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FRIENDS' LIBRARY:

COMPRISING

JOURNALS, DOCTRINAL TREATISES, AND OTHER WRITINGS

OF

MEMBERS OF THE RELIGIOUS SOCIETY OF FRIENDS.

EDITED BY WILLIAM EVANS AND THOMAS EVANS.

VOL. XII.

CONTAINING

A MEMOIR OF MARY CAPPER;—JOURNAL OF DANIEL STANTON;—SOME ACCOUNT OF
AMBROSE RIGGE;—LIFE OF SARAH GRUBB;—JOURNAL OF JAMES DICKINSON;—
MEMOIRS OF MARTHA ROUTH;—AND RICHARD SAMBLE.

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FOR THE EDITORS.

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A MEMOIR OF
MARY CAPPER,

LATE OF BIRMINGHAM,

A MINISTER OF THE SOCIETY OF FRIENDS.*

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"The path of the just is as the shining light, that shineth more and more unto the perfect day."—*Prov. iv. 18.*  
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PREFACE.

THE journals and other papers of Mary Capper, were entrusted by herself to the care and revision of the editor, with the understanding that any use might be made of them which, after her decease, should appear to be right. The present compilation is, in consequence, now offered to the public, with the hope that the cause of truth and righteousness—that cause which was so dear to the subject of this memoir through a long life, may be served thereby.

The character of Mary Capper is pretty fully developed in the subsequent pages; yet it may be allowed to the editor, who had the privilege of near intimacy with her for almost half a century, to remark, that in preparing this work for the press, and consequently dwelling much on the life and conversation of this devotedly pious individual, she has been particularly impressed with the cheerful contentment of spirit, manifested under the varying circumstances of her life. This is the more striking, when the feebleness of her bodily powers, the enlarged liberality of her mind, and her deep feeling for human sorrows, are taken into account, together with her

limited pecuniary resources and small personal accommodations. It is true, she was often entrusted with the means of relieving those in distress, which was to her a source of genuine delight; but she steadfastly refused repeated offers of increased comforts for herself; preferring to dwell in comparative obscurity, and in the close vicinity of those dear friends whose society and kindness had largely contributed, for a long course of years, to her enjoyment. Another object which she had in view was, to be so situated as to occasion, to such friends as might be passing through the town, little inconvenience in paying her a visit; for such was her modest estimate of her own attainments, that she could not suppose her friends would incline, or could suitably be expected, to come far to make her a call.

Many, however, as will be seen in the following pages, could bear their testimony to the solid satisfaction which such visits afforded them; and this undoubtedly proceeded from the conviction, that the chief pursuit of Mary Capper's life had been to honour her Lord and Master; by this she gave the strongest proof of her gratitude for the love of God, extended to her in Jesus Christ her Saviour; whose peace was richly shed abroad in her heart, and more especially so as she approached his heavenly kingdom, where all is peace and love, and joy in the Holy Ghost, and that for ever!

KATHARINE BACKHOUSE.

Darlington, 1847.

* *Note by the Editors of the Library.*—A few passages in the following Diary, chiefly written during Mary Capper's visit to France, before she became a Friend, and which appeared irrelevant to the object of the publication, have been omitted, and several original letters addressed to correspondents in America, have been added to this edition.

MEMOIR OF MARY CAPPER.

CHAPTER. I.

PARENTAGE, EDUCATION, &c.

MARY CAPPER was born on the 11th of the fourth month, 1755. She was the daughter of William and Rebecca Capper, of Rugeley, in Staffordshire. They had a very numerous family, consisting of ten sons and four daughters; some of whom lived to advanced age.

John, their first-born, was a merchant in London, where he died in 1835, after completing his eighty-eighth year; James also died the same year in that city, at the age of eighty-one; having been, during fifty years, Rector of Wilmington, Sussex.

The whole family were brought up by their parents as members of the Episcopal Church, to which they themselves were conscientiously attached.

Mary, the subject of the following Memoir, possessed a mind of no ordinary description; energetic and contemplative, she seemed peculiarly prepared, as Divine Grace was allowed to operate upon her gifted mind, to throw aside the prejudices of education, and to stem the torrent of opposing opinion.

Her susceptible heart was, however, keenly alive to the sorrows of others, and deep were her sufferings, when, for a time, her religious views broke the harmony of the domestic circle; but having taken up the cross of Christ, she was mercifully enabled to follow her Lord in simple obedience, and in full reliance upon his power to preserve and strengthen her through every trial.

Much of the account of her childhood was penned after she had attained the age of eighty years; and a more lively description cannot be given to the reader than in her own words.

"My dear parents," she writes, "accustomed their children to read the Scriptures. The religious instruction of my childhood was, I think, received from my dear mother. She was a deeply tried Christian mother.

I think it was about my tenth year that I was sent to my aunt Langford, at Macclesfield in Cheshire. She was a serious member of the National Establishment, a very respectable, widowed gentlewoman. Under her kind care, I was instructed in the strict observance of religious forms; to remember the text of every sermon that I heard; to write the Collects, &c. but I do not recollect much serious impression

being made on my mind. About this time, there was a great talk about Methodism; our relations, the Rows, of Macclesfield,* were said to have turned Methodist, and were lightly spoken of and ridiculed. I well remember that I felt sorry for this; because I thought, if they were good people, and only differed from others in the way that they thought was right, they ought to be loved.

I was allowed to go, with my young companions, to the theatre and various other places of amusement; and I do not recollect that any remark was made, upon time being thus squandered and mis-spent.

On my return home, some domestic changes had taken place; my second brother, Samuel, was settled in business at Birmingham; and as he was still young, it was considered best for my father to be much with him; so that my dear mother was frequently left with my eldest brother, John, and the younger children, at Rugeley. Nursing and needlework were my proper employments, but I was fond of active play; out-doing my companions at ball, jumping, sliding, &c."

The following extracts from a diary kept by Mary Capper, about this period, show the manner in which her time was chiefly occupied, and the unfoldings of her youthful mind.

"9th. My friend K. Barbor drank tea with me. How delightful and improving is the company of a good and worthy friend! I think I have read that friendship is too noble a passion for female minds; but why so? Have we not souls as well as men? and as capable of the worthiest attainments!

15th. My brother prevailed upon mamma to stay till to-morrow. I am grieved at the thoughts of leaving the country, just now that everything is in perfection, to go and bury one's self in Birmingham, where one does not feel a refreshing breeze, nor see a green leaf, except a few nasty withered things in the church yard, once in the year. I have not patience to think of it! but parents must be obeyed.

8th. Went to Church; we were very fortunate, as we got there before it was much crowded; when we were confirmed. I walked in a very grave and serious humour."

Respecting this circumstance, she subsequently remarks; "At a suitable age, with great seri-

*One of these was Hester Ann Rogers, of whom an instructive little memoir is published.—Ed.

ousness, and heart contriting impressions, I went through the ceremony of confirmation by the Bishop; a ceremony of no small import in my view; as what had been promised for me by my sponsors, I was, in accordance with this outward rite, bound to perform, as then of age to take the responsibility myself; viz. to deny all pomp and vanity; to walk in God's holy will and commandments all the days of my life. Knowing that I came very short of this, I was distressed, and mourned much in secret. I was afraid to mention my feelings, as they seemed strange, and I did not know of any one who had the like.

14th. Mamma told me of a fault in my behaviour, a repetition of which I will endeavour to avoid.

November 10th. Received a very polite invitation from M. Capper to spend a few days at Castle Bromwich.

14th. Arrived there.

19th. I do not know the meaning of it, but I never in my life wished more sincerely to be at home. I shall be heartily glad when I get into Bull Street.

23rd. Set out for home with a joyful heart. My father received a sensible and dutiful letter from brother Jasper. O! how my father's eye glistened with true paternal tenderness! That we may all unite, and strive to give joy to the hearts of our worthy parents, is and shall be, my constant prayer."

The following letter was addressed to Mary Capper by her mother, when left on one occasion as housekeeper at Birmingham:—

"April 17th, 1769.

MY DEAR MOLLY,—You are a good girl for writing, agreeable to promise, every week; pray continue to do so. I observed what you said about the riding-dress; but, my dear child, consider you are one of number twelve; therefore, no superfluities can or ought to be expected. I was much pleased with one of your letters, wherein you say, 'I have been strongly solicited to go out this evening, but have withstood the temptation.' O! my dear girl, may you have grace to withstand every temptation to evil, or imprudent things; and that you may be able to say, 'Get thee behind me, Satan! for I am resolved already; and my Jesus, who vanquished thee upon the cross, will assist my weakness, and enable me to overcome thy temptations!' Assist and enable us He will, whenever we call sincerely upon Him; and I doubt not, my dear child, you have already experienced a pleasing satisfaction whenever you have denied yourself any amusement, though innocent, if it interfered with what was right and necessary to be done. Your mother,

REBECCA CAPPER."

In adverting to these days, M. C. writes, "I was, at times, and many times, in early life, very thoughtful as to the genuine effect of religion on the mind. My constitution was weak, which I have considered one among other favours; for my nature was volatile, and I was much left as to outward restraints; and, indeed, urged to go to public amusements, plays, dances, &c. which were considered innocent. The first contrary impression that I distinctly remember was once, whilst on my knees, at my accustomed evening prayers; my thoughts being confused and dissipated, I lay down comfortless, believing that whatever distracted and hindered prayer must be wrong. This impression rested with me; and from time to time, led to deep reflection and secret conflict. The witness for truth left me not; and as little sacrifices, such as declining gay parties, seemed to yield a peaceful calm, I was favoured with resolution to persevere. I wept over my dear mother's letter, though she knew not all the temptations I was subjected to. One occasion, I think I cannot forget, because it is sealed by mercy and by experience to this day; though the thing was, in itself, comparatively little, and I was then young. Being tempted to take some fruit, in a garden where I was unobserved, and being on the point of gathering it, a sudden check arrested me. I cannot distinctly describe it, but I walked from the spot with a sweetness of inward peace, indescribable, such as I think I had never before known; and it arose in my heart, and has remained in my understanding, this is the teaching of the grace of God; or, in other words, of the Holy Spirit! This, we had been taught to believe, would enable us to overcome evil; but it is not sufficiently understood; and when gently developed in the still, small voice, it is frequently not obeyed; and the quick sense of its secret monitions becomes less discernible.

External objects, and the too general example of Christian professors, entangle and allure the mind; the doctrine of the Cross of Christ, or the self-denial thereby taught, is rarely brought into view; or possibly, little understood, farther than as regards strictly moral conduct, and a due observance of religious institutes. This I write, not uncharitably, nor by way of censure. I was favoured with a sense of good, under such restraints as these, before I underwent the ceremony of confirmation; and for several years after this, during many little fluctuations in the domestic arrangements, I continued serious, and given to retirement. O! how would the enemy of all good, sometimes come in like a flood, and almost terrify me with evil thoughts and suggestions. It would be vain to attempt setting forth the hidden striving of nature with the light which manifests the evil, separating the precious from the vile. I was not obsti-

nately rebellious, though my temper was naturally hasty and impatient. On some occasions, my brother James was a gentle reprove, and was in example, kind. In after years, he became my advocate, as a Christian brother; for he believed me sincere, though his religious views were not in accordance with mine.

My brother John married and settled at Rugeley, after which event the rest of the family went to reside at Birmingham with our parents."

This brings us to a new era in the domestic circle, to which M. C. makes some allusion in mentioning the change which afterwards took place in her religious views; and as this change of view and practice first became obvious in her brother Jasper, a few particulars relating to him may here be acceptable to the reader, and useful, as a connecting link in the history of M. C.

He was about four years older than she was, and tenderly attached to her. When quite young, he was sensible of the quickening influence of the Holy Spirit visiting his soul, and it became his practice reverently to read a portion of the Holy Scriptures before he left his room in a morning. On these occasions he frequently sat for a time in silence, in order to wait upon Him, who, he felt persuaded, alone could open the sacred writings to his understanding. While a young man, he accompanied his brother James (who was about to take orders as a clergyman) to London; and during their stay there, they called upon Mary Knowles, who was an acquaintance of the family.* On being informed of James's prospects, she gave them a description of the qualifications which she deemed essential to a true minister of the gospel. This address, while it produced little effect upon the mind of James, sank deeply into that of Jasper, and he was, in consequence, induced to go to a Friends' meeting. Farther reflection, enquiry and conviction were the means of attracting him very closely to this religious society; but he had much suffering to pass through, in various ways, before he became a member of it.

His parents, who appear scarcely to have considered the Society of Friends to be Chris-

tians, from partaking in an ignorance of their principles which was then very prevalent, were, of course, much opposed to his being united to such a body; and his father treated him with a severity which was cause of great sorrow to his affectionate heart; yet he was enabled to continue firm in what he saw to be required of him. He obtained some employment in London, where he was kindly noticed by a few Friends, and the house of John Fry, in White-chapel, was always open to him.

One day, while he was in much distress, on account of his father's objecting to assist, or even to see him, he went to J. Fry's and found several Friends assembled; among whom was Barbara Drewry, who was engaged in religious testimony. He quietly took his seat near the door of the room; when, without knowing anything of his situation, she addressed him very remarkably; expressing her apprehension that he was under great conflict respecting some requiring of duty; and her full belief that, if he became obedient to the will of the Lord therein, though he might be called upon to give up all that was most dear to him, and every prospect of outward advantage, yet the Lord would abundantly recompense him, and would ultimately bless him, not only with spiritual, but with temporal increase. This proved to him like a brook by the way, and contributed to strengthen his resolution to make a surrender of his all to Divine disposal. Being fully convinced of the necessity of a truly religious life, he soon became sensible of a sincere desire for the best welfare of his dear connexions, and he ventured to write to his sister Mary, endeavouring to awaken in her mind a serious concern for her eternal salvation. This letter, however, failed in producing the effect designed, and he received from his sister an answer which was very unsatisfactory to him; the following is extracted from his reply to it.

"To M. CAPPER, BIRMINGHAM.

London, 28th September, 1776.

DEAR SISTER,—It is not my intention to enter into a religious controversy, or to persuade you or any one (for I have not myself been persuaded) into errors of judgment; if, as you say, I have blindly and enthusiastically fallen into them; but on the contrary, would gladly acknowledge my weakness and be thankful to be set right. I desire to ask you this question; By what standard did you examine my letter? Not by the doctrine of our Saviour and his apostles I am convinced, or you could not have accused me of enthusiasm; for, as I understand the word, enthusiasm is a mistaken zeal; but, where zeal is directed by truths handed down to us for our direction, it cannot be too

* As there is frequent mention made of this individual in the narrative, it may not be irrelevant to remark, that she was eminent for her great intellectual powers, and for her taste and skill in painting and in needlework; in which arts she excelled in her imitations of nature. Her conversational powers were so great, and so peculiarly fascinating, that her company was much sought, and she was thereby induced to mix unprofitably, with many worldly minded persons, to her own great loss. She outlived her husband many years, and attained to advanced age. As she drew near the close of life, she was, through mercy, permitted a long illness, during which she was made to feel the burden of sin, and to lament over her mis-spent time and mis-applied talents; and there is reason to hope that the cry of her penitent spirit was heard, and that she was made a partaker of the salvation which is in Christ.

fervent. Our misfortune is, we cannot always maintain such a zeal. If you call it a fit, because it is a frame of mind which I am likely to fall from, I agree to it; but this is owing to my own weakness, and for want of steadfast faith and trust in Him who would support me; but to prove that I was, at the time of writing to you, under proper impressions, could I constantly maintain them, they would not only warm my heart with a continual sense of the gratitude due to my Redeemer, but render it impossible for me to do any one an injury, or fall into the least sin. Ought then these impressions to be stifled? or ought we not rather to press after them?

If I remember right, I addressed myself to your heart before, but you have answered me in haste, and I am sensible never asked your poor heart one question about it; but in the strength of your own reason you have confided, and I will endeavour to prove that you have trusted to a broken reed; therefore answer me a question; and if your heart does not give it the negative, then ask yourself, if you do not deny your Redeemer, by making the Gospel of none effect. Did your heart assent to this assertion in your letter? viz. that you 'look upon a sincere, humble and uniform adherence to the rules of moral duties as the substance of our faith and doctrine.' Surely not! for this excludes Christianity; as it is possible to be a strict moralist without one grain of true religion; for many of the Heathens were so, and even Atheists may be so.

Our blessed Saviour himself condemned the Scribes and Pharisees, who were strictly moral; they carried themselves uprightly as to their moral characters, and were looked upon by the world as the best of men; they fasted twice in the week, and were not (as one of them said) extortioners, unjust, &c. and they gave tithes of all that they possessed; yet what does the Lord, who knew their hearts, call them? Hypocrites, who prayed to God with their lips, but whose hearts were far from Him!

How is it frequently with us? are not you and I like unto them?

If I have advanced anything in my letter which is unscriptural, point it out to me; if not, how is it enthusiasm?

If we believe that we 'must one day give an account for every idle word;' and that, 'whether we eat or drink, or whatsoever we do, we must do all for the glory of God,' (which we must believe, or deny our professed faith,) can we watch too narrowly over ourselves? or endeavour, too carefully, to avoid what may tend in the least to alienate our affections from the things which are above?

'To enjoy is to obey.' Was our Saviour sent upon earth as a pattern for us? Did He

enjoy the good things of this life in the manner you speak of? We are told to use the things of this life so as not to abuse them, but never to rejoice in them, that I remember. When the Apostles were beaten, and departed from the presence of the council rejoicing, was it enjoying the good things of this life? No! it was rejoicing in the Lord; and I believe, that to enjoy his presence, we must obey his leadings. Read the first chapter of John, and tell me what you can make of it without this belief. In the Epistle to the Corinthians, the ministers of God are spoken of 'as sorrowful, yet always rejoicing.' Were not these, think you, called by those who did not listen to them, a morose set of fellows? Yet, were they not enjoying and obeying? Thus it is with almost all religious people.

I shall not wish for quite so sudden an answer as to my last, but one more to the matter, and honestly produced by serious judgment; a little farther from the surface than your other. My intention was, not to accuse nor to dictate, but to warn you with a desire to enquire after these things.

In true brotherly love, being sensible of my own errors, from a very sinful neglect,

Your true friend and affectionate brother,
JASPER CAPPER."

