important affair, I felt a word sweetly arise in me, as if I had heard a voice, which said, 'Go, and prevail.' And faith springing in my heart with the word, I immediately rose and went, nothing doubting.

“ When I was come to her lodgings, which were about a mile from me, I desired the maid to acquaint her mistress, that I was come to give her a visit; whereupon I was invited to go up to her. And after some common conversation had passed, feeling my spirit weightily concerned, I solemnly opened my mind unto her, with respect to the particular business I came about; which I soon perceived was a great surprisal to her. For she had taken in an apprehension, as others also had done, that mine eye had been fixed elsewhere, and nearer home. I used not many words to her; but I felt a divine power went along with the words, and fixed the matter expressed by them so fast in her breast, that, as she afterwards

acknowledged to me, she could not shut it out.

“I made but a short visit. For, having told her, I did not expect an answer from her then; but desired she would, in the most solemn manner, weigh the proposal made, and in due time give me such an answer thereunto, as the Lord should give her; I took my leave of her, and departed, leaving the issue to the Lord.

“I had a journey then at hand, which I foresaw would take me up about two weeks. Wherefore, the day before I was to set out, I went to visit her again, to acquaint her with my journey, and excuse my absence; not yet pressing her for an answer, but assuring her, that I felt in myself an increase of affection to her, and hoped to receive a suitable return from her in the Lord’s time; to whom, in the mean while, I committed both her, myself, and the concern between us. And indeed, I found at my return, that I could not have left it in a better hand; for the Lord had been my advocate in my absence, and had so far answered all her objections, that when I came to her again, she rather acquainted me with them, than urged them.

“ From that time forward, we entertained each other with affectionate kindness in order to marriage; which yet we did not hasten to, but went on deliberately. Neither did I use those vulgar ways of courtship, by making frequent and rich presents; not only for that my outward condition would not comport with the expense, but because I liked not to obtain by such means, and preferred an unbribed affection.

“ I continued my visits to my best beloved friend, until we married; which was in the year 1669. We took each other in a select meeting, of the ancient and grave Friends of that country, holden in a Friend's house; where, in those times, not only the monthly meeting for church discipline, but the public meeting for worship, was sometimes kept. A very solemn meeting it was, and in a weighty frame of spirit *we* were; in which we sensibly felt *the Lord with us, and joining us*; the sense whereof remained with us all our life-time, and was of good service, and very comfortable to us on all occasions.”

EXTRACT FROM G. FOX'S JOURNAL,

“ [About the year 1660] we received account from New England, ‘ That the government there had made a law to banish the Quakers out of their colonies, upon pain of death in case they returned; that several of our Friends, having been so banished, and returning, were thereupon taken and actually hanged, and divers more were in prison, in danger of the like sentence to be executed upon them.’ When those were put to death, I was in prison at Lancaster, and had a perfect sense of their sufferings as though it had been myself, and as though the halter had been put about my own neck, though we had not at that time heard of it. But as soon as we heard of it, Edward Burrough went to the king, and told him, ‘ There was a vein of innocent blood opened in his dominions, which if it were not stopped would overrun all.’ To which the king replied, ‘ But I will stop that vein.’ Edward Burrough said, ‘ Then do it speedily, for we know not how many may soon be put to death.’ The king answered, ‘ As speedily as ye will. Call,’ said

he to some present, 'the secretary, and I will do it presently.' The secretary being called, a mandamus was forthwith granted.

"A day or two after, Edward Burrough going again to the king to desire the matter might be expedited, the king said, He had no occasion at present to send a ship thither, but if *we* would send one, we might do it as soon as we would. Edward then asked the king, If it would please him to grant his deputation to one called a Quaker, to carry the mandamus to New England? He said, 'Yes, to whom ye will.' Whereupon E. B. named Samuel Shattock, who being an inhabitant of New England was banished by their law, to be hanged if he came again; and to him the deputation was granted. Then he sent for an honest Friend, who was master of a good ship, and agreed with him for three hundred pounds (goods or no goods) to sail in ten days. He forthwith prepared to sail, and with a prosperous gale, in about six weeks, arrived before the town of Boston, upon a first-day morning. With him went many passengers, both of New and Old England, Friends, whom the Lord had moved to go and bear their testimony against those bloody persecutors, who had

exceeded all the world in that age in their bloody persecutions.

“ The townsmen of Boston, seeing a ship come into the bay with English colours, soon came on board, and asked the commander if he had any letters? He said, ‘ Yes.’ They asked if he would deliver them? He said, ‘ No, not to-day.’ So they went ashore, and reported, There was a ship full of Quakers, and that Samuel Shattock was among them, who they knew was by their law to be put to death for coming again after banishment; but they knew not his errand nor his authority. Next morning Samuel Shattock the king’s deputy, and the commander went on shore, and sending back to the ship the men who landed them, they went through the town to the governor’s door, and knocked. He sent out a man to know their business. They sent him word their business was from the king of England, and they would deliver their message to none but the governor himself. Thereupon they were admitted, and the governor came to them; and having received the deputation and mandamus, he put off his hat, and looked upon them. Then going out, he bade the two Friends follow him. He went to the deputy-governor, and

after a short consultation came out to them, and said, ' We shall obey his majesty's commands.'