No remark is preserved respecting the effect of this letter on Mary Capper's mind, but it appears to have induced her to reflect very seriously upon her own condition, and to make some enquiry into the faith and practice of the Society to which her brother had become so much attached. She was, at that time, in very delicate health, and her parents resolved (probably under the influence of various motives) to place her in a family in France, for a time.

On this account she was brought into new and trying circumstances; and it is thought that extracts from her journal at that time, will not be without interest in many ways; especially to those in early life, who will see that she possessed a very lively imagination and warm feelings; and who may, by the perusal, be the better prepared to appreciate the sacrifices which she had afterwards to make, in order to obtain peace of mind, and to become the humble disciple of a crucified Lord.

CHAPTER II.

SOJOURN IN FRANCE.

" Birmingham, October 19th, 1776.

VERY busy making preparations to set out for London, in the Diligence, to-morrow morning, with M. and M. Bingham; the latter pur-

posing to accompany me to Paris, or some other part of France, where I am going for the recovery of my health, which has been upon the decline for some months.

London, 21st.—Just arrived at the Castle and Falcon; much fatigued, having travelled all night without sleep. We arrived at Stratford at ten o'clock, and there met with several of Bingham's friends, who were at the inn; we supped together, after which we resumed our journey with fresh spirits; indeed we then stood in need of our best courage, for it was very dark and the roads bad; this, with the fears we had of being robbed, was dismal enough. Just as morning began to dawn we reached Oxford; the daylight advanced with all the beautiful attendants of a fine morn, and it was most delightfully pleasant. Breakfasted at Tetsworth; and heartily rejoiced we were, for we were really hungry. I bore the journey better than I could have imagined; after paying proper attention to the bread and butter, we once again set forward; it was a glorious day, and the country appeared beautiful, in spite of the rigorous season. Immediately on my arrival at my journey's end, I wrote to my brother Jasper, and he came half an hour after. I fainted several times, which is not surprising, as I was much fatigued.

22nd. Was taken to bed last night very ill. My affectionate brother, who had never seen me in that way before, was quite alarmed, and sent for Dr. Knowles. I have slept tolerably. Walked with my brother and my friend Bingham, into Cheapside. Dined with my uncle Smallwood, and spent a rational, agreeable evening with Dr. and M. Knowles, at their house in Ingram Court. I admire the doctor more, I think, than any man I ever met with. He strikes me as a man of learning and affability; polite without ceremony; perfectly good humoured without the least tincture of levity; charitable to all, in thought, word and deed. It is easy to imagine that no one could possess all these qualities without being, in the true sense of the word, a Christian. Though the doctor is, by profession, a Quaker, he is far from endeavouring to influence the judgment of others. We had much serious conversation, and my heart felt interested in every word that fell from the mouth of the worthy doctor. I wish, if my stay in town permits, frequently to repeat these visits. I do not wonder at my dear Jasper being impatient to introduce me into such company, as he knew my inclinations too well to suppose that I should find it irksome. I wish I could prevail upon all my acquaintance to lay aside all their trivial ways of killing time, by playing at cards and such diversions; and in their room to institute improving, rational conversation; it would undoubtedly be

better for society in general; we should then enjoy ourselves in reality. How far more praiseworthy those are who spend their time in searching after and admiring the wonderful power and goodness of the Almighty, than such as think of little but the gratification of the senses; who scarcely know or consider how or wherefore this grand universe is supported, or whether governed by a Supreme, All-powerful Being!

Nancy Fry, a very pleasing young person, drank tea with us; I was struck with her appearance and wish to be better acquainted.

The doctor does not approve of my intention of going into a Convent, as he thinks I shall be in great danger of having my sentiments as to religion totally changed; he remarked that the transition from our form of worship to that of the Romish Church was very trifling, and might possibly be brought about, almost imperceptibly, as they spare no pains to gain a proselyte. This has quite unsettled my designs, as I would by no means throw myself into the midst of dangers, the nature of which I am entirely unacquainted with. We took our leave of these worthy Friends, with a promise willingly made on my part, to dine with them on Friday, if nothing prevent.

23rd. My brother Jasper called and took us to dine with my brother William, who lives at Holborn Bridge. He appears to be a sensible worthy character. After we had coffee we called a coach, intending to go and spend the evening with my uncle Capper, in Berkeley Square; but an unaccountable whim entering the head of my brother William, (prompted, I make no doubt, by his wish to give us pleasure,) he asked if we should have any objection to see the Opera, to be performed that night. I was inclined to refuse; but fancying that my friend had a desire to go, I accompanied her without reluctance. My disappointment and disgust are not to be described; I had heard much of the shining qualities of [the actress,] and therefore expected something extraordinary; but of all the figures I ever saw, she is the most miserable; and her impudence is inconceivable. In the midst of my chagrin, I could not help feeling emotions of pity for the poor unhappy wretch, who, in her serious moments, must call to mind a life spent in such a manner; how melancholy a retrospect! I may truly say, my intended pleasure was turned into actual pain. I was very ill afterwards.

24th. My brother Jasper called upon me; he was not pleased at my last night's expedition; in truth I was vexed at myself. I could not help making a comparison between the different feelings with which I retired to rest last evening and the night before; one all

hurry and confusion, without one rational idea; the other calm, serene and pleasing; with a train of ideas, delightful, quiet and composed. I very joyfully performed my promise of spending the day in Ingram Court, and it was as agreeable as I expected. The doctor was at home all the afternoon, and we had much serious conversation, in which my heart was interested, the doctor and his wife explained the benefit arising from silent meetings, which I am convinced must be very great; we are then freed from all external objects, and wait upon the Lord, in silent submission; which must doubtless be a far more acceptable sacrifice than those forms of prayer that are repeated by the lips when the spirit is far from God. This silent meditation is certainly an excellent preparation for vocal prayer.

25th. Nancy Fry called, and went with us to M. Williamson's, a person who keeps bees in a glass hive; it is very entertaining to see these industrious little creatures all busied in their various occupations.

26th. Went, with my brother Jasper, to the Quakers' meeting, and was exceedingly pleased with one of the female preachers. There was silence nearly an hour and a half, in which time I was prepared to receive instruction, and I felt the force of what I heard. Returned to our lodgings well satisfied with silent worship.

27th. Dined and spent a very agreeable day with Nancy Fry's parents in Whitechapel. I admire the whole family exceedingly; such marks of sincerity and friendly civility I scarcely ever received. I shall actually venerate this society of people; for among those that I am acquainted with, there reigns such a universal spirit of affection, with a real desire to please, that I cannot help being strongly attached to those sentiments which are productive of these social delights; to me far more engaging than the pompous parade that attends the proudly great.

29th. M. Bingham and my brother went with us to the Tower, in order to look at the vessel in which we propose embarking; the Captain is an elderly polite man; he informed us that his daughter would accompany us to Boulogne, where his family resides. He could not say when he should sail; as there are Press Warrants out, a Protection is necessary, or it is possible that all the men may be taken. On expressing our desire to see the curiosities in the Tower, our obliging conductors willingly complied; and being informed that there were no beasts worth seeing, the old lion, &c. being gone to the shades of their noble ancestors, we visited the Arsenal. I was much pleased with the regular form in which all the arms are placed. Could the mind be divested of the idea of destruction, for which these weapons are

designed, it would be possible to behold, with pleasing astonishment, the perfection which has been arrived at in the manufacture. On our return we had some conversation with two young girls who had just come from the Ursuline Convent at Boulogne, and were not discouraged by their account. About five o'clock I took leave of my friend, as I had accepted of M. Morris's invitation to spend a few days with her at Tottenham. She received me with that good nature and affability which characterise her. I cannot but spend my time agreeably here, as in the company of M. Knowles and M. Morris, it is impossible to be otherwise than happy. Very poorly and retired to rest early; Mary Booth, an agreeable girl, was my companion.*

31st. Poorly all day. M. Knowles was so obliging as to read in the life of William Penn, an eminent Quaker, who suffered much from persecution, being imprisoned and cruelly treated on account of his religious views and practices. He bore all with fortitude; supported by the true spirit of Christianity, he overcame all difficulties.

November 4th. In tolerable health and spirits; have fainted but twice since Saturday. We had company to dinner—Friends, a new married couple! The more I see of these people, the more I admire them; they receive each other with such marks of sincere love and friendship, that my heart partakes in their apparent satisfaction. Spent the afternoon in serious conversation.

5th. Read part of the life of George Fox, and found myself interested in his sentiments, which appear to me noble and full of weight. I quit these kind friends to-morrow.

8th. We embarked on board the "Four Friends," Captain Merriton, accompanied by my brother Jasper. Our fellow passengers appear tolerably agreeable.

11th. After a very tedious passage, landed at Boulogne, surrounded by a number of strange creatures; but my attention was fixed upon two delicate figures, dressed most fantastically, 'far beneath that creature man, who is so proud of being rational!' Their coats were blue and purple, and their hats covered with various coloured feathers; a delicate tincture of rouge, and an enormously large muff completed the whole. A polite Englishman stepped from amid the throng, and we willingly permitted him to conduct us to the 'Ville de Londres,' a poor, dirty inn compared with English houses. After dinner we walked in the town. I admire the dress of the tradespeople, which has an air of decent simplicity, but what appeared the most diverting and extraordinary, was that all men and women,

* Mary Booth was afterwards the wife of John Fell.

rich and poor, had each a muff; it was very droll to see a miserable creature in rags and wooden clogs, with a large muff.

12th. Between eight and nine o'clock, we were surprised by the entrance of an old dame, pale and meagre as an inhabitant of the grave, attended by two or three young girls. After our astonishment had a little subsided, and they were seated, we took the liberty of enquiring from what cause proceeded the honour of this early visit; which, in reality, gave us no satisfaction, as we were not dressed, having only left our beds a few minutes before. They, however, made no apology for throwing us into such consternation, but informed us that they were come for two young ladies, who came over with the intention of entering the Convent. Poor Nicholls and Powell did not seem over pleased with the appearance of their future companions; however they agreed to wait upon them after dinner; upon which they rose and took their leave.

A little after four o'clock, we attended our fellow travellers to the Ursuline Convent, and delivered them into the hands of six nuns, who were dressed perfectly neat and plain. We were informed that the Pensioners rise at five o'clock, all the year. To breakfast is not the custom of the country; but at ten o'clock, they dine upon soup, with a morsel of coarse beef boiled to strings. This is served in a manner by no means elegant. After this frugal repast, they are occupied in studies till five o'clock. Their supper is roasted meat; with a salad, when the season permits. The hour of rest is seven. These particulars did not give my friend and me any strong desire to join them; and what weighs still more with us, that we should be under the necessity of submitting to all their customs and superstitions. They have mostly fifteen prayers each day, which would be a burden to those who do not imagine that they shall be heard for their much speaking. Returned to our Auberge, and gave up all thoughts of entering a Convent.

14th. Called on our friends in their prison, as it may justly be termed; we were only allowed to speak to them through an iron grate; poor Powell appeared dissatisfied with her situation, though she was obliged to put on her best looks, and to say that she liked it very well, as the governess who was with them understands English. We returned to the inn by the ramparts, which command an extensive view of the sea, and of distant hills, woods and villages. I observed a large crucifix, placed on an eminence in the middle of the town, and was informed that the people, on certain days, flock in great numbers, to offer their prayers before this figure. Surely this is a zealous blindness, which raises compassion in a thinking mind!

15th. M. Thomas conducted us to one of the best looking houses in Boulogne, situated near the ramparts in the High Town. We were introduced into a pretty parlour; and after a few minutes, M. Brunet made her appearance. I was much pleased with her, and we soon fixed upon terms.

21st. Most tempestuous weather; many of the poor are great sufferers from the high winds, some of their habitations being laid level with the earth; indeed they are not calculated to stand against a storm, being made of nothing but a sort of clay and sticks; the lower sort of people live miserably in this country. They are in general very idle, and consequently very poor; and their religion rather encourages their natural antipathy to labour.

22nd. Fridays and Saturdays we have no flesh meat, which they pretend is a mortification of the body; but for my own part, I cannot consider it any merit to abstain from meat, when the whole art of cookery is exerted to prepare fish, roots, &c. in the nicest manner.

23rd. The whole family at Mass; as the road to their place of worship is too bad for the coach, my friend and I have not the opportunity of going with them. I know not whether I ought to regret this, for I should possibly be under the necessity of submitting to their ceremonies; at the same time I feel a longing desire to join in the assemblies of the faithful. From an idea of politeness, the family desisted from cards; but what was more disagreeable to us, as it prevented our retiring, an optic glass was produced, in order, as they said, to amuse us without wounding our consciences; but they know not our real sentiments.

26th. A great feast; the family at Mass. We walked out, but were glad to return, as it was insupportably cold; we found an excellent fire in our chamber, at which we enjoyed ourselves till dinner. M. Brunet gave us some books to read, telling us she should think it a favour if we would conform to their custom of not working on their holidays. This is disagreeable, as they are numerous, and I cannot find that laziness promotes godliness.

27th. Rose very unwell. Bingham is exceedingly kind and attentive; and nothing can exceed the tender affection of my dear brother Jasper. I think I can never be ungrateful to my indulgent friends.

December 3rd. Company to dinner; never was I so tired! I hope it is not customary to give many dinnerings; if it is, I must provide myself with a large stock of patience. I really seem to pick like a sparrow among eating creatures; four hours at table, eating all the time! The dinner I thought extravagantly profuse; served in three courses of nine or ten dishes each; and afterwards an elegant dessert; then coffee, and

to conclude, a glass of liquor. There were four priests present, and all the company ate and drank as if they thought that was the chief end for which they were born.

6th. The morning alone in my chamber. Experienced a calm satisfaction which I would not exchange for all the world can give.

14th. M. Dupont informs us that there is a great talk of war; in short, I think we hear of little else than wars and rumors of wars. I know not when they will follow the advice of the apostles, and beat their swords into plough shares, &c.

17th. Called at the Convent. My brother purposes setting out for London to-morrow.

19th. Took a tender and affectionate leave of my dear brother.

27th. When the card table appeared, retired to my chamber.

January 5th, 1777. A deep snow. My health has been so poor for some time past, that I am reduced to a very weak state; but I think, if the happiness of my friends were not as dear to me as my own, I should be far from regretting my present indisposition, as it inclines my mind to a serious consideration of those things that are necessary to salvation; a consideration which I might have neglected, had I been in perfect health.

6th. What they call a jovial day! that is noisy mirth, in which I found neither wit nor amusement, and therefore slipped out of the room. During the month before Lent, they have no meagre days.

15th. Began the day, as usual, with our studies. After dinner, spent two hours at our toilet, and four hours in visiting; a pretty account this, to give of the manner of spending our time. I am actually discontented with myself; as so many hours employed to no purpose give me no satisfaction.

February 2nd. Went to Vespers for the first time. I was very near the door, and could not see all the ceremonies, but I saw enough to excite surprise. 'My God,' thought I, 'that such a number of persons, seemingly disposed to serve Thee, should imagine that Thou art pleased with the burning of incense, and the lifting up of hands! The sacrifice of a humble spirit is far more acceptable to our God, who designs that we should worship Him in spirit. But, in answer to all the objections you make to their numerous forms and ceremonies, they tell you that they were instituted by Moses, and commanded by God.'

7th. Received a very serious letter; I must own, I think rather too serious; that is, there is in it a kind of melancholy that I cannot make agree with my ideas of religion; which, in my opinion, one should be careful to exhibit as both simple and pleasing.

10th. Company to dinner! I do detest these dinnerings; one loses more time than it is possible for any reasonable person to imagine. It is really a melancholy consideration that so many beings, with faculties sufficient to render them useful and happy, should content themselves with eating, drinking and playing. I hope these feasting will soon cease, as I should suppose they pass Lent in a more serious and moderate manner. I shall rejoice heartily when we return to the peaceful Herdinghen; for the more I see of the world, the more I am enchanted with solitude, and its lovely train of innocent amusements, that prompt the mind to gratitude and contemplation. Charles received a letter from Jasper containing excellent advice.

Am very undetermined about attending a large party to the play and a masked ball. Had I only my inclination to consult, I should not hesitate a moment in refusing; but my refusal is considered as a stubborn resolution to be singular; this is a character that I am by no means desirous of, and many ideas rush into my mind, to vindicate a compliance with the wishes of others; but on the other hand, I am, from experience, convinced that these noisy diversions intoxicate the mind, enfeeble it, and render it incapable of performing the duties for which we were born. I presume not to judge for others; but for myself, I find it necessary to guard against the tumultuous joys of the world. Nine o'clock. Not at the ball, which is satisfactory, though the cause gives me pain, as it is the illness of M. Brunet.

16th. Received a pleasing epistle from M. Knowles, containing a few serious directions on the most important object of our lives. My heart melts with the earnestness of my desires to become one of those few that labour after the perfection of holiness.

20th. We are quite pleased with the progress we have made in learning the language, &c. since M. has kept her room. I am not sorry that Lent has begun, as there are no balls, &c. They are not very strict in this family, as they eat meat once or twice a week; in short, I think it is but a farce their pretending to fast; for though they do not eat flesh, they feast upon delicate fish, swimming in butter, &c. This, in reality, I prefer to their days of Gras; and although they scruple to eat a morsel of meat, they do not scruple to give way to their anger.

26th. Walked round the ramparts; the Castle is an ancient pile of building, now made use of as a prison. Two or three rooms, which look upon the ramparts, are particularly reserved for the confinement of young gentlemen who are extravagant, or any way disobedient to their parents. Every father or mother has

power to shut up their children for any time they may think proper; for life, if it is thought their crimes deserve it.

March 1st. Received an invitation from an English family, to a ball and concert. Bingham, &c. went, but I was not well enough. Employed the time in reading Thomas à Kempis, and felt more satisfaction than I should have done in their splendid assembly.

11th. Was exceedingly shocked to hear of the death of the young lady whose wedding we saw, not many weeks since; she was taken ill on thursday, and died this morning, leaving a distressed husband and mother. Who, that has any consideration, would be so anxious after the happiness which is so uncertain! These daily instances of the instability of earthly joys should certainly warn us against a reliance upon them. What a melancholy change in this family! the other day, all gay, and flattering themselves with the prospect of many succeeding years! Happy is the mind whose dependence is not upon the fluctuating joys of this world, who can contemplate all with the eye of a passenger that is seeking rest in another!

April 7th. A great feast-day. At Vespers, could not be so attentive to myself as I wished, for there were a number of ceremonies which I could not help observing. It is strange to me that so many absurdities should be considered an acceptable sacrifice to the Lord. I think the priest does little but change his clothes; but I must say that the whole congregation seem to attend with seriousness; much more so than the protestants; and I doubt not the sincere in heart reap the benefit arising from true devotion.

10th. A most delightful day! We walked in the wood, and fixed upon a romantic spot, to build a grotto in. Heard of the death of a near neighbour, who dined with us soon after our arrival. I think it is remarkable that, out of the families with whom we have dined since we came to this part, three of the principals are dead.

16th. St. Omers is delightfully situated, and the streets long and spacious. Went to the college where my brother Charles and Brunet are. Le Frère Auvantin attended us to the noble structure of St. Bertin's Abbey. There are a number of very fine paintings, which I examined while M. Brunet and the Frère repeated their prayers; this they are obliged to do when they enter the church, as they consider it a spot sacred to the Lord; but in my opinion, all places are alike to our God, who dwells not in temples made with hands, but takes up his abode in the hearts of the meek and humble. Round the chapel are hung the arms of the Monks, as they are all de-

scended from grand and ancient families; they have large fortunes, which they give up, and have all things in common, forsaking the allurements of the world. They at least pretend to lead a life of mortification; fasting and praying continually; but how far they may be inwardly detached from the follies of life is best known to themselves.

Christ and his disciples never excluded themselves from the eye of the world; and I should imagine it is not the design of our Creator that each individual should live to himself. After having expressed our thanks to the polite Monks, we departed.

26th. St. Mark. A grand feast! I think these people do little else than feast; we went with M. to Mass; a long and tedious ceremony. I believe they consider the bishop as a being of a superior order; he walks to the church, surrounded by almost all the village, who join in singing psalms, &c. A canopy of crimson, fringed with gold, is supported by four old men; and under this, the great man sits or walks, in state. They say he is a man exemplary for his piety, charity, &c. I hope that all proceeds from the right spring. Education may so far have influenced his mind, that the forms and ceremonies may to him appear necessary; but I must acknowledge that I beheld them with an emotion which I cannot describe. The bishop wears a large ring upon his little finger, which the priest kneels to kiss; the servants kneel when they present water to wash his hands. I was so much affected by these strange, and as I thought, presumptuous ceremonies, that I could not restrain my tears; and how earnestly did I wish that all the world were acquainted with that gentle tranquillity which results from a humble waiting upon the Lord!

29th. I could not but make the secret comparison between these thoughtless people, who meet for no better purpose than to idle away their time, and those friends whom I have left in England. I daily wish to be again among them; it would then be my own fault if an hour passed unimproved.

May 4th. Passed the morning alone. I pity those who are unacquainted with the sweet consolations resulting from serious meditation; and with that peace which the world cannot give nor take away.

28th. Boulogne. Arrived in the afternoon. Dressed and sallied forth to spend the evening at an English lady's; when we arrived all the party were at cards, to which we also sat down. While we played, a circumstance occurred which made me feel in a way that I cannot describe. The sacrament which is carried to the sick, and is always announced by the ringing of a

hand-bell, passed by the windows. The company, being mostly French, threw down their cards, knelt and prayed for a few minutes, and then set to cards again. I mean not to censure them; they may act up to their judgment and feelings, but I must confess it would appear to me very presumptuous to address the great Almighty in a form of words, at a time when the mind was interested in affairs so trifling, so inconsistent with that awful sense with which we ought to present ourselves, when disposed to offer prayer.

On our return I found a very affectionate epistle from my honoured mother; all friends well, and kindly anxious for my health.

7th. After dinner, the conversation turned on religion; they were very severe upon me, and rallied me unmercifully, giving me the appellation of Quaker or Trembler. Nothing could be more unjust than their censures of this people, whom they conclude to be unworthy of the name of Christian. I heard all with silent patience. After having listened for some time, I declared myself quite in favour of the real principles of Quakerism; and retired, leaving them to make what comments they pleased.

July 8th. Dined at Marquise; never spent a more disagreeable day; the gentlemen drank a great deal, and in consequence were very noisy and troublesome. I was truly glad when the coach was ordered, but we were no sooner seated in it, than we perceived that our coachman had made as free with the bottle as his master, and we were obliged to get out and march back, about half a mile to Marquise, where we again arrived at the Curé's. To our great satisfaction we found the company dispersed; beds were ordered, and we soon retired; but my spirits were so agitated by the scenes I had witnessed, that I fainted several times. I wished myself in some secluded spot, where I might never more be in company with those, who so shamefully abuse the reason they are blessed with. I am certain that, if others enjoyed these extravagancies no more than I do, they would soon be excluded, as destroyers of our peace. Those recreations which will not bear reflection, are ill suited to rational, intelligent creatures. A train of such ideas kept me awake most of the night. Arrived at Herdinghen the 9th.

August 3rd. Spent a few quiet hours in my own room. Walked into the country, where we partook of a frugal repast, at a farm-house; sitting upon hay, with a plank for our table. The clouds were remarkably beautiful, and I was disposed to enjoy the calm contemplation which the surrounding objects seemed to invite.

4th. In the evening Félicité and I took our book to the garden, and seated ourselves under a clump of trees; we stayed nearly two hours,

and enjoyed a pleasing calm; all nature glowing around us. I could not but regret the folly which leads men to search for happiness in crowds, and in pompous parade, when real satisfaction may be purchased at so cheap a rate. As a flower unfolds in the genial warmth of the sun, the mind expands in serious meditation and reflection.

9th. Dined at M. Routier's with three Anglois. I was not satisfied with our amusements; they were of a nature too gay and noisy to contribute to the real delight of the mind which desires something more than momentary enjoyment.

22nd. Félicité and I took a ride to the Bois de Boulogne, about four miles off; it is a delightful spot. We sat under the tress, and enjoyed the tranquillity of the scene. The disposition of my friend seems formed to enter into my tastes.

26th. Received letters from my kind parents; they are anxious and unhappy at my indisposition.

29th. The palpitation at my heart returned with great violence. The physician assures me that it is only the effect of the weak state to which I am reduced. I pass the nights almost without sleep, and have very little appetite, therefore I cannot, at present, expect to regain my strength. I hope I am not impatient under these bodily afflictions; they are light in comparison with a wounded spirit. I have that trust and confidence in my God which makes his will my delight. Though he afflict me, yet will I trust in Him; and while his grace supports me, I can, as it were, forget the present pain, and look joyfully forward to that glory which shall be revealed to those who persevere.

September 1st. A comfortable day, without pain or sickness. Walked out and enjoyed the air, though winter begins to creep upon us, and as Thompson finely expresses it, 'lets loose his northern blasts.'

2nd. Much indisposed, but as it proved a delightful afternoon, my friend and I went in the cabriolet, to the Bois de Boulogne, and reposed under the spreading branches of a fine old tree. As we generally take our books on these excursions, reading and conversation have their turn, and we enjoy many pleasing moments, untasted by those who are engaged in a continual round of more expensive luxuries. How greatly are we mistaken when we consider riches as the only happiness! The truly pious mind exults in well-grounded hope, and steadfastly fixes the eye of faith beyond the present scene.

4th. Again visited the wood, and returned about sunset, which afforded us many delightful views. They brought to my mind those beautiful lines beginning, 'These are thy glorious

works, Parent of good!' It is impossible to contemplate the wonders of nature without feeling the heart glow with gratitude to the great Author, whose goodness is but dimly-seen in these his works.

16th. Spent the morning chiefly in my own room; the extreme gaiety does not suit me. I feel like a stranger indeed! I have no inclination to familiarize myself with this mode of life; it may do for others, but give me sobriety, with a mind disposed for reflection. A letter just received from my dear Jasper, informs me that he has some thoughts of coming here. I shall greatly rejoice to see him. I cannot but observe how ill-informed we English females find ourselves, in comparison with the French ladies; they appear perfectly acquainted with the rise and progress of all material events in the history, both of their own and other nations. This is certainly a part of education not merely ornamental, which might well be substituted for more trivial acquisitions.

17th. I walked to the grotto, and found it improved in beauty, as the moss has taken root, and flourishes in all its various colours. Boulogne; evening. I can scarcely believe that I am now writing in the chamber of my friend Félicité! At dinner time an arrival was announced; I ran out of the room, and had the satisfaction of embracing the most affectionate of brothers; I readily agreed to return here with him, as fresh company had arrived.

It will here be needful to break off from the journal for a time, in order to take a glance at the state of things in the family at home. It appears that the decided attachment of her brother Jasper to the principles and practice of the Society of Friends, had awakened many fears in the minds of his parents, who were much alarmed for the consequences of his influence among their numerous children; especially as they could not but see that Mary was strongly attracted to unite with the views of Friends. A letter, written about this time by Rebecca Capper, to her son William, will depict her feelings, in this trying exigency, so as to excite the sympathy of every susceptible mind. It may be premised that William never made much, if any, change in his religious observances, and always remained a member of the Episcopal Church.

Birmingham, September 18th, 1777.

MY DEAR WILLIAM,—A complaint in my eyes still remains; but I am induced to run the hazard of hurting my sight, to say a few words respecting a letter which your brother Samuel put into my hand last night. Your dear father (for he is indeed dear to me) has not seen your

letter, nor if I can help it, ever shall; for the blow which your brother Jasper has given him, has almost struck him to the ground, and I am apprehensive that he could not support another such. As to my own feelings, I forbear to mention them; for I know, and am fully persuaded that, grievous as they are, they ought not to be held in any estimation against that which teacheth, 'He that loveth father or mother more than me is not worthy of me;' and if it has been your lot, my child! (for so I will yet call you) to be born of parents that were ignorant and ungodly; that neither by precept nor example taught you to serve God in spirit and in truth; but on the contrary, that it was enough to honour Him with the lips, though the heart was far from Him—but stop, and examine, O! my soul, dost thou not, in this, stand self-accused? I have indeed been guilty of great neglect of my duty, in that state in life in which it pleased God to place me! in caring too much for the things of this world, and in neglecting myself, and also in not instructing my children, to seek after the kingdom of God and his righteousness; not remembering that all these things would be added unto us. But sinful and wretched as I am, well knowing, that as his justice, so his mercy is great; and that, upon sincere repentance and amendment, which, through his grace or Holy Spirit, that He hath promised to those who ask for it aright, and without which we cannot do the least good thing—I say, by this I hope, and will endeavour, to live better, for the short, perhaps very short, time I have to remain here. Now in the midst of this grievous and very heavy affliction, that we your parents are at this time under, on account of the separation which is already made in the family, and more that are likely to be made; I say, in this I can see a ray of comfort, and can draw this from it; that the Almighty Disposer of all things hath permitted, for wise and good ends, this his afflictive hand to be laid upon us; that He chasteneth and correcteth those whom He loveth and would draw unto Him; that it hath already inclined my heart more unto Him, and hath caused me to look more strictly into my way and manner of life, and hath raised in me a hope that, by his divine and inspiring grace, I shall be enabled to bring forth good fruits; to avoid those things which are contrary to my profession, and to follow all such things as are agreeable to it. Now this I knew before to be my bounden duty; but we are such poor frail creatures, (at least I find myself such) as to stand in need of frequent stirring up; and it may be one among the various and mysterious ways of Providence, that He permits so many different sects and opinions; as I make no doubt all believe, at least, that they are guided by the same

divine grace or Holy Spirit, faith and Holy Scriptures.

You say you are inclined to attend the meetings of Quakers by stronger motives than compliance to Jasper; that you find yourself enriched by the plain truths they deliver; that you are charmed with the love, sweetness, and tenderness of affection which appear among them. Oh! my child, you see not beyond the mask, nor why it is occasionally put on; but to gain three proselytes all at once is a great acquisition!—But stay! where am I running? or where is my Christian charity, if they think they are in the right way? A crowd of ideas press upon my mind, but I will only beg one favour of you; it will perhaps be the last I shall ever ask of you; it is this; that you will, for a few Sundays, go to the Church of which you have been a member, (though perhaps an unworthy one) and set your mind in a right frame of devotion, remembering that you are, at that time, as well as at all others, immediately in the presence of that God who knoweth the secrets of all hearts; and though He regardeth not time nor place, yet reflect and consider for what purpose you are come there; and as much as lieth in you, suppress all vain and wandering thoughts; keep your eyes from looking on the faces of others; and do not, from their look and manner, judge of what passes in their hearts, but be careful of your own; and with fervent zeal and humility, attend to those prayers, praises, and adorations, there offered to the throne of Grace; and though they may be uttered by a man of like infirmities with yourself, yet let not that hinder you from sincerely seeking for the assistance of God's Spirit, to enable you to do that which is right in his sight; and as I am sure you will find what will suit your own feelings; in them join, with sincerity of heart; for though God knoweth our necessities before we ask, yet hath it pleased Him to command that we, his poor creatures, should lay our wants before Him; and if at all times and in all places, why not when we are gathered together?

I have reason to believe my dear Mary's health is but very indifferent at this time, and that her old complaints return with greater force than ever. I firmly believe that the agitation of mind she has laboured under of late, has greatly increased her bodily infirmity.

I think it likely that she and I may never be permitted to meet again in this world; but though by different roads, my sincere hope is, that we shall all meet again in the next. I had promised to myself some pleasure in coming up to London to meet your sister there, and with joy to bring her home, but I fear that is over; her home cannot be with us, her parents; for well I know that would be the cause of strife

and debate, which I think it is best to avoid; and if we must be separated, may that Being who first gave you all to me, enable me with patient resignation to part with you in whatever way He shall think fit! but I find myself a poor frail creature, and do indeed, at this moment fear and tremble before Him.

I had much more on my mind to say to you, but I have lost it; so conclude, with sincere prayer for your present and eternal welfare, your truly affectionate mother,

REBECCA CAPPER.

From this letter and from some subsequent remarks in Mary Capper's journal, it appears that she entered pretty fully into her brother's change of religious view, and that this had been so far made known to her parents as to make them hesitate about allowing her to return home. She deeply felt her trying position, and she also sympathised tenderly with her brother, who was, at that time, much distressed in mind. He seems to have been sent, to convey her back to England, without loss of time. While they were detained before sailing, they were in the practice of frequently retiring together, for the purpose of silently waiting upon the Lord, that they might know his will, and experience a renewal of their spiritual strength; and they were often comforted together, on these occasions.

Resuming the journal, Mary Capper proceeds;

September 18th. My kind friend expresses much satisfaction at my quick return. I really feel greatly at the thought of leaving her, it may be for ever! Her tenderness and amiable disposition have gained my admiration and my warm affection, and have greatly interested me in her future well-doing.

19th. Much in my friend's room, either reading or preparing for my departure.

20th. My brother and Félicité accompanied me to the Bois de Boulogne, and we passed an hour very pleasantly under the shade of the fine trees, not in the least regretting the parties at Herdinghen. Mere sensual delights are very unsatisfactory to a mind, capable of tasting the pleasures which result from contemplating the wonders and the goodness of Him who created and preserves this universal frame. All nature speaks forth his praise; and shall not his intelligent creatures admire and extol his infinite wisdom and excellence!

21st. My brother and I declined going to Mass; we passed the time very agreeably; and I experienced true satisfaction in silence.

25th. My brother and I rode out in the cabriolet; he made me acquainted with some circumstances, relative to himself, that are very far from giving me pleasure; however I must not

suffer myself to be cast down, but be firm in hope, trust and confidence.

October 12th. My brother and I sat together.

13th. We have not determined when to go, but I hope soon, as the family are in a confusion of gaiety, which seems not to allow a moment for serious reflection. My brother and I are considered stupid mortals, for we cannot join in the vacant laugh, noisy song, &c.

18th. It is with difficulty that I keep up an appearance of cheerfulness, for my spirits are uncommonly affected. The thought of leaving my friends here, and of seeing those in England, causes an agitation which I can scarcely endure.

22nd. On board the same vessel which brought us to this place! I have left the arms of a tender, affectionate friend, and the tears still steal down my cheeks.

25th. Arrived safely in London last night, after a tedious voyage. We were both very ill. This morning we landed from a small boat, and drove to my uncle Smallwood's. I had scarcely sufficient strength left to embrace the tenderest of mothers!

CHAPTER III.

Return home in 1777, and memoranda during her stay there.—Removal to Wilmington, and journal while there in 1781 and 1782.

THE return of Mary Capper to the paternal dwelling, was the occasion of much trial and difficulty both to herself and to her affectionate parents. She thus writes, respecting this interesting period of her life. "It was after my return from France that an obvious change took place in my manners, &c., so as to attract observation. The ceremonies of the church, when I attended with my parents and the family, affected me in a very unusual manner; I do not know that I can say painfully, but with a desire to act more conformably with what was preached. Sometimes I wept, and sometimes had to be taken out, nearly fainting; but could not describe my sensations. I had then no intention of making any change in my religious profession; but my dear mother's disappointment was keen, when, in process of time, I felt that I could not conform to what I had been taught was necessary to salvation; and kept much retired, without attending any place of worship."

About the end of the year 1777, her brother Jasper joined the Society of Friends, and in 1778, he married Anne Fry, the daughter of John Fry, of Whitechapel. In regard to these important changes, his mother remarked that,

if the thing were of the Lord, it would stand; if of man, it would come to naught.

Mary Capper appears to have made very few memoranda during her stay at home; but the few which have been preserved, and which are here presented, give proof of the continued seriousness of her mind, and of her desire, under a complication of difficulties and disadvantages, to follow on to know the Lord for herself.

September 8th, 1779.