" After this the master gave liberty to the passengers to come on shore, and presently the noise of the business flew about; and the Friends of the town and passengers of the ship met together to offer up their praises and thanksgivings to God, who had so wonderfully delivered them from the teeth of the devourer. Whilst they were thus met, in came a poor Friend, who, being sentenced by their law to die, had lain some time in irons expecting execution. This added to their joy, and caused them to lift up their hearts in high praises to God, who is worthy for ever to have the praise, the glory, and the honour; for He only is able to deliver, to save, and support all that sincerely put their trust in Him."

THE ILLITERATE PREACHER.

JOHN CHURCHMAN, visiting New England in 1742, had a meeting near Newberry; " at which," he says, " I was concerned to

speaking in a brief manner of the beginning of the reformation from the errors of the church of Rome, and the sufferings of the Protestants, particularly in England, some of whose successors turned persecutors, and were very cruel to those whom they called Sectarians; amongst these, the Presbyterians came into America, and settled in New England, expecting there to enjoy that reasonable right, the liberty of their conscience. But forgetting the golden rule of doing to others as they would be done unto, they became persecutors of the people called Quakers, even to the death of several of them.

“ And I had to speak of the nature and ground of persecution, and the great inconsistency thereof with Christianity. Several of the Presbyterians were present; and an old man from Newberry, one of their leaders and an elder among them, when the meeting was over, desired he might speak with me.

“ I being withdrawn into a little parlour, a Friend came and informed me, that the old man wanted to be admitted to me, to which I felt no objection, being quiet and easy in my mind though I expected he would be for disputing. When he came in, he let me know he had some observations to make

to me ; he said, he supposed I was a man that had read much, or I could not be so fully acquainted with the reformation, and that he also supposed I had had a college education. As to the last, I told him that I never had been at a school but about three months, and the man I went to, being a weaver, sat in his loom and heard his scholars read ; that I was so far from having had a popular education, that I was born in a wilderness place, where a few families had settled, many miles remote from other inhabitants : at which, lifting up his hands, he blessed himself and added, ‘ Heaven has anointed you to preach the gospel, and you have this day preached the Truth ; but I can assure you, though I have been a parish officer, I never did take any thing from your friends the Quakers, for I am against persecution ; so God bless you with a good journey.’ ”

VISIT AT WIEWART.

The succeeding relation is given by William Penn, in the account he has left of his travels in Holland and Germany, in the year 1677.

This journey appears to have been undertaken solely on a religious account ; in part, to visit and confirm his fellow professors in that precious testimony and doctrine, of which they had partaken, and partly that he might contribute (under the express appointment, direction, and assistance of his holy Leader,) to the expansion and spread of the kingdom of Christ,—that blessed kingdom which is declared to be “**RIGHTEOUSNESS, PEACE, and JOY IN THE HOLY SPIRIT.**” Rom. xiv. 17.

—“ 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

* In another part of the journal W. Penn thus describes this person. “ 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 to Holland, and so vehemently declaimed against the apostacy 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.

“ 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

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, 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

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. This is in some measure come to pass, as I feared; for I clearly perceived, that though they had received some divine touches, there was a danger 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. Yet I believed well of some of the people, for a good thing was stirring in them."

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 sense that I should have a good service among them, that I should clear my conscience, and my peace should rest with me.

“The next morning I returned to them, and John Claus with me. So soon as we came we were shewn into Anna Maria Schurmans’ apartment, where also was with her one of the three Somerdykes.

Anna Maria Schurmans is 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 of 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 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 in silence in meetings, women’s speaking, preaching by the Spirit, plainness in garb and the furniture of 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 of his great dissatisfaction with the Protestant churches. Adding several solemn appeals concerning the simplicity and integrity of their hearts in these things.

“ Ivon having done, A. M. S. began. 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.

“ Then 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, that will live en-
 'tirely to thee, that will follow thee? Make
 'me one of that number.' 'And when,' con-
 'tinued she, '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. He spoke the very
 'thoughts of my heart; 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, Du Lignon, the other pastor, gave
 us also an account of his inducement to em-
 brace J. de Labadie, but not so livelily.

"After him the doctor of physic, that had
 been bred for a priest, but voluntarily refused
 that calling, expressed himself after this man-
 ner, '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, 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 uni-
 ‘versity, and resolved to be of this family.
 ‘And this I can say in the fear of the Lord.’

“Then Ivon thus concluded, ‘This is what
 ‘we have to say concerning the work of God
 ‘among 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 among 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
 mixture, 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 among you; that it
 ‘ was his Spirit that gave you a sight of the
 ‘ vanity and folly of this world, and which
 ‘ 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 undervalu-
 ‘ ing 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
 ‘ which therefore go concerning you, they
 ‘ are what I respect you for, being well ac-
 ‘ quainted 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 divine sense, they
‘are as looking-glasses to 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 my 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 gross 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 shew 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 *Quakers*, namely, Thomas Loe. I related to them the bitter mockings and scornings that fell upon me, the displeasure of my parents, the invectives 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 mine 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

* The work of the Lord among many serious persons in that day and country, appears from W. P.'s account to have been obstructed by a fear of man, a shame of the cross, and a shrinking from persecution; which inclined them rather to a retired way of life, than to an open profession of their religious opinions.