If men are born merely to live, or rather breathe, a few short years, and then fall to nothing; if virtue is only a name, or a habit acquired by certain modes of education, why have we a secret, unconquerable knowledge of right and wrong? If it be possible to believe that annihilation takes place, after this span of pain and sorrow, we are of all creatures the most deplorable. Brutes have capacities to desire and enjoy, but man has a reasonable soul, which is not to be satisfied with sensual gratifications. How vain! how weak is the human heart! Can a reflecting mind be ignorant of its own instability! Can the maxims of the most learned sophistry fortify us against the alluring poison of those temptations which surround us! Can speculation, or gratified passions, produce those calm, happy effects, which result from a firm dependence on a superior Power, who will reward our humble faith, or assuredly punish our arrogant pride! How amiable is the humble mind, which trusts not in its own strength, which is not above acknowledging its own weakness, and glories only in its hope and confidence in the living God!

March 12th, 1780.

"The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower!" O! who is like unto our God!

What am I, O! Lord, what am I, that thou shouldst so wonderfully extend thy love towards me! Of myself I am worse than nothing; all weakness and contradiction! One moment, fervent in desire; the next, cold and languid in the performance of the least of thy commands. O! woe is me; who shall deliver me from this body of treachery! The Lord himself! The mighty Lord who is my strength, and my help in the time of need. He will graciously dart a ray of divine light into my soul; then shall I plainly perceive that He is the ancient of days, that was and is, and is to come; the sure Rock of defence to all that trust in Him.

How comfortable are the dawns of divine grace! How encouraging are thy promises,

my God! Let me rest in thy truth! Give me sure confidence in thy mercy! Suffer me not to dwell in darkness! O! turn not thy wrath upon her who is insufficient to bear thy displeasure! Let me not put any confidence in my own strength; for, Lord! thou knowest my impotence; the secret thoughts of my heart are not hidden from thee! How shall I stand if thou leave me to my own guidance! but thou art wonderful in goodness, and I will trust in thy mercy. I have tasted of thy loving kindness, and my soul aspires to the fruition of joy, at thy right hand for ever. Amen.

Soon after making these memorandums, and while in a state of much conflict of mind, Mary Capper was consigned by her parents to the care of her brother James. Concerning this event she thus writes; "I went to Wilmington, in Sussex, my dear brother James being married and fixed as Rector there. His wife, who was a Biddulph, was an interesting, intelligent, pious Christian, who had her own peculiar scruples of conscience, on various subjects; and very tender was my dear brother of her feelings on these points; so that the removal into his family was some relief to me. He affectionately enquired into my religious views, and sympathized in my distress.

I had sometimes secretly attended Friends' meetings, at Birmingham, in which I remember experiencing much brokenness of spirit; but while with my kind brother, I attended his little church. The private, as well as the more public devotion to which I was witness, wrought much consideration and deep inward thoughtfulness; especially as respected participating in what is termed the sacrament, or the Lord's supper, as it came in usual course to be administered by my brother. It had been, on former occasions, a solemn ceremony of peculiar comfort to my longing soul; and I had much conflict and prayer that I might be satisfied whether the outward and visible sign was important to salvation. With reverence, deep humility and fear, I received the bread and wine. I do not recollect that any observation was made on my being evidently agitated. I sought no human counsel, but the satisfactory, abiding instruction on my own mind was, that the inward and spiritual grace, of which this was only the visible sign, must be something of a higher nature, not dependent upon uncertain means. The best of teachers was pleased to calm and quiet my mind on this important subject, and I no more repeated the ceremony; but these convictions and changes were no light matters to me.

Upon leaving home for Wilmington, Mary Capper resumed her journal, from which the following extracts are given:

November 9th, 1781.

Having passed a sleepless night I rose early, to go by the London coach; the morning was glorious, and the rising sun presented a beautiful autumnal prospect.

10th. When we reached the Castle and Falcon, London, I was rejoiced to meet my brother John, who conducted me to Gracechurch street, where my brother Jasper lives. He and Nancy expressed their satisfaction on seeing me, in terms the most affectionate, and my heart beat responses. I was surprised and pleased to meet with M. Nicholls, whom I had known at Boulogne. I enjoyed a comfortable evening, and was relieved from all sense of fatigue by the kindness of my partial, indulgent friends.

11th. A seat being engaged for me in the Lewes coach, to set out early in the morning, it was judged best for me to sleep at the Adelphi Hotel, my brother William accompanying me as protector.

12th. I was lucky in my company in the coach; a resident in Lewes, from whom I received every possible civility during the journey, and upon our arrival obligingly introduced me to his sister, a polite, genteel woman, to whose friendly attention I am greatly indebted. Being much in want of rest, I was prevailed on to accept a bed there.

13th. Rose comfortably refreshed, and after a good breakfast, and making the best acknowledgments I could, for my entertainment, I set out for Wilmington. I greatly admire the country; the views of the fine hills diffuse a calm which induces sweet contemplation, and leads the mind to the Grand Source whence flows every pleasant stream. The beautiful valleys are a delightful contrast, and attract particular admiration.

14th. In the night the wind was very high; I like the awful sound, and find it pleasing music. A fine, calm morning. This place is delightful; the hills are beautiful, even now; covered with the finest verdure, and appear towering almost to the clouds. The north aspect commands a most extensive view; part of Kent, the wilds of Sussex, &c. My father looks remarkably well and cheerful. We enjoyed a comfortable fireside in the evening; my brother reading to us.

15th. The weather astonishingly fine and warm. Assisted to finish some necessary work; am always pleased when I am considered of any use. Tasted the sweets of an hour's retirement; then joined the fireside, and enjoyed the pleasures of friendly intercourse with a mind at liberty, glad, and confident in the living God.

21st. My father talks of leaving us to-morrow; we shall be sorry to part with him, and his employments turn greatly to advantage;

the shady walk will be much improved by his labours.

22nd. The day fine, though cold. Rose early; my father set off between nine and ten o'clock; my brother accompanied him as far as Lewes. The original manuscript has a note affixed to this sentence, viz: "This was the last time I ever saw my dear father!"

25th. A fine mild morning; travelled in idea with my father; admired with gratitude the beautiful scenes of nature.

27th. Mild and clear as summer; the sun shone on the tops of the hills, casting a dark shade on the vallies below; the scene was picturesque, and I enjoyed it with the calm satisfaction of a grateful heart. Rode with my brother to East Bourne. I was charmed with the country; riding on the Downs is pleasing beyond all that I could imagine; the air is, even now, quite fragrant with wild thyme, &c. We had an extensive prospect of rich pasture, with small villages romantically situated; and a fine view of the sea.

December 4th. Read French; in my closet, read Boyle. With a thankful spirit, I have confidence in the living God; my soul resteth in his promises, and shall be satisfied. With hope and confidence I will wait the appointed time. Be steadfast, O! my soul, for the Lord regardeth the sincerity of thy desires; weak in thyself, be strong in faith, and fear not!

February 1st, 1782. Mounted Windore Hill with my brother, I had no idea of the beautiful view which the hill affords; nor could I have imagined that deep snow and cold winds had such charms. Never let us complain that winter robs the plains of their beauty; each season is fraught with instruction and delight.

28th. Had a charming walk before breakfast; the sun shone gloriously, and almost every spray was vocal with the song of joyous birds. Is it possible that the midnight dance, or tiresome frolic, should exhilarate the spirits, or afford the sweet calm satisfaction which arises from the contemplation of nature! Surely no! My soul now expands and breathes in silence for the only state fitted to enjoy perfect beauty!

March 2nd. Walked near two hours before breakfast.

10th. Rose at seven; walked till nine. Went to church. Whom have I in heaven, but Thee, O! God; and there is none upon earth I would desire in comparison of Thee!

19th. Bear patiently the infirmities of others; thou hast much to be borne with of others!

27th. Retired with my mind disquieted. How many and various are the conflicts with busy passions! folly and vanity rise up daily, and gain strength from our too feeble resistance. My King, and my God! to thee I cry for

strength. Humbled by a sense of my weakness, to whom can I apply but to the Fountain of Grace! Still I have faith in his bounty. My soul waiteth for the living God; and when He shall have purified me by his Spirit, all shall be peace and joy! Let none trust in their own strength, but let all praise and extol the Lord.

April 1st. In pain most of the day, but was thankful for a calm fortitude of mind, that disposed me to submit with patience. In the day of trouble I will trust in the Lord my God. Had I the eloquence of angels, I would exhort all nations to trust in the living God. Though he correct, he will never forsake the faithful.

8th. Rose before seven; it was quite an effort, but I should be sorry to fall into my former custom, of losing in sleep many hours which I find, by experience, may be used with pleasure and advantage.

21st. Employed in preparing for my brother's going to Cambridge; he thinks of being absent a month; we shall think it a long time. In the evening I retired to my closet, where I indulged the sweet satisfaction of contemplation; the beauties of nature presented themselves in an extensive view, and nature's God was the object of my grateful praise.

23rd. Walked to Falkington with my brother. Had a letter from my friend Felicité Dupont. To-morrow we purpose going to Lewes.

27th. My stay at Lewes was longer than I expected, and I feel pleased to return to my favourite scenes. Lewes, though a pretty town, is not in my estimation, comparable with Wilmington. The fashionable modes and ceremonies of the polite circles, give not the pure, simple delights arising from the study of nature; in the former pursuits, the mind seems carried from itself, and wanders in confused trifles; on the other hand, the glowing beauties of nature irresistibly lead to the great Almighty Power, whose wisdom and goodness are inexhaustible.

May 11th. Enjoyed my closet in the evening. It is wonderful that so few seem to be acquainted with the value of quiet.

18th. My brother returned; our mutual satisfaction at meeting is easier imagined than described.

21st. Spent some time in my closet. It will not be long ere the final end of all created things shall come. Watch therefore! be steadfast in prayer, always abounding in the work of the Lord.

29th. Unwell, and my spirits depressed. I earnestly wish to be patient, but I fail daily; yet will I call upon my God, my strength and my only hope.

9th. My mother received a letter from my brother William, with an account of his being fixed in a new situation. In the evening we

walked up the hill; the weather was fine, and the sky beautiful, yet was my mind in a disposition not to be pleased. In vain do I search for the cause which frequently indisposes my whole frame, and gladly would I lay aside every unamiable propensity. Our happiness would be too great, should no internal difficulties arise. Perfect serenity and peace of mind are foretastes of future bliss, only permitted at seasons, to encourage our hope and strengthen our faith. Trials are necessary, that by faith and patience, we may obtain the prize of our high calling.

Although Mary Capper does not seem to have been fully aware of the cause of her frequent depression, during her mother's stay at Wilmington, it appears probable that no small part of it might be occasioned by the knowledge that her parents disapproved of the change of religious profession and practice which her brother Jasper had made, and to which her own convictions powerfully attracted her. Her father however made affectionate mention of Jasper in writing to William, as appears by the following extract of a letter to him:—

Birmingham, September 9th, 1782.

MY DEAR WILLIAM,—I cannot say but John's letter gave me some pangs for your disappointment, though I think you judged right in rejecting the offer at Norwich. Though a suspicious temper is a disgrace to human nature, yet as the world goes, it is prudent to be circumspect. It gives me pleasure that your undertaking is with the approbation of all your friends; it was sure to have mine, if likely to be for your good. You may depend on your mother rendering you every service in her power, with the utmost pleasure. Jasper may be of service to you, and it gives me pleasure to find you speak so kindly of his brotherly love, &c. True affection, love, and blessings to you all, from, dear William, your most affectionate father,

WILLIAM CAPPER.

In her journal Mary Capper continues:—

13th. "Forsake all, and thou shalt find all; leave thy inordinate desires, and thou shalt find rest." This is no easy task; self will loudly plead her own cause; but as we keep low, and attend to the voice of Truth, there will be a forsaking of self, and a witnessing God to be all in all. There is a charm in the very dawns of virtue that irresistibly attracts our admiration, and leads sweetly on in the pursuit of true wisdom.

14th. Walked to Milton Farm, and found them preparing for their harvest supper. The quantity provided on these occasions is really astonishing. We went to see our neighbour

King's tables set out; they had two boiled rounds of beef, and several roasted pieces, two quarters of mutton and six legs of mutton; with six plum puddings. Their company consisted of men, women and children.

26th. My mother and I went to Lewes.

27th. My mother left me there; she was in much better spirits than myself.

30th. We called at friend Rickman's at the Bridge; we also went to Lambert's, the portrait and landscape painter. Mrs. Lambert showed us the plates designed for the first number of Curtis's botanical work; they appear exceedingly well executed.

October 1st. I had a letter from my mother, who got safe to town, and found our friends well. My brother William is very desirous to have me with him. I am distressed at the thought of leaving Mrs. Capper, nor can I persuade myself that my poor abilities can be any advantage to my brother; however I am ready to try my best skill in his service.

6th. Went to Church. Reflected with gratitude that I had neither opportunity nor strong temptation to join the giddy crowds, who seem to live wholly strangers to the still, small voice, which is not to be heard in tumult and confusion.

8th. Letters from London. My brother expects me in a fortnight.

9th. We drank tea at a friendly Quaker's, and were treated with freedom and simplicity.

15th. I have fixed to be in London this day fortnight; with reluctance I leave these scenes, where I have felt calm, peaceful delight, and with satisfaction have contemplated the beauties of simple nature; but the pleasures of the mind are confined to no place; in every situation, I am persuaded the bountiful Hand that enriches the field and the grove, ever affords subject for admiration, gratitude and praise.

17th. My brother went among the sick; though he cannot administer health, I hope the balm of comfort will be permitted to flow from his lips. The glad tidings of peace are sometimes suffered to reach the afflicted, through the faithful servants of the Lord.

27th. The last day of my residence at Wilmington! Words would fail to describe my feelings!

CHAPTER IV.

Residence in London till 1783.—Removal to Birmingham.—Death of her mother in 1793.

In the sketch which Mary Capper subsequently gave of her early life, she remarks:

From the time that I went to live with my brother William, in London, I regularly attended Friends' meetings; not that I was acquainted

with their peculiar religious views ; indeed there seemed to be a prohibition of aught but simple evidence and obedience. The experience of others did not seem to reach my case ; all was to be given up, that all things might be new ; and such were the sacrifices required, from time to time, as none can know or understand, save those who have been led in a similar way.

About this time, in consequence of my decided resolution to attend the meetings of Friends, my dear father (no doubt in faithfulness to his own religious views, and from the desire to rescue a poor child from apprehended error) requested me not to return to the parental roof, unless I could be satisfied to conform to the religious education which he had conscientiously given me. This, with a tender, heart-piercing remonstrance from my dear, dear mother, was far more deeply felt than I can describe ; and marvellous in my view, even to this day, was the settled, firm belief that I must follow on, to know the soul's salvation for myself ; truly in a way that I knew not !

In this time of deep affliction, she wrote, as follows, to her only sister :—

February 11th, 1783.

MY VERY DEAR REBECCA,—Must I for ever give up the dear, pleasing hope of being received into the house and affections of my once kind, indulgent parents ! Oh ! my sister, will you, can you despise me ? I have no firm consolation but in the belief that I am guided by a superior Power. I have exerted every faculty of my mind ; I have resolutely mortified my body, endeavouring to bring it into subjection, free from the influence of passion and deceiving sense ; and I have a secret intimation that the kingdom of Heaven is within us ; that in the silence of the creature, is the power of God made known.

O ! my Rebecca ; if you would examine the uniform desire of my life, the earnestness of my supplications, and my present wish of being humble, pure, wholly dependent upon God my Maker, without any confidence in man ; if you would thus consider me, without prejudice, I think you would not, could not, reject me ! Of my own willings, or self abilities, I deserve little ; but in my heart and understanding, I submit to a perfect Teacher ; and in his Light, is my life and my hope. Think not, my Rebecca, that I have contracted ideas, which circumscribe salvation to any particular sect. God forbid ! my heart is contrariwise enlarged in universal charity. Let each be satisfied in his own mind, and the censures or applauses of multitudes can only be a secondary consideration, of no weight.

Would my dear parents deliberately compare my conduct with their own principles, I think

they would not find that essential difference which a superficial view represents. I wish, and really mean to act as a reasonable creature ; redeemed, and born to newness of life, through the death, sufferings and resurrection of our Lord and Saviour Jesus Christ ; by whose intercession and promised spiritual assistance, I am encouraged and strengthened to call, and wait upon the living God. If there is presumption and self-exaltation in this faith, I am utterly at a loss how to act ; for I dare not trust in man, whose breath is in his nostrils. My hope and my confidence are alone in the Redeemer of his people.

No earthly satisfaction could equal that of being approved by my dear parents ; but indeed Rebecca, I cannot—cannot act contrary to what I believe tends to my advancement in faithful obedience to the law of God ; the law which I find written in my own heart ; for I believe, from that law shall a man be judged. When faithfully followed, it cannot, will not, lead him from the Supreme Good. Every line in Holy Writ tends to strengthen or encourage our hopes, in humble confidence in the One only Good ; opening our eyes to the folly of trifling amusements, and to the vain fashions of the world. Farewell, my dear Rebecca ! believe me, I never was more affectionately your sister Mary.

The foregoing letter appears to have been answered by the following from her mother.

Birmingham, February 15th, 1783.

You have kept me in painful suspense for some time, by not answering a plain, simple question ; that is, whether you wished ever to return, to give comfort to a poor afflicted parent or not. You have now answered fully to your sister ; but why trouble her with a repetition of the same, or to the same purport, that you had written from France ? You did very well in not sending the letter you mention to have written to me, if it run in the same strain, and I am inclined to believe it doth ; for my present intention is, that I shall neither read nor hear any letter or writing that shall come from you to myself or others, if I can without difficulty avoid it ; in consequence of which this probably may be the last time I shall trouble you ; and this I intend to be very short ; for what can be said to one under such strong, enthusiastic delusion, as to declare against all prescribed rules in worship, &c., and at the same time, hath entered into a Society who do not act, speak or move, or even conduct the most trifling affairs but by prescript ? I mean, in anything that carries the form of religion ; but you presume to have an immediate call, or direction, from that Supreme Being, whose positive command-

ment you dare to break, for the sake of a few speculative opinions, made known to you by those whom you esteem; not by persuasion; no! for that way they disclaim, but by a far more sly and insinuating way.

O! my child, I could tell you by what means they have worked on your judgment, but I forbear, as I have not a glimpse of hope that it would be to any good purpose. O! how does my heart, as it were, die within me, when I think of the effect it will have on your poor father? What would I give that it could be kept from him! and that it may be, as long as possible, shall be my care; for my firm belief is, that if he was to know the contents of your last letter, whilst he is under his present bodily infirmity, he would hardly long survive it; but of what consequence is that to one who, I fear, fancies herself under conviction! but do reflect a little, my dear child; what is it that thou art called upon to do, or what to forego? Our most fervent desire and prayer is that you, and the rest of our dear children, should, through the Grace or Light that is afforded us by our all-gracious God, worship Him in spirit and in truth; without which, most certainly, our prayers become unprofitable, and only vain lip-labour. But there are some forms, you will say, that you cannot assent to; I will admit it may be so, and perhaps there is no system at this time existing that is entirely perfect; but I firmly believe ours to come nearer to perfection than any other. You think otherwise; so did Naaman when he prayed, that when he was performing his duty in that state of life to which he was called, and bowed in the house of Rimmon, that in that thing, the Lord would pardon him; and the prophet said, Go in peace!

Three o'clock. I wrote the above last night, after your poor father was gone to bed; I thought him better yesterday than for some time past; he wrote a letter to your brother John, and was in good spirits; but in the night, was seized with a cold shivering, and hath ever since been very ill. He has not been up to-day, and I am now attending by his bed-side; he is quiet and seems more comfortable than he has been. The great Disposer of all events only knows what may happen; but whatever it may be, I earnestly pray that He will permit me such a measure of Divine grace and assurance, as shall enable me to bear, in a Christian manner, whatever may be laid upon me.

I have run on much more than I, at first, thought to have done, when I sat down to write. I intended it to be but a very few lines. My heart still dictates much more, but I will forbear, as they will not let my child off; one convinced member, as they term it, is of more esteem in that Society than twenty born and bred in it; but I have done; farewell! may you

be happy, whatever be allotted for the short remains of your mother's days!

REBECCA CAPPER.

One other word will drop from my pen, in spite of me. Return; return, my child! and I will receive thee with more joy than I did the first moment I beheld thee!

Deeply was her mother to be felt for, and great was the anguish with which this letter was perused; indeed this period of Mary Capper's life was seldom, if ever, alluded to by her without much emotion. The conflict was distressing; yet was she strengthened to persevere in what was clearly manifested to be the path of duty; and although her father recovered from that attack of illness, yet as he did not allow her to return home; and as his last illness was both sudden and short, she was deprived of the consolation of again seeing him, and of receiving from his own lips, an assurance of his affection. It may easily be conceived that this was indescribably trying to her; but she was enabled to lift up her heart, and to commit her cause unto Him, for whom she was thus forsaking her earthly home and parents; and He was pleased to speak peace to her afflicted soul; and in his own good time, to grant her the hundred-fold, even in this life. The following memoranda, and letter, will bear witness to the state of her mind at this period, and for some time after.

London, 6th of Ninth month, 1783.

Praise the Lord, O! my soul, and be exceedingly glad in the God of thy salvation; for he hath done great things for thee, and wonderful is his power! He hath plucked thy feet out of the mire and clay, and hath set them upon a rock; the only true foundation, throughout all ages to the end of the world! My spirit is exceedingly glad that the Lord hath heard the prayers of his handmaiden, and in great mercy, granted my earnest request. He hath strengthened me to part with all the nearest and dearest of his gifts; to sit loose from the tenderest connexions, that I may be free to fulfil the great command of loving the Lord my God, with all my heart, with all my mind, and with all my strength.

O! let none think the terms hard! our God is a God of infinite mercy; he is not a hard master, reaping where he has not sown! My soul can testify of his bounty; and my desire, and my glory, is to adore, to praise and to magnify his holy name! Amen! Amen!

24th of Fourth month, 1784.

There seems a state brought to the view of my mind, as being attainable even during our

sojourn in this world; a state free from sin, when Christ shall dwell in us, and we in him. The righteousness which he worketh in us must be perfect; every will and working of the creature being laid low, God shall reign over all, blessed for ever! In this state of freedom from the dominion of sin, temptations and trials may, and assuredly will come; but as we keep close to the light of Christ, inwardly manifested, I believe we shall be preserved blameless; without spot or blemish, to the honour of our great and holy Teacher; to whom be ascribed power, majesty and praise, now and for ever. Amen!

22nd of Seventh month, 1784.

The ways of the Lord are wonderful and past finding out. O! let none be weary of waiting upon him, for he will be gracious to all those who faithfully call upon him! My earnest cries have gone forth, and I believe the Lord hath heard the voice of my prayer. My groans and my tears have not been hid from him. Glory, praise and honour be to his name! Let the creature lie low, that the Creator may be all in all for ever and ever. Amen!

14th of Twelfth month, 1784.

O! how pure, how perfect is the Truth as it is in Jesus! Keep to it, O! my soul; turn neither to the right hand nor the left, but press forward, through all difficulties; for the light of Christ within thee will break forth into perfect day, if on thy part thou art steady, undaunted, and of a right faith!—O! my God, help me! leave me not to the delusions, the buffetings of my soul's enemy! Keep me in the patience, that I may watch thy coming, and be found of thee. Thou art worthy to be waited upon, O! Lord, my God! in thee is my hope, and my trust for ever!

As rest to the weary traveller, so is true silence to the deeply exercised mind.

M. C.—To W. B.

11th of Third month, 1785.

DEAR FRIEND,

With propriety I believe I may use the term, dear friend, as all in the Truth seem dear to me. Since our conversation this afternoon, I have had to remember, in a very lively manner, the Lord's dealings with my soul in early life. I was at times visited with a sweet sense of purity and truth; but from my situation and mode of education, I was at a loss how to come at that which my soul seemed to see at a distance. For several years the prospect was, as it were, closed, or very rarely opened. I thought myself a useless being, and I believe sometimes almost repined that I was born; but

about the twenty-third year of my age, the Lord graciously re-visited my soul; and it was, indeed, as the dry and barren wilderness, refreshed with dew. I think I cannot forget the sweet incomes of divine favour. The whole creation seemed new to me; all things spoke the love and mercies of a gracious God. Scarcely a day passed over without some sweet openings, some renewal of my great Master's condescension. I thought myself the happiest of human creatures. Thus delectably did the God of all my mercies allure me into the wilderness! Every required sacrifice seemed ready prepared by his own hand, and I had only to wait his own time. Happy have I thought it, that he was pleased to stay my mind! When my dear, loved parents expressed their concern at my change, it was suggested to me, that for a time, it was my place to be subject in all things lawful, and way would be made where I saw no way; and far beyond my expectation, this has indeed been verified. But what seems more immediately to dwell upon my mind to communicate to thee is, that I have, in my measure, found that the Lord's merciful dealings stir up the envy and malice of our grand enemy, when our gracious Father is pleased to hide his countenance and try our faith, after having sweetly led us in the right way. Then is the enemy as one triumphing over his prey. O! how is he permitted to buffet, to terrify the poor, timid soul! My mind has sometimes been as one almost without hope; and had not the hand of the Lord been underneath, I had surely fainted; but my spiritual eye was led to retrace the paths I had trod, and I was favoured to see the Lord's dealings, and that tribulations were appointed to the faithful followers of a crucified Jesus.

With affectionate wishes for thy prosperity in the Truth,

I am, sincerely,
MARY CAPPER.

The following brief remark is among her memoranda:—On the 2nd of the fourth month, 1785, my dear father died without my seeing him! I heard that he enquired with affection for a pair of garters which I had knit for him, and that he spoke with tenderness of me. O! this was like precious balm!

No special mention is made of a change in her mother's feelings towards her, but there is reason to believe that she gradually, from the time of her widowhood, became reconciled to her daughter's proceedings; being doubtless convinced of the rectitude of her motives; so that the way was at length made for Mary's returning to the parental dwelling.

It appears that Mary Capper was received into membership with the Society of Friends

about the year 1785, also that she spoke as a minister in their religious meetings soon after that event. With respect to the latter circumstance, she writes: "It sometimes arose in my mind, that possibly I might have to tell unto others how I had been taught, and kept from the broad way of destruction; and a few words arising, with something of unusual power, I think at the Peel meeting, I stood up and spoke them, and felt very quiet; nor did I anticipate that such a thing might ever be required again; and thus I was led on, from time to time, not knowing but each time might be the last. About 1788, I came to reside with my dear mother, at Birmingham, and she did not object to my regularly attending Friends' meetings." The occasion of her leaving London, and going to reside with her mother, appears to have been the indisposition of the latter, and is briefly alluded to in the following extract of a letter to her from her brother William.

London, 17th of February, 1788.

MY VERY DEAR SISTER,

I cannot delay writing to you, since you say that my silence adds to the painful sensations of your heart. Indeed, my dear Mary, if I could write anything that would alleviate one anxiety of thy dear breast, I would not let a post go without a letter. You will be glad to hear that all things in the family go on as though you were present. I called this afternoon in Berkley Square; uncle John has had a severe fit of the gout. I spent Friday evening with Jasper and Nancy; they are well and comfortable. How could I write so much, and not once mention our dear mother! I am much grieved at the account you give of her, and hope to have a better in your next. Comfort her, my dear girl! give her my sincere duty and affection, and tell her I am happy that I had such a sister as you, to send to her consolation. Remember me in affection to brother Samuel, to his wife, and to George.

I am, dear Mary,

Thy truly affectionate brother,

WILLIAM CAPPER.

Though very little allusion to the circumstance is found in any of Mary Capper's papers, it seems scarcely right wholly to omit the mention of a yet more costly sacrifice than any that she had previously made, which was called for at her hands, before she quitted London as her home. She had formed a strong attachment to a young man Friend, to whom she expected to be married, when she discovered that he did not set a high value on his membership in the Society of Friends, and that he was inclined for more liberty in practice than their principles allowed of. This was a most painful

discovery to her; and as farther communication with him proved to her, that he was one who could not fully enter into her religious feelings and views, she felt it to be her duty to break off the connexion, though it nearly cost her her life; and she could never afterwards entertain the prospect of matrimony.

The following extract from a letter of her mother's, will show how changed were her feelings towards Mary, and towards Jasper and his wife.

Birmingham, June 16th, 1788.

MY DEAR MARY,

In answer to your last, I feel truly concerned that poor *Smallwood has fresh appearances of his disorder; and sorry I am at the disappointment which his parents must suffer. If necessary I advise, by all means, that you should attend him; for whatever my own views may have been, I readily give them all up, for the good of this poor afflicted child, and the comfort of his father and mother, to whom give my most tender love.

With respect to the other proposal that your brother and sister have signified to you, I believe the bent of your own mind must determine you; this I verily believe; that the goodness of your own heart will incline you to undertake that which is the most needful for your friends.

I have only to add, that (wherever you may fix yourself for a time) whilst you remain single, I would have you to look upon my habitation, so long as I live, as your fixed and settled home. Thank your brother Jasper, in my name, for his attention to your aunt Chase. Tibbatts† was here on Sunday; he says Rebecca is well. Believe me, dear Mary,

Your affectionate mother,

REBECCA CAPPER.

Mary Capper does not appear to have kept a journal regularly till after the death of her mother, but a few remarks were penned occasionally; and sometimes the petitions of an exercised soul. The following will, it is believed, be acceptable to the reader.

10th of Sixth month, 1789.

My soul! wait thou upon God; although heaviness and insensibility may perplex and distress thee, yet be not dismayed, nor weary of well-doing; for assuredly they that wait upon the Lord; that patiently and quietly wait, shall renew their strength. They shall mount upwards, they shall rise as upon eagles' wings, they shall be raised above this grovelling earth;

* The eldest son of J. and A. Capper.

† The husband of her sister Rebecca.

but it may be needful that they should feel how necessary it is to wait upon the Lord, and that, with long patience and deep humility. O! Lord my God! if it be thy holy will, be pleased at this time to increase my faith and my patience, that I may more perfectly know and wait upon thee!

Eleventh month, 1790. Thou gracious Fountain of all our mercies, O! be pleased to look down upon us, and save us from our sins! Jesus, the Redeemer, has died that we might be perfected through his atoning sacrifice; let us not then make his sufferings of none effect to us ward, by an evil heart of unbelief! My soul feels a weight of sorrow for my own insensibility; and many, very many, are my imperfections, particularly, O! my God! (may I call Thee my gracious Father!) I have to lament at this day, a proneness to impatience and frowardness of spirit. Gracious Father! I would confess my sins that I may be healed; but Thou knowest all my thoughts, and the devices of my heart; therefore with all my burden of infirmities, weakness and folly, I bow at the footstool of thy mercy, and hope to be kept in patient humility, waiting thy time to deliver me from my soul's enemies; for the power is thine!

1791. At this period of my life, my faith is, that there is one God, who is supremely good, and doeth good continually; that at sundry times and in divers manners throughout all ages of the world, He has been pleased to manifest Himself to the sons and daughters of men; that in this our day, He shows Himself in the glorious dispensation of the gospel; having sent his own Son to be made flesh, and dwell among men for a time, in an earthly body.

Though mysterious his death and sufferings, I believe that Christ died to redeem us from sin; and that, in and through Him, believers have access to the Throne of Grace.

Eighth month, 1791. My faith being renewed in Christ Jesus, the Son and express image of the living God, I bow in humility and hope at the footstool of mercy, looking for redemption and remission of sin. O! the malady of the soul! how foul it is!

There is not, in nature, an antidote to so great evil; but the Lord of life and glory came down from heaven, from the bosom of his Father, to recover lost mankind, and throw consolatory hope into the cup of human woe; made a bitter cup by man's disobedience and pride.

Gracious, holy Father! open the blind eye! unstop the deaf ear! that we may see and acknowledge the mystery of thy condescending love!

Towards the end of the year 1793, Mary

Capper appears to have been absent from Birmingham, attending upon a sick friend; during this period she received the following letters from her mother:

Birmingham, 18th September, 1793.

MY DEAR MARY,—I hope they will not remove the young woman till the doctor thinks it may be done with safety. Don't be uneasy on my account. I continue tolerably well, when I am quiet; and what a blessing it is that I have it in my power to be so!

I am not so much alone as you may think, for my neighbours are kind in calling on me. Your brother George dines with me most days, comes home in good time at night, and often looks in, during the day.

Farewell, my dear Mary! I shall be truly glad to receive you, when it is proper for you to come home; but I am not impatient.

Believe me, your sincerely affectionate mother,
REBECCA CAPPER.

Colmore Row, 23rd September, 1793.

MY DEAR MARY,—I am well pleased that you may leave Park Gate, with safety to your patient. W. Shorthouse tells me he intends setting out to-morrow to conduct you. He did intimate, some time ago, a thought of taking you to Liverpool; now if circumstances coincide, I wish you to embrace the opportunity, as another may not offer. Don't hasten home at all on my account; I seem at this moment quite well. I was out only once yesterday, for the weather was rainy, and the wind very cold. I was very much gratified, and I hope edified, by a discourse on the words of St. James, "Let patience have her perfect work."

I am, dear Mary, your truly affectionate mother,
REBECCA CAPPER."

Rebecca Capper died in the twelfth month, 1793; but no particulars are known of the illness that terminated her life, or of her closing moments.

CHAPTER V.

Travels during the years 1794 to 1801.—Visits at Stoke Newington, &c.

MARY CAPPER appears, from the time of her mother's decease, to have devoted herself to the service of her Divine Master; being a diligent attender of religious meetings, and travelling much to promote the spread of Truth and righteousness in various parts of this country. She was acknowledged as a minister in the early part of the year 1794. Her ministry was sound and of a spiritual character; having herself largely partaken of the conflict between

flesh and spirit, she was often concerned to encourage the sincere hearted, patiently to submit to proving seasons, looking for effectual help to the light and power of our Lord Jesus Christ.

1794. *Third month, 8th.* I set out with a minute expressive of the concurrence of my own monthly meeting, to meet Mary Beesley at Bromsgrove, in order to unite with a committee of men Friends appointed by the quarterly meeting, to visit our monthly and preparative meetings.

10th. After attending various meetings, returned to Birmingham, where the meeting for ministers and elders was held in the evening. Ruth Fallows and Sarah Stephenson were present.

22nd. The friends of the committee met, and had a solemn opportunity of conference with us, children in the work; to our edification and encouragement. It was judged best to proceed in the engagement, previous to the yearly meeting.

24th. Monthly meeting at Shipstone; the gathering was large, and measurably favoured with solemnity; to the comfort and encouragement of rightly exercised minds. We called upon some families, after which we sat awhile together, under humbling feelings; then separated to return to our several allotments, having finished the engagement; through which we had been favoured with tender unity of spirit, and we now part desiring each others welfare and growth in the Truth.

Yearly Meeting, 1794.

Fifth month, 19th. Martha Routh spread before the meeting of ministers and elders, a concern to pay a religious visit to Friends and others in America; also John Wigham, a similar concern; these came under weighty consideration. In the afternoon there was a meeting for discipline, at the new meeting-house, for women Friends; the gathering, very large. Patience Chester is clerk, and Sarah Hustler assistant.

20th. An affecting epistle from women Friends in Philadelphia was read; it set forth their deep suffering and humiliation, when that city was awfully visited by the yellow fever.

21st. Attended the meeting for worship in White Hart Court, to my refreshment and comfort. Mary Ridgway was particularly favoured, on the words, "Be still, and know that I am God!" I was inwardly made sensible of the great need there is to keep on the watch, in these large meetings. O! saith my soul, that we little ones may be preserved in the quiet, humble, silent, resigned state! Aware of the great importance of speaking in these assem-

blies, we should wait for that which burns as a fire that will hardly be restrained.

22nd. Certificates were read, in the select meeting, expressive of concurrence with the concern of the Friends for visiting America. Some weighty counsel was given, recommending that they who speak in these meetings should be careful only to speak from necessity. The meeting broke up under a covering of solemnity; and my heart's desire is that we may study to dwell in the stillness, wherein self is abased, and the Power of Truth exalted.

I believe that some of us are tempted to think, that unless we appear to take some active part in Truth's service, we may be looked upon by others, and perhaps by ourselves, as useless, lifeless members; but far otherwise is my judgment at this time. The humble patient traveller, who bears the burden of the word, until the right time comes for deliverance, (when the message will be accompanied by a measure of power and authority,) assuredly works essentially for the general good.