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 as follows: That since God had given me and them a divine sense of Himself, our eye should be to HIM, 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 sin 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 that taketh away the sin, who is from heaven, heavenly; to see that He increase in them. Yea, that henceforth they should 'know no man after the flesh;' no, not even Christ himself. 2 Cor. v. 16. That their knowledge of, and regard to, and fellowship with, one another, should stand in the revelation of the Son of God in them; Gal. i. 16, who is God's great Prophet, by whom God speaketh in these latter days. And if their ministers were true ministers, they would count it their glory to give way to Christ, and that they decrease, and Christ increase; that the instrument give way to Him that useth it, the servant to the Lord. This, though it might seem to detract from the ministers, yet it 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 from

all men's thoughts, words and works; and that if they were true believers, they were at least *entering* into their rest. Heb. iv. 1. 3.

“ I closely recommended to them, that they might not be of those that begin in the Spirit, and end in the flesh; Gal. iii. 3. ‘ Therefore,’ said I, ‘ let Christ have his ‘ honour; let Him preach and speak among ‘ you, and in you, and you in him; and by ‘ him only sigh, groan, pray, preach, sing, ‘ and not otherwise, lest death come over ‘ you : for thereby the apostacy came in, by ‘ *their* going before *Christ*, instead of *Christ* ‘ going before *them*.’

“ I further directed them to wait in the Light and Spirit of judgment which had visited them, that all might be wrought out that was not born of God; so would they come to be born of the incorruptible seed, ‘ by the Word of God, which liveth and ‘ abideth for ever,’ 1 Peter i. 23, that they might be a holy priesthood, that offers up a living sacrifice with God's heavenly fire, that He might have his honour in them all, and through all, by Jesus Christ. 1 Peter ii. 5. 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, except the ancient Anna Maria Schurmans, who is not able to walk; giving us their hands in a friendly manner, and 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 chief 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 among 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.”

The “Select Anecdotes” shall be closed with a short extract from a controversial pamphlet, written by Samuel Fothergill, and bearing the date of 1763.

“A number of people in the seventeenth century, made sensible of the inutility of empty profession, and having long sought the living amongst the dead, were excited to look for the substance of religion as an inward spiritual work; they had *spent their money for that which was not bread, and their labour for that which satisfied not.* Isai. lv. 2. They found themselves impoverished amidst the imaginary treasure of exterior profession, and famished amongst the multiplicity of forms. Their situation was like that of the poor woman, mentioned in Mark v. 26, *who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.*

“In this exercised condition, labouring

and heavy laden, they remained without any prospect of relief from exterior rites and observations, having proved their inefficacy by long trial; they therefore turned towards God, and earnestly sought Him whom the Father had appointed to give rest to the weary soul. The anxious concern of their minds was evident, and sometimes might occasion, upon divers of them, the literal accomplishment of that most necessary injunction, Phil. ii. 12, 'Work out your own *salvation with fear and trembling.*' Hence the name of *Quakers* was given to them, at first in scorn, and by many continued from the same motive. The apprehension of imminent danger to the *body*, hath often produced this effect, without reproach to the parties affected; and why should it be thought to merit any epithet of contempt, to tremble at the sense of danger to that *immortal part*, which must inevitably abide the decisive sentence of 'Come ye blessed,' or 'Go ye cursed?' I freely and thus publicly acknowledge, that notwithstanding the contempt poured upon the name of a *Quaker*, I would rather sustain it with propriety, than any of the most dignified titles amongst the sons of men.

“ But to proceed : a degree of divine light arose upon their minds, to shew them wherein the essential help consisted, which was accompanied by faith in the name of Jesus Christ, by whom salvation and strength are only attainable. Through a fight of afflictions they followed Him; cruel mockings, severe imprisonments, banishments, sequestration of their goods, and almost every species of oppression and cruelty were exercised upon them, and even death. Yet as a collective body, *no occasion was ever found against them, except concerning the law of their God.** Dan. vi. 5. This fervent cry of soul after substance, was graciously regarded by a God hearing prayer. He led them in the way to peace, and spoke comfortably to them, raised in many thousands the same religious hunger, and by the baptism of the holy Spirit united them together, as men of one heart. *To this we owe our being, as a people separate from others.*

* See the two volumes of Friends' Sufferings, by Besse; G. Fox's Journal, Sewel's and Gough's Histories, &c. &c.

THE END.

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ERRATA.

P. 59, l. 2, for "*reader*" read *readers.*"
P. 109, l. 13, for "*there*" read "*therein.*"
P. 140, l. 12, for "*crew*" read "*crews.*"