23rd. At Horslydown, gospel ministry was dispensed through Mary Ridgway, a devoted servant. In the afternoon, several testimonies concerning deceased ministers were read, to the tendering and humbling of some minds; raising desires to run with patience, the race set before them. One was from Wales, respecting Dorothy Owen; and one from Ireland, relative to Job Scott.

24th. Our esteemed friend Samuel Emlen, accompanied by another Friend, made us a very acceptable visit. The men's meeting sent us for perusal, a very interesting communication from Friends in America; some of whom, in considering the late awful visitation of some parts of that Continent, were so deeply concerned for the general good, that they had believed it required from them, to represent to the Rulers and persons in power, the necessity for their exerting their authority, to endeavour to suppress all public amusements, gaming, stage entertainments, and dram shops, as being sources of much immorality and profaneness, widely estranging the mind from God and godliness.

27th. A caution was given to be especially careful that our conversation savour not of the spirit of this world; that at a time like the present, when nation seems rising against nation, and the rumour of war sounds in our ears, we may get every one to our tent, and there wait to be rightly prepared to meet the overturnings which may come; not presuming to offer our own conjectures upon events, but rather studying to be quiet, and to mind our own business; the important business of knowing a preparation to meet our God.

28th. Answers to some of the epistles were

read. A sentiment ran through my mind, that a day may come when we shall feel some restrictions in our correspondence; at least in the length of our communications; refraining even from good words.

We had a very acceptable visit from Thomas Shillitoe and others, who exhorted us to keep to the power in which our meetings were first established; that no mouth should utter words without life; but that in humble waiting upon God, we might know a being baptized into the one Spirit, wherein all are brought into true harmony.

Ann Tuke and other women friends mentioned a concern to visit the men's meeting; they had the sympathy and concurrence of feeling minds. Susanna Row accompanied them, and on their return, she expressed her satisfaction in having been with them. The meeting concluded in awful, reverent silence, and we separated under humbling impressions.

JOURNEY IN WALES.

1794. *Eighth month, 3rd.* Mary Beesley having long felt a deep concern of mind, to pay a visit to Friends in Wales, and in the county of Hereford, my mind was, after serious consideration, engaged to accompany her; for this purpose we obtained certificates. On first-day, after attending a favoured meeting at Worcester, we dined at Wick, with the parents of my friend, and parted from them in much tenderness of spirit, and in a humbling sense of our own inability for what we had in prospect. Through the care and kindness of Friends we were suitably provided. Thomas Goode, of Birmingham, was sent to accompany us through the journey, and Robert Newman went with us to Ross. Our first stage was to Ledbury, where we lodged. One lonely woman Friend, a widow, lives in the town, and received a visit from us very kindly.

Second-day. From Ledbury to Ross; at Thomas Pritchard's. Went on to Troy; we had to travel through a beautiful country, but the best life was low with us.

Third-day. Before we left William Dew's, had a little glimpse of the Heavenly Father's love, on which a few words were spoken, and we separated in tenderness.

Fourth-day. Monthly meeting at Pontymoyle; to which place we walked about a mile. Though but few in number, there was something of divine power to be felt, wherein we seemed to be owned as members of the living Catholic Church, which is of one spirit, and is united to the Head, Christ Jesus. My beloved friend Mary Beesley was strengthened to open, in a weighty manner, a concern to sit in the families.

Fifth-day. We came to James Lewis's, a re-

mote situation in a valley at Lanelly, in Brecknockshire. Rough and fatiguing roads; we walked part of the way, though heavy rain made it difficult.

Sixth-day. Set out in the morning to visit Richard Harford and his wife, five miles off; the road is here esteemed good, and indeed so the main road is; but to us the rocks and precipices were alarming, though to be admired as awfully grand. It is a railroad for the use of a coal company: meeting with their wagons and loaded horses was to me frightful; however we were favoured to get safely along. Friends receive us with much cordiality, making plentiful provision for refreshing the body; but ah! a few crumbs from our Master's table are still more desirable to us, for we are poor and stripped of inward consolation; yet favoured quietly to hope for a brighter season. After dinner we sat with the family. If we are preserved from hurting others, or wounding ourselves, it is no small favour. O! Father, preserve us, and leave us not! for we cannot direct ourselves. In the evening, sat with James Lewis's family.

Second-day. Were favoured to leave Pontypool in peace, and came to Penhow Castle, a good old farm house, where we were very hospitably received. The mistress is a plain, agreeable person, not born in our Society, but convinced by the secret power of Truth in her own breast: we did not see her husband, who was engaged in harvest work. In this family lives a poor old man; blind, and with locks as white as wool; we spoke to him, and his remarks seemed to do us good, evincing that his mind was brought into childlike simplicity, as he, in a few words, described his own weakness, and entire dependence on Divine Goodness. The mistress of the house said he had lived with them for many years, and that she had seen him, at times, in the fields; apparently in a retired state of mind, with tears trickling down his cheeks. She accompanied us to Shire Newport, where was a small meeting. We sat with one Friend's family, and some neighbours, who seemed disposed to receive the Truth in the love of it, as ministered by very feeble instruments, who sought not their own exaltation. Returned to Penhow by a beautiful road, with a fine view of the Bristol channel.

Third-day. The master of the house made way for his men and boys, with the maid servants, quite a large number, to come and sit down with us; and I think we may in humility confess that our Heavenly Father favoured us, in ministering, according to the ability given, and we trust to their edification. Staid all night at Newport.

I note down, as a watchword for myself, that I am this day made sensible that there is need to watch; and most especially in times of favour,

for here is danger of sliding into a state of ease. I have this day felt the reproofs of instruction in my own mind, for not being sufficiently guarded in my conduct toward strangers. There is a propensity in some natures to be open and unreserved; but I wish to be thankful for the gentle, internal monition, and to remember that it is needful to be prudent, especially when thus engaged in the service of the great cause of Truth; even innocent cheerfulness, if not strictly guarded, may lead into inconvenience.

Fifth-day. Came to the house of Evan Rees, Neath.

First-day, 17th. Attended the meetings at Swansea. A day of humiliation and suffering. Returned to Neath.

Second-day. Remained at our kind friend Evan Rees's; not being fully satisfied in our minds, which might be the right and safe way for us to move; we were thankful in believing that our friends felt for us.

Third-day. Prepared to re-visit Swansea; Evan Rees accompanies us; Friends are very kind. We visited the few in their families. There are young people growing up, whose situation seems to demand tender care.

Fifth-day. Came to the house of Jane Lewis, Haverfordwest.

Sixth-day. Received the unexpected intelligence of my brother Harry being called from this uncertain state of existence; his illness was short, and he has left a young wife, for whom I feel much. My dear brother was young, hardly past what is termed the bloom of life.

First-day, 24th. A low time in the meetings. In the family, felt more life and liberty; tender counsel, caution and encouragement flowed toward the children. Mary Beesley very poorly.

Second-day. It appears probable that we shall not feel clear of this place without sitting in the families of Friends. Jane Lewis accompanied us into one family.

Fourth-day. Came with Daniel Starbuck, to Pill, where Samuel Starbuck and wife, his son and daughter and their little ones reside. They were formerly from Nantucket; and in the time of the American troubles, were sufferers, with many others.

Fifth-day. At meeting; poverty of spirit my allotted portion. After dinner, walked about a mile to Milford, where Samuel Starbuck, jun. lives; his wife was sick, and we sat together in her chamber. We crossed the water, in a small boat, to visit a serious woman who frequents our meetings; her husband is a sailor; the vessel lying near shore she sent for him, and I thought we were favoured together, with a little sweet refreshment, though in a very humble hut, where outward accommodations were but mean; but I thought there was something

to be felt far preferable to all that the world could bestow. Returned to Pill.

Seventh-day. Daniel Starbuck and his wife accompanied us to a family who profess with us; but the female branches having married out of our Society, the spiritual life seems to have received a check. Surely these marriages have proved a great hinderance to our brightness as a people! In these parts, in particular, it seems to have been the means of scattering. We dined with these friends, and had an opportunity to express the desire which was raised, that the power of godliness might be preferred to the form. Returned to Haverford.

First-day, 31st. At both meetings. A day not without some light and peace, though intermixed with bitters.

Ninth month 1st. Second-day. We are yet bound here. Called upon a Moravian teacher who had been to visit us; truly a uniting power spread over us, and I believe we parted in that Christian spirit which sincerely desires each others growth in the real principle of Truth. Surely there still are different dispensations, as to the outward, but one and the same spirit. In a few words, delivered in great simplicity, H. S. exhorted us, "as we had received Christ, so to walk in Him." In the afternoon, visited a serious family of Moravians, who seemed to receive us with open house and heart. We had a solid time together. In the evening we had an opportunity of solemn retirement with Jane Lewis and five of her children; something of the Heavenly Father's love was felt.

Third-day. Very considerable was our exercise in not feeling at liberty to go forward; after a season of some trial, and I trust unfeigned supplication, we believed it right to have an evening meeting; which, being mentioned in diffidence and fear to Jane Lewis and other friends, we were encouraged to appoint one. We particularly desired the attendance of servants and apprentice lads.

The gathering was large, and remarkably still. I believe there is a tender, honest minded people in this place; and assuredly the Heavenly Father's love is over them, and will gather them unto Himself!

Fourth-day. We attended the women's monthly meeting; no meeting for business held by the men; indeed the discipline is so low, that the very form is almost lost; we wish that a revival, through the power of Truth, may take place among them; seeing that many young people are growing up, who are much uninformed. We rather hope the American Friends S. and A. Starbuck, &c. will be united, and add a little strength, to these feeble ones.

Fifth-day. Parted from our kind friends Jane Lewis and others, in an almost silent feeling of solemnity; our spirits seeming still, as it were,

to hover round them, earnestly desiring their growth in the spiritual life. We left them in a feeling of sadness, and pursued our journey in pensive quietness. Our kind and ancient friend Samuel Starbuck, with his valuable wife, accompanied us on horseback. Came as far as Westmore, where we were comfortably lodged in a Friend's family, after arriving late, as the road was rough and difficult.

Seventh-day. Reached Caermarthen. The company of Samuel Starbuck and his wife, was a comfort and encouragement to us.

First-day, *Ninth month 6th.* We went to meeting in weakness and fear; several sober people came in, and it proved a season of favour. In the afternoon there was a large gathering, and the power of Truth so far prevailed, that all seemed brought into a degree of solemn stillness. Some exhortations, and some plain truths, were expressed.

Second-day. Travelled through a beautiful country to Llandilo; we met Job Thomas, who conducted my friend and me to his own habitation, a very humble, thatched dwelling. We were kindly received by his wife, a native of the mountains, who speaks no English, but whose countenance bids us welcome to the best they can afford, and we feel easy. It is however somewhat painful that, as there is not room for our kind friends Samuel Starbuck and wife, they are obliged to ride a mile farther.

Third-day. Our kind, attentive friends came to breakfast with us, and we went nine miles on horseback, mostly over the mountains, to visit a man Friend; his habitation is mean, but his hearty reception of us, with his solid, innocent deportment, was ample amends for the fatigue.

Our valued friends Samuel Starbuck and wife left us this evening. Their company has been very acceptable, and we feel pain at parting from them, they having been more like parents to us than any we have met on our journey.

Fourth-day. We took tea with Job Thomas's brother and sister. Some neighbours had been invited to meet at Job's house, and a considerable number came. Job Thomas had something to express, but we sat silent; the people were quiet and solid; yet I thought they were too much looking without, for that which is to be found within.

Fifth-day. Went on horseback six miles to Newhouse, where we attended a monthly meeting; there seemed to be honest enquiring minds, but too much outward. The members of our Society are very few, and some of them appear not enough separated from the language and corruptions of general custom. The meeting for business very small; the order of the discipline measurably preserved by Job Thomas; but things are low. In the evening came six

miles, fording the river Towey, to Llandovery.

Sixth-day. Job Thomas accompanied us thirteen long miles, over rough mountain road, very difficult for a carriage; we walked a mile or two and stopped at a very poor looking thatched house; we had a comfortable dinner, well cooked, for which they charged only eight pence each. We afterwards forded the river Irvon, and came ten Welsh miles to BUILT.

Seventh-day. Job Thomas left us, and the inn-keeper came guide with us to Rees Bowen's quiet habitation. The road was rugged, and we were glad to reach the house of our kind friend, being weary in body and mind.

First-day, 13th. Walked to the Pales meeting.

Fourth-day. Set forward, but it rained smartly, and we were very wet before we reached the Friend's house; appearances were rather discouraging, the master and mistress being from home, and a poor servant girl, with three or four children, seemed almost frightened at us; the house very mean, but like many others we have seen; and of this we hope never to utter a word of complaint; indeed we felt it to be cause for thankfulness to be received, and after a time, things became more comfortable. When the woman friend returned, she made up a good fire, and gave us some tea, with a hearty welcome, which quite satisfied us. Being fatigued, we soon retired to rest, and were accommodated far beyond our expectation, with a good bed, dry linen, &c.

Fifth-day. We had a religious opportunity with the family, under a measure of our Heavenly Father's love. We then set out for Pen-craig; a terrifying storm of wind and rain came on, such as we had never experienced; but at length, being sometimes on horseback and at others walking, we safely reached our journey's end, to our no small comfort. Poor, wet, dirty figures we were! so we went to bed while our clothes were dried. We here met with James Lewis, from Llanelly, who had kindly been from place to place, in order to join us; it is some encouragement to our feeble minds, when we find valuable friends so disposed to help us on our way.

Sixth-day. A season of religious retirement in the family. Walked to visit a poor man, with whom we had an affecting time, under a sense of a tried, tempted state. Left him in a very tender frame of mind.

Seventh-day. Weather bound; which is no little disappointment; however we are preserved tolerably quiet in our minds.

First-day, 20th. Sat their morning meeting; the afternoon being favourable, we returned to Rees Bowen's, and were thankful to be once more quietly and comfortably accommodated.

Second-day. My dear friend much indis-

posed and very low, which is discouraging to me; I strive after resignation, and hope for a brighter day.

Third-day. Mary Beesley is better; we went, on horseback, to visit two families, each consisting of a man and wife, and five children. In the evening, Timothy Bevington, Thomas Colley, Joseph Gurney Bevan, and Richard Phillips, arrived very unexpectedly at Rees Bowen's, appointed by the yearly meeting to visit the meetings in Wales; a service which I hope will prove edifying, for they are in want of help.

Fourth-day. Went to Builth, after having a meeting.

Sixth-day. The week-day meeting; a comfortable season in silent waiting.

First-day, 27th. Sat the meeting in poverty, though not without some sense of good. Father of mercies! if we are right, strengthen us still in the right to stay! if we are wrong, thy light impart, to lead and teach the better way! Surely Thou hast raised in our hearts a sincere desire to be thy obedient children! the desire after good is thine, and the work of righteousness is altogether thine; and thy power alone can carry on and perfect thy own work!

Very unexpectedly, a little light broke in upon us, as we were sitting together, retired in spirit, after some Scripture reading, and a few words, spoken in tenderness by Rees Bowen. It was a refreshment, to our drooping minds, and we retired to rest, somewhat revived.

Second-day. Rees Bowen accompanied us to the school, near Llanidloes, where we were kindly received by Robert Whitaker and his wife.

Third-day. Sat with one family. After dinner our certificates were read, before the children withdrew, and we had an opportunity of explaining to them the nature of our engagement. Had a very pleasant walk to visit the family of Richard Brown; and another family, in a very poor cottage. Our minds were comforted in these lowly cots. We had also a time of solid retirement in spirit with Robert Whitaker and wife.

Extract of a letter from Abigail Starbuck to M. C. and M. B. received at R. B.—s.

Milford, 17th of Ninth month, 1794.

MY DEAR FRIENDS,—We were much pleased to hear from you, as you have been much the companions of our conversation, since we left you in this your arduous undertaking, sincerely wishing you comfort and encouragement in your passing along; which we have no reason to doubt, as I believe your minds are engaged to discharge the trust that is committed

to you. Dear Friends, I may assure you it was with reluctance we left you; for the little time that we were with you had made you feel very near to us, and we felt a near sympathy with you at parting.

We were obliged for your information of the committee's intention of visiting us, and hope they may be the means of strengthening the weak among us, for we have need of help; though I am sensible they cannot do the work for us, (although far more experienced) but that we must each look to our own standing. It is my wish that we may; and that we were worthy to be remembered by you, and to unite in desire after strength to press forward. I believe you will be often remembered by us, in our sequestered situation and lonely sittings. We are obliged to you for your care about our getting home, and can say the satisfaction we received in your company, more than compensated for the little fatigue of the journey. We found our children well. With our united love to you, in which they heartily join, your affectionate friend,
ABIGAIL STARBUCK.

Fourth-day. A very exercising time in a family; yet we had to believe that Divine love is extended, to gather the returning prodigal. Sat also with a young woman who frequents our religious meetings; her parents being present. It was a time of renewal of strength. Had a satisfactory opportunity with the children after dinner; all seemed attentive, and some tendered; as were our own spirits. Our minds have been a little refreshed in this place.

10th of First month. Fifth-day. Left Llanidloes, and came eight miles to Eskergoch, where we sat their small meeting. The accommodations very lowly; we had a little refreshment with us, after partaking of which, and distributing our morsel, came twelve miles to Machynlleth. Richard Brown accompanied us; his pleasant countenance and his solid conduct, seemed to do us good.

Sixth-day. The morning wet, but we set forward with our acceptable guide; afternoon fine; got to Llwydee, and were kindly received at the house of Henry Owen, which is surrounded by huge rocks; with a grand view of Cardigan Bay.

First-day, 4th of Tenth month. The meetings were held at Henry Owen's; some sober people attended.

Second-day. We set out, accompanied by Henry Owen and wife, and our pleasant guide, Richard Brown. I rode single; the road rugged and stony, surrounded by prodigious mountains, with precipices, and the sea rolling below; the appearance awful, but my mind was preserved from apprehension of danger, which was no small favour. After emerging from

between lofty rocks, just at twilight, Dolgelley appeared rather a pleasant spot, though it is a poor mean town.

Third-day. Went to a meeting appointed at Tyddyn-y-garreg; but few Friends. After some conflict, we gave up to what we apprehended might tend to peace; and accompanied by Richard Brown, proceeded to sit in the families separately, and were favoured to get through to satisfaction.

Fifth-day. Breakfasted at Welchpool, where we parted, in mutual tenderness, from our kind guide Richard Brown. The country now open and beautiful, but my thoughts were much with the inhabitants of the mountains. Reached Shrewsbury. Buildings and signs of opulence, very different from what we have left. Our minds in a low spot; though through condescending mercy, no railing accusation disturbed our measure of peace.

Sixth-day. The few Friends met us here. Received letters.

Among these was one from Abigail Starbuck, of which the following is an extract.

Milford, 10th of Tenth month, 1794.

DEAR AND ESTEEMED FRIEND, MARY BEESLEY,—We have been anxious to hear how you get along, and we had the pleasure to hear from you by the Friends that visited this quarter; their concern was to strengthen what remained, and to endeavour to build up the waste places, and to encourage in us a diligent perseverance in the Truth. It appeared to me that their counsel and admonition was dropped in much caution and tenderness, and I hope it may be attended to by us all. Their visit was truly acceptable.

My dear friend, I feel myself much obliged to thee for thy tender counsel and advice to our son Samuel, and hope it may make lasting impression on his mind. It is my desire, for mine, that they may be enabled to make straight steps, having their eye single, to that which is able to preserve from the snares and temptations which may present; and as for us that are advanced in years, though we are far short of being as way-marks, it is my desire that we may so conduct ourselves as not to be stumbling-blocks; but that we may endeavour to press forward, though many times under a sense of our own weakness and unworthiness, feeling desires to unite with the living, and to be favoured to partake of the crumbs which fall from their tables.

Samuel desires gratefully to acknowledge thy kindness to him; and Daniel presents his dear love to both his beloved friends, he was pleased to hear of their being at Llanidloes, and would

be obliged by their opinion respecting the school.

Seventh-day. Set out for Coalbrookdale; good road and fine country; the Severn winds beautifully. Not a little gratified in meeting with our very kind friend, Richard Reynolds, his wife, and dear P. H. Gurney.

First-day, 11th. Sat the preparative and other meetings.

Second-day. Called at two schools, supported by the Dale Friends, for the instruction of poor children. It was pleasant to sit with the children, and to observe the care exercised toward them. We then walked to the cottage, a quiet retreat: we were accompanied by dear P. H. Gurney, who has an apartment at the cottage, for her own accommodation, furnished in simplicity.

Fourth-day. Several Friends accompanied us to their monthly meeting, at Shrewsbury. A small gathering.

Sixth-day. Came to the house of T. Waring, at Leominster. Our mare failing in strength, we judged it best to send her to Worcester, under the care of our attentive and constant guide, Thomas Goode, whom we also think it right to set at liberty to return home. We have to acknowledge his uniformly obliging care towards us, throughout our long journey.

Seventh-day. Again set our faces toward the mountains, to attend an adjourned monthly meeting, at the Pales, in Radnorshire. William Young was so kind as to accompany us. Got to Rees Bowen's about dusk.

First-day, 18th. Agreeably surprised to see Richard Brown, who had come to meet us. Several sober people attended the meeting, to our satisfaction, and we hope in no way to their own hurt. At the meeting for discipline, most of the few members and their children were present, and we have some ground to think it was a favoured opportunity, to our encouragement. The hands of the very few rightly concerned Friends in these parts stand in need of strengthening, and the dear children of instruction.

20th. A beautiful day for our return to Leominster.

21st. At meeting. A weighty part of our concern remains to be accomplished; that of sitting in the families of Friends of this county.

23rd. Entered on the service; the company of our friend William Young is very acceptable to us,

24th. Simple obedience to apprehended requirings is no small exercise; but worthy is the Lord to be waited upon, and in humility obeyed!

29th. Came to meeting at Bromyard.

30th. A day of humiliation and poverty of spirit. Sat with the families; in the evening favoured with a peaceful calm.

Eleventh month 1st. Came to Thomas Pritchard's at Ross.

4th. A little favoured with that which tenders and contrites the hard heart; which is not at our command, but is very precious, and worth waiting for.

6th. Went ten miles to visit a family; very affecting was the situation of the man Friend; lamenting, in much contrition, time passed, with faculties abused; an awful lesson!

10th. Rode on horseback to Cowkerry, and sat with the family; this concludes the engagement here. My mind is in a low spot; but upon a retrospect, do not feel condemnation, but encouragement to continued prayer to the Father of mercies, that I may be a humble, patient believer, waiting at the footstool of Divine grace.

11th. We have not felt at liberty to leave this place, to-morrow being the monthly meeting. If favoured with a little renewal of strength to our edification, we shall not murmur, though we feel it desirable to reach our journey's end.

12th. Sat the meetings under close exercise; we trust that our desires were honest, and the rest we must leave; but O! may the Father of mercies more and more manifest of his own wisdom and pure righteousness, in the secret of our hearts; and may we who profess the Truth, be humble, patient and faithful!

14th. Favoured at Worcester meeting, with inward comfort and peace.

Soon after the conclusion of this journey, Mary Capper went to pay a visit to her brother Jasper, at Stoke Newington, during which she wrote as follows:—

1795, First month, 4th day.

As I rode this evening from London to Stoke Newington, it came under my consideration whether it might not be profitable to myself, or in some measure to the dear children with whom my lot is now cast, to take some written account of my daily thoughts and actions, with the most prevailing dispositions of my mind. It is under humiliating apprehensions that I enter upon this work, as I mean to be honest in the main, though I often think it a favour that we are not obliged to tell all we think; for strange is the motley throng of human thoughts!

This morning after walking to town with my brother, Molly,* and the children, went to

meeting, where our friend Thomas Scattergood was favoured, in gospel love and power, largely to minister instruction, consolation and encouragement to the devoted in heart; particularly to the young and the rising generation; and I think that according to my measure, my desires were sincere and earnest that the dear children (some of whose minds I am persuaded are favoured with pious impressions,) may be rightly encouraged to hold on their way, in holy integrity.

In the afternoon, after some conflict of doubts and fears, I ventured to express a few words; whether under right influence I must leave to Him who judgeth in mercy: but for this sweet, consolatory word mercy, as a distinguishing attribute of our Creator and Redeemer, surely my heart would faint within me! At the close of the day, while my sister was reading the Scriptures, my mind was favoured with a little overflowing tenderness.

Second-day. I attended the morning meeting. I trust it was not an unprofitable season; it is not pleasant, but I believe it is well for us to be sifted as wheat.

Third-day. Favoured with a renewed desire to walk in humility, simplicity and faithfulness, under which I felt affectionately united to the dear children, their beloved mother, &c.

The children went to their grandfather's, and Elizabeth Fry, with her daughter Elizabeth, took tea here, I thought their company pleasant. In the evening my brother read some chapters of the Bible to us, and my mind was comforted. In humble gratitude I may note that, during the greater part of this day, I have been, through adorable mercy favoured, with a secret hope of preservation, and desire after it; of myself nothing; but in mercy, not consumed!

Fourth-day. Without much hesitation, left my bed soon after six. Had a gentle reproof from my niece Rebecca, for being too long in dressing; she seemed to think I had lost some time, which I might have employed in improving myself with her, in the French language; we read together before breakfast. Went to town; it was monthly meeting. Desirous that I may be favoured to distinguish the voice of the true Shepherd from the voice of the stranger, and that I may be made humble, willing and obedient.

Fifth-day. In the Scripture reading and solemn pause, my mind was comforted. My brother was so kind as to read us a little account of the method, pursued by himself and my sister, in the instruction and education of their children. With some parts my mind was much affected, even to tears; and a language arose in my heart, O! that all parents were thus solidly concerned for the good of their offspring! As I look toward my other near and dear relatives

* Mary Whiting, afterwards Harding; for thirteen years the faithful and beloved nurse in J. C.'s family; and one to whom Mary Capper was much attached.

who stand in this important station, and towards those who are unmarried, my desire is that genuine religion, in its true spirit and power, may so work upon their minds as to open their understandings in the way that is right, and that will lead to peace, when the world, and all its gaudy, busy scenes, shall vanish as a dream.

Sixth-day. Dear Rebecca showed some disposition to self-will and ill-humour at her studies this morning; in the evening, in some tenderness of spirit, I mingled my tears with hers, I trust to our mutual comfort, and renewed encouragement to strive against the evil propensities of our nature, and to wrestle for the everlasting blessing. Experienced sweet reviving hope and faith, while my brother read a portion of the prophecies of Habukkuk. Retired to rest in peace.

First-day, 11th. At meeting, my mind rather insensible to good, but kept alive in the secret hope and belief, that none ever sought the Lord in vain, though He is pleased at times to hide the light of his countenance from his waiting, dependent children. In simplicity, humility and faith is our safety.

Third-day. Still favoured with desires after preservation, and with some sense of my own weakness, and utter inability to help or save myself. Felt also a strong and affectionate desire for the best welfare of my near and very dear relatives.

Fifth-day. After the usual reading, M. Whiting walked with me to Tottenham meeting. A little act of obedience to apprehended duty, in visiting a family under affliction, seems to have relieved my mind from some oppression; and the kindness of some friends was comforting to me. May the Fountain and Father of living mercies be pleased, in his own free grace, to preserve me, with all his little ones, in simplicity and in true lowliness, and in obedience to his own requirings; in condescending mercy, giving us to distinguish what is his holy will concerning us!

Sixth-day. The first breathing of my spirit was after preservation from all evil, and that I might more fully know the Power that leads from every hurtful thing. In the afternoon the little girls and I visited some poor families, and had a degree of sweet satisfaction in being empowered to give some relief. Great are the necessities of the poor at this day; added to the extreme severity of the weather; every article of food is at a high price; a quartern loaf is 1s. 5d.; much is done by subscription, to alleviate their sufferings, much is wanted.

Seventh-day. In my private cogitations, found self still alive, and that its branches shoot in all directions, and still want the pruning knife. One of the dear children a little untoward; but upon retiring to rest, after lying awhile upon

the pillow, tenderness and contrition were granted. Precious are the evidences of a broken heart and contrite spirit; it is my joy to be permitted feelingly to participate.

19th. Second-day. Another little girl added to my sister's olive branches. My niece Rebecca, with her little sister Katharine, went to Plashett, with their aunt Fry. The dear remaining children were as quiet as might be expected, but I felt myself a very poor substitute among them, and was rather uncomfortable. I endeavoured to fill my sister's station, by attending to the little one's lessons. In the afternoon more at leisure, and enjoyed the respite; in the evening the subject of our reading was very affecting; relative to some of the grievous iniquities of the Slave Trade. O! how cruel is the human heart, when not changed by the power of God! I feel sad under the consideration.

Sixth-day. The night was so intensely cold that I could scarcely sleep; what then must be the sufferings of the half-clothed and hungry poor!

A French lesson before breakfast; read afterwards in the Epistle to the Hebrews. The children, at their usual occupations, did not give much trouble, but my mind was anxious and not comfortable. I seemed to wish for more ability to instruct the young mind, and felt myself very ignorant in divers useful things. I thought it would be pleasant to be learned, without the trouble of learning; as in a higher concern, it is desirable to be humble, but who is there that likes to be humbled?

25th. First-day. Walked to town; on our way there and back, my nephew Samuel and I called upon some poor families, and gave a little, through the bounty of a Friend in London. The long continued severity of the weather calls for consideration of the poor. The river is so frozen that the bargemen cannot follow their usual occupation. Coals are three shillings per bushel, and I am told that some of the poor buy them by the quart. Thermometer twenty-one degrees below the freezing point.

A warm desire has been raised in my heart, on my own account, that I may both be preserved from offering the sacrifice of fools, and from keeping back what may be compared to the small tithes, when they are really required at my hands. O! for a right spirit, and a discerning judgment!

28th. The meeting proved a time of conflict. Surely our spiritual enemies are lively! Still I have hope in the promises. The Redeemer of men is my Captain and my Saviour. O! may my spirit cleave unto him, then will my soul be kept from the jaws of the devourer. Elizabeth Fry took me back to Newington. In the evening my mind was not in a desirable state.

I spoke to my niece Rebecca in a wrong manner; which upon cool reflection, I was made willing to acknowledge and condemn. O! the humiliations which fallen nature stands in need of.

29th. Surely our Heavenly Father deals graciously with us, when He discovers to us our insufficiency, our weakness and our dependent state! During the morning's reading and retirement, my spirit was raised in desire to follow our spiritual Joshua, that I may witness all the polluted inhabitants to be destroyed; and I wished the dear children might be fed with the sincere milk of the word, and grow thereby, so as to become valiant in resisting evil.

31st. A dawn of fresh comfort this morning, and the day passed in more tranquillity than some preceding ones. It seems probable that my sister may soon be restored to her important station in the family. May she grow in spiritual strength!

Second month, 1st. First-day. Mild but gloomy morning. We walked to town; the meetings were dull. If the great Lord and Master shine not in upon our souls, how is our brightness obscured! yet though he tarry, let us wait for Him. I dined with Elizabeth Bevington, and lodged with A. Christy. In the evening we had a time of retirement, in which I felt a glow of desire that the dear young people might press through every discouragement, and follow their spiritual Leader. And O, gracious Saviour! preserve and lead me also; that while I apprehend it right to speak unto others, I myself become not a castaway.

Third-day. Our usual engagements gone through with calmness. M. Whiting and I visited several poor, and relieved their wants, through the bounty of others; to our gratification and their comfort. Coals and provisions still advancing in price, and many are thrown out of work by the frost.

Fifth-day. My nephew Samuel accompanied me to distribute to the sick and distressed. In the evening, as I was sitting by the bed-side of one of the dear children, and reflecting on the prevailing disposition of my mind during the day, I was favoured with brokenness in the recollection that hasty and impatient expressions had escaped my lips, to my own hurt and that of this dear child, who gently, and with becoming diffidence, became my instructor. Sweet and very precious is such a monitor, and my desire is that I may really profit.

Sixth-day. "The word of the Lord is quick and powerful;" a reprover of evil, discerning and manifesting the thoughts; and I have believed it no small favour to be made sensible of such a secret Power. This morning the dear children not quite so well disposed for applica-

tion as at some times; but who is uniformly disposed toward good? There is need of patience, both with ourselves and others.

12th. Very severely cold. At the morning reading and retirement, a little secret hope arose, that the power and mercy of our Heavenly Father was extended toward us. My sister went through some of the children's lessons; they also studied with their master. A liberal and guarded education, under the eye of judicious and well informed parents or teachers, appears to me no small privilege, where the young mind is preserved from imbibing false ideas, and is instructed as to the different natures of things, with a foundation of useful knowledge, instead of that superficial learning which puffs up, and does not profit. Rebecca and I visited some poor families, and had the comfort of finding them in improved circumstances.

23rd. Second-day. The morning meeting was a time of solemnity and instruction. Dined at Joseph Smith's, with T. Scattergood and William Crotch. Called on a sick Friend and was comforted. The frost seems again broken up; dreadful have been the accounts of floods in various parts, and complicated are the distresses of many.

Third-day. My brother far from well.

Fifth-day. In the night he was much worse, and our distress was great, yet something of resignation was felt; my dear brother expressed that if the time of separation was come, he had nothing to depend on but mercy; and indeed I believed that, had he then breathed his last, he would have been received into the arms of condescending Mercy. He has been very weak to-day, though in a favoured, tender frame of spirit. If we dare desire, it is for his restoration; nevertheless resignation is our lesson, and may the great Master give us ability to learn, Himself being our Teacher.

Sixth-day. My beloved brother is much better, and it appears likely that he may be spared a little longer, to fill the important stations of husband and father; which is no small favour. I think my spirit craves for him, as for my own soul, that we may find a Redeemer's love and mercy, to strengthen and sustain, in every succeeding combat with flesh and blood, which can never enter the kingdom of rest and peace. My purpose of leaving this family, so as to be at my own quarterly meeting at Birmingham, brings me into a strait; nor have I yet fully determined.

Seventh-day. My brother continues to improve. In the evening we were favoured with a little quiet waiting in his chamber; wherein my mind was affected with a sense of our Heavenly Father's love, and gracious design, in

handing the cup of affliction. My dear Rebecca was particularly brought near to my best feelings, and some remarks, made in our little private retirement together, affected me; surely the dear child is under the preparing, purifying Hand! May all the dear children be preserved from every thing that can harm them!

Third month 1st. London, first-day. I have this day thought it matters little what we suffer, if it have but a tendency to stay our minds upon God. The two little girls and I rode to town; there was much snow. In the evening we had a time of retirement. It is our design to stop a day or two with my brother and sister in Martin's Lane, as I still think of returning to Birmingham soon.

Third-day. The weather still cold and gloomy. I attended Devonshire House meeting; a solid opportunity. My dear little girls rather too much dissipated, to the hurt, as I thought, of their own peace, and to my dissatisfaction.

4th. Fourth-day. We attended Gracechurch street monthly meeting. Went to see my dear brother Jasper, and were comforted to find him better. I think I feel desires for our growth in the Truth, and establishment therein. In the prospect of leaving, I may add, that my visit has been some help, strength and encouragement, to my feeble mind.

Extract of a letter from Jasper Capper to Mary Capper.

Stoke Newington, 10th of Third month, 1795.

MY DEAR SISTER,—I feel inclined to write to thee, though at present, I see but one sentence before me; which is, that since our separation, the little sittings we were favoured to have during thy visit, have returned with savour to my recollection; and some words then dropped have seemed to yield secret nourishment; particularly those recommending us not to look for great manifestations, but to keep little and low. I have been, many times of late, made prisoner under the cruel hands of Giant Despair, that is, so far as Doubting Castle; yet through mercy, not given over into his power. Now and then a dawn of hope revives my soul; and having no other refuge but mercy, through Jesus Christ, who "came into the world to save sinners," I endeavoured to hold fast this confidence.

No further memoranda occur till the summer of next year.

Birmingham, 1796. *Sixth month 21st.* Returned to my lodgings, after having been absent two months or more, in which time I have visited, agreeably and I hope not unprofitably to myself,

some of my friends, attended the yearly meeting, and staid some time with my brother Jasper's family; setting my brother and sister at liberty to make a little excursion among their friends and relations in Wiltshire, &c.

27th. Called at Bingley, and saw our suffering friend P. Farmer, who appears near her end; long and trying has been her bodily affliction, and exemplary her patience, through the aid of that Divine power that helpeth our infirmities.

Seventh month 3rd. I have spent a few days agreeably with T. and E. Biddle. My mind is under an increasing weight of concern, in the prospect of joining some Friends, in a religious visit to the families of our monthly meeting.

7th. An evening meeting was held, at the request of William Savery, from America.

8th. Our conflicting friend, P. Farmer, was released. Dined at Samuel Baker's, with William Savery, with whom I felt a sweet fellowship. Secretly and earnestly engaged in desire for preservation; and if it be meet, enlargement in thy law, O! my Heavenly Father.

13th. Laid before the monthly meeting my prospect of joining in a religious visit to the families of Friends.

14th. We proceeded in the visit, and are encouraged to go forward in the strength granted; not looking to ourselves. John Southall and Mary Beesley are my companions.

Ninth month 6th. Concluded the family visit. I have little to say, but have a humble hope that mercy will yet be extended to myself, a poor unworthy servant.

Third month 5th, 1797. Our valued friend John Southall was removed by death. I look back with comfort to his simple, humble dedication; and I have also felt a little consolation in having accompanied him last summer in the visit to the families of this monthly meeting.

22nd. Our friends Ruth Fallows and John Cash, sat our meeting; examples of silent retirement in spirit.

25th. Ruth Fallows left us. I wish instructively to remember her quiet example under suffering.

Fifth month 12th. Having heard of the death of our much valued friend Hannah Burgess, I think to set out for Leicester to-morrow, in order to be at the interment at Oakham, and to proceed to the yearly meeting.

13th. Reached Leicester, and was kindly helped forward by John Priestman, to Ridlington Park, a house of solemn mourning. John Cash and William and Henry Tuke, attended the burial.

London. The yearly meeting was well attended, and in some of its sittings, much solemnity was to be felt; to some of us it was a very humbling time, but perhaps not unprofitable.

George Dillwyn, David Sands and William Savery, gave a satisfactory account of a religious visit which they had paid in some parts of Germany and France. Mary Beesley left London soon after the close of the yearly meeting, but my mind seemed, from the little I could feel, still bound to London. I have attended various meetings, and hope I have from time to time been instructed and strengthened to hold on; in the renewed belief that it is good to wait, and quietly to hope, and to be patient, when we are tried and sifted as wheat.

After some consideration, I thought I might be doing my brother and sister a kindness by staying with their family, and setting them at liberty to attend the general meeting at Ackworth, &c. They were absent six weeks.

Ninth month 2nd. I left Stoke Newington and came to Hertford. Went to Special West's, in his little cart; found them in pretty good health, and in more comfortable outward circumstances than formerly. I believe their concern for the welfare and prosperity of Zion and her travellers, is still alive and daily cherished.

6th. A certificate was brought in to the monthly meeting for signature, expressive of unity with Mary Pryor, in her concern to visit some parts of America.

8th. Concluded it best to proceed homeward, having for some time had a view of accompanying Mary Beesley in a visit to some of the meetings of Friends in Worcestershire and Herefordshire; with which I had acquainted my friends. John Fry was so kind as to bring me to Luton, in Bedfordshire. I was very kindly received, entertained, and I may add comforted, at the house of Daniel Brown; their son took me to Dunstable.

11th. Came home by coach; 'tis pleasant to return in safety: for this favour I am thankful.

13th. At the monthly meeting, spread my prospect before my friends, with a sincere desire to have their judgment and feeling, and to submit thereunto.

25th. Quarterly meeting at Leicester. Some monies were entrusted to women Friends for distribution. It is a right and a good thing to inspect, and cheerfully to relieve, the necessities of our poor.

Tenth month 2nd. Arrived at Wick, and found my dear friend Mary Beesley tolerably well.

8th. First-day. We were at a meeting appointed at Almerly, a spot where none of our Society now reside. We hope that neither the cause that we were engaged feebly to support, nor the mind of any honest enquirer, was wounded. The company of our valued friend William Young, with some others from Leominster was particularly acceptable. We sat

a meeting at Leominster in the evening, with Friends and others.

10th. Set out for Ross and arrived late.

11th. We attended the monthly meeting, and called on Thomas Pritchard, who is very unwell, but in a lively, tender frame of mind; expressing his humble desire for daily supplies of patience, that he may bear his afflictions with propriety. We thought it a lesson of instruction.

16th. At Stourbridge monthly meeting. Apprehending it right for us to propose sitting with Friends in their families, it was concurred with; Elizabeth Lowe joined us, which was helpful to us.

24th. Proceeding with the work. There are seasons when these times of retirement in families are made refreshing to both visitors and visited. The main end in view is, that all within us may be humbled, and our spirits constricted, and sweetly united in a harmonious labour for the prosperity of Truth in ourselves and others.

25th. Dudley. We have been closely engaged; not loitering, but humbly desiring, as enabled, to help and to be helped.

28th. Stourbridge. Visited two very poor creatures, from misconduct and mismanagement. They have been disunited from our Society, not marrying members of it, nor showing any regard for its excellent order or wholesome discipline; yet to such as these, tenderness and love should be extended; and I thought we felt, in one of these opportunities, that precious, sacred influence which breaks the hard heart; and this condescending favour is worth seeking for. O, how it unites! how it humbles the families of the whole earth, when submitted to; without distinction of high or low, rich or poor!

30th. Left Stourbridge; not without painful feelings, as it did not seem a time for our minds to obtain full relief.

Eleventh month 2nd. Came to Worcester, and dined at T. Bevington's, where we met with Sarah Stephenson, Mary Jefferies, Ann Hunt and Elizabeth Bevington; the two former were engaged in a visit to the families of Friends in this place.

In the afternoon we came to Wick, and passed the evening quietly together.

8th. Mary Beesley returned her minute to the monthly meeting. I concluded to remain awhile with her, as her mother is from home.

Twelfth month 2nd. Returned to my own comfortable home.

3rd. First-day. Sarah Lynes, a very young ministering Friend, was at our meeting.

13th. Sarah Lynes attended our monthly meeting, and was largely engaged in the ministry. Ann Baker requested the concurrence of

Friends in her desire to accompany Sarah Lynes.

18th. Our quarterly meeting at Coventry. Sarah Lynes engaged in stirring up the members of our Society to a closer attention to the pure principle of Truth, as we profess it.

20th. As Sarah Lynes had a meeting in the evening, we thought it might be right for M. B. and me to stay here, and endeavour to strengthen her hands. The meeting was large.

22nd. Sarah Lynes was concerned to go into the market and call the people to amendment of life, &c. During our stay at Coventry, we attended several meetings appointed by her, and accompanied her to visit the prisoners in the county gaol; an affecting scene!

29th. We returned to Birmingham.

1798. *First month 1st.* My beloved friend Mary Beesley left me.

Third month 23rd. Attended the interment of Sarah Atkins, Jun. at Chipping Norton. William Savery was unexpectedly there. Went to the quarterly meeting at Worcester, and afterwards spent a few solitary days at Wick, my dear friend Mary Beesley being at Worcester, fitting up some rooms which she has taken for a residence.

I staid several weeks with M. B. in her new home, and found the accommodations comfortable. With peace of mind, all places and all circumstances are made more supportable than we may anticipate.

While at Worcester, Mary Capper thus addressed her endeared friends Ann Baker and Sarah Lynes, who were still labouring together in the work of the ministry.

Worcester, 29th of Fourth month, 1798.

DEAR LOVED ANN AND SARAH,—How very often have you been the subject of our thoughts! We have spoken of you, I believe, daily, and yet more often secretly breathed in spirit that the Father of mercies might be with you; the account of your exercises affects us with an awful sense of Divine condescension and care, renewedly manifested on your behalf. We have afresh to believe that it is your meat and drink to do your Heavenly Father's will, and that you have, at times, to partake of food which the world knows not of; but we are ready to fear that natural strength must sink under such exertions; nevertheless we desire to trust in that Power that constrains, and also abilitates, far beyond our comprehension; so may you be directed, helped and strengthened! In unfeigned affection,

M. C.

Seventh month 11th. Requested permission, from my monthly meeting, to accompany Mary Beesley in a visit to Friends of Bristol, &c.

22nd. First-day. After our morning meeting, I walked to Wednesbury, Deborah Darby and Rebecca Young having an evening meeting there; it was very fully attended, and proved a solemn time. O! that all might profit by opportunities like these, and gather to God.

Eighth month 22nd. At the monthly meeting at Atherstone; received my certificate. It is my desire to have the unity of my friends, in all these important concerns.

23rd. I thought our meeting was favoured with a renewed sense of our Heavenly Father's regard; such seasons incite us to hope and persevere under discouragement. Mary Lloyd was enabled to supplicate at the footstool of mercy.

Ninth month 17th. Mary Beesley and I had a meeting at Gloucester, and then proceeded to Bristol, where we were accommodated at Thomas Pritchard's, and attended the quarterly meeting.

24th. Were at the quarterly meeting at Melksham, from whence we went to Exeter, and sat the meetings on first-day. Our valuable friend Ann Byrd was with us at these meetings, and at the quarterly meeting at Kingsbridge, where she was a help and strength to us. The young men were, in a particular manner, warned and tenderly exhorted, on the subject of unbelief. A dark and subtle spirit of scepticism seems, as it were, let loose in many places. O! may the God of Truth preserve us.

Tenth month 9th. We were at Thomas Fox's, Wellington; sat with the families there, and had a meeting with Thomas Fox's work people. Went to Milverton; sat in the families, and had times of religious retirement in the two schools; the children were remarkably solid, and some of them tendered in spirit.

17th. Came to Taunton, where I saw my nephew Edward Capper, (the son of my brother John,) who was stationed there, having enlisted under the banner of man.

29th. Came to Bridgewater, indisposed from a cold, and under trial of mind, having felt a secret impulse to visit the prisoners in the gaol at Ilchester; but a fear took hold of my mind, lest we should undertake such a thing without right qualification; or that having heard of others being so led, we might mistake tender sympathy for a call of duty. Under this secret fear, I did not strengthen my beloved friend in her apprehension of duty, but rather desired that we might again try the fleece; so we went to Bridgewater, where we passed a tried week, finding our way closed up. We then judged it best to open our minds to a few Friends, who, to my admiration, felt for and with us, and pointed out a way for our relief. Richard Ball wrote to John Hipsley, who came to us and accompanied us to Ilchester. He spoke to the

jailer and under sheriff, explaining the nature of our request; but no such thing was admissible. A chaplain being employed, it was alleged that the prisoners' minds were comfortable; so we left Ilchester not much comforted. We went to Street, where we met with Hannah Barnard and Elizabeth Coggeshall from America.

Eleventh month 22nd. Came home to the house of our kind and fatherly companion, and friend Josiah Naish, who has been with us a considerable time.

25th. At the monthly meeting at Claverham, and sat in some families; but receiving information from Worcester, of the death of H. Beesley, and of the alarming illness of Joseph Beesley, after deliberate consideration, with the concurrence of our friends, we concluded to go to Worcester.

30th. At Worcester, had the satisfaction to find our valued friend better.

Twelfth month 10th. Came home to Birmingham.

31st. Went to Worcester. Visited the poor unhappy prisoners in the castle. Mary Beesley's state of health, a heavy fall of snow, and other impediments, detained us long from our journey.

1799. Third month 9th. We set forward.

31st. At Glastonbury, Joseph Naish joined us.

Fourth month 2nd. We went to Compton, passing through Ilchester. We remembered our feelings there, and were depressed.

3rd. At the monthly meeting at Yeovil. Returning to Ilchester, we gained admittance into the jail, to visit the three poor unhappy men, who were to be hanged in a few days. O! wretched, wretched man, when separated from the love of God in Christ Jesus!

9th. Came to Bristol quarterly meeting.

12th. We went to Newgate, accompanied by several Friends. It proved a solemn time of warning, exhortation and encouragement, to the poor prisoners; O! that men would fear the Lord, and walk as in his presence.

13th. With Samuel Dyer, Mary Dudley and others, we visited the asylums for the blind, and for orphans; in both places there were religious communications.

Dear Mary Beesley alarmingly unwell, which occasioned a painful delay of two weeks; but every dispensation, if rightly submitted to, is profitable. When she had a little recovered, we ventured out together, and were at the small meeting of Lawrence Weston; dined at John Harford's, Blaise Castle, and had an opportunity of serious communication in the family.

30th. At the monthly meeting, at Bristol, where we proposed going into the families of

Friends in the city. After so doing we felt our minds, through condescending favour, humbly and quietly stayed, in the secret hope that we should be helped forward in the line of duty, through all discouragements.

Fifth month 4th. We came to the house of our very valuable friend Joseph Naish, who accompanied us to the families at Claverham, Yatton and Sidcot.

16th. We came again to Bristol, where we met our dear friends Sarah Harrison and Ann Byrd. They, like tender, nursing mothers, entreated us kindly, and cheered our drooping minds, with the language of encouragement.

19th. First-day. We entered upon the serious business of visiting the families, also the schools, and the house of reception for the destitute and vagabond poor.

We remained in and about Bristol for three months, and on the 27th of eighth month, left our kind friend Thomas Pritchard's with quiet and thankful minds.

Ninth month 4th. We reached Worcester; and although we feel poor and unworthy, yet we can humbly acknowledge that the gracious Creator and Preserver of men is ever worthy to be served.

10th. Returned to my own home.

1800. First month 2nd. This year is ushered in with dearth of all provisions. The poor are helped by the establishment of soup shops, and have a quart of good soup for a penny; some of the respectable inhabitants attend, to serve it out and keep good order. This mode of relief gives much satisfaction.

12th. First-day. At Gracechurch street meeting. Thomas Scattergood was engaged in the ministry, in language somewhat prophetic of a trying day to come, and earnest exhortation to be prepared for it. I saw and spoke to Sarah Lynes. She continues to exercise her extraordinary gift, and has lately visited the families of Friends of this meeting with Susanna Horne.

Second month 1st. Mary Pryor and her daughter Savory dined with us, at Stoke Newington. Mary Pryor gave us a very affecting description of her voyage, and preservation on her passage to America; also permitted us to hear some recent letters from thence, one of them containing a pathetic account of the death, or perhaps we may allowably say the happy translation of Samuel Emlen, whose labours in this country are remembered, by some of us, with heart-felt tenderness.

10th. Attended the morning meeting; these meetings are often very instructive times to young ministers, and I esteem it a privilege to sit them.

24th. Attended the select quarterly meeting,

and went home with Mary Stacey, to Lamb's Conduit street, where I lodged, and passed my time not unprofitably.

25th. Accompanied Mary Stacey to the quarterly meeting, which was very solemn and quiet. Awful and affecting were the exhortations and warnings given by our friend Thomas Scattergood.

Fourth month 13th. First-day. I attended the Peel meeting; which is much altered since I resided within its compass, many being deceased, &c. I dined with Robert Webb, who is now mostly confined to his house. I well remember his kind notice of me, when I first attended that meeting. I also called on a poor woman Friend, who in days that are past, showed me great kindness, which I have not forgotten.

27th. First-day. At both meetings. Low seasons are sometimes most lastingly profitable. Walked to an interment at Whitechapel; was glad to meet with Thomas Shillitoe, who kindly helped me along. Returned to Stoke Newington in time to partake of the benefit of the family-reading of the Scriptures, which often proves a refreshment, after a trying, fatiguing day.

Fifth month 7th. At the monthly meeting. Sarah Lynes returned a minute. I dined with her at Joseph Savory's; she very modestly gave some little account of her arduous labours at Leeds, &c.

19th. The yearly meeting of ministers and elders began. It was pleasant to see the faces of so large a number of valuable Friends, who since this time last year, have, many of them, been diligently and laboriously engaged for the spreading of the Gospel; not only in this part of the vineyard, but extending their visits more widely, as strength and ability were given, to go forth, and gather the people to the true Shepherd. It was also very precious to sit under some sense of the goodness of that Power which unites in harmonious desire for the well-being of immortal souls, and that the whole rational creation of God may be brought to know, and truly to serve Him.

21st. The women's yearly meeting opened. Solemnity was afresh felt to spread over us, and a desire was felt by some, to be so watchful as to keep our proper stations, whether in silent exercise or more active service.

26th. A memorial respecting Martha Harworth was read. Sweet tenderness of spirit was felt, and a desire raised, that through renewed mercy, our minds may be stimulated to dedication.

27th. Felt secret breathings that solid edification might be the blessed fruit of these our large assemblies. Some discouraging circumstances did occur. By high authority we are

taught that offences will come; but blessed are they who are not offended in Christ! A letter, addressed to the yearly meeting, by a Friend in Wales, (probably Job Thomas,) now confined to his habitation from indisposition, was sent in from the men's meeting and read.

28th. At Southwark meeting, formerly called the Park; it was a time of refreshing, during the offering of supplication by dear James Graham.

29th. Our friend Phebe Speakman, now about to return to America, addressed us very affectionately. We received an instructive visit from Samuel Dyer, David Sands, and Thomas Shillitoe.

30th. Much counsel was administered, encouraging individuals to circumspection in their daily walk; and to a careful discharge of manifested duty, in speaking the truth one to another, rather than one of another; and after a silent pause, we separated.

Sixth month 1st. At Peel meeting in the morning. Felt a secret sense of reproof for uttering words somewhat hastily, though I did apprehend that I felt a gentle impulse to stand up; but I believe from my own feelings, (afterwards confirmed by my friends) that I did not sufficiently weigh the necessity; and I did not reap the reward of sweet peace; this I wish to note as a warning for the future.

Birmingham, *Sixth month 29th.* First-day. At meeting this morning felt solitary, having no companion in the ministry; Ann Baker being married, and gone to reside at Worcester, and M. Lloyd being absent at this time. In the evening Mary Stacey and Sarah Lynes had a meeting with the inhabitants.

Eighth month 6th. At our monthly meeting at Hartshill, where I asked leave to visit the preparative meetings; and if the way should open, the families of Friends, in the South Division of our quarterly meeting, also some meetings in Oxfordshire, in which I expect to be joined by my dear friend Mary Beesley. In the evening I went to John Dearman's, as he and his wife had gone from home.

17th. First-day. More than a week has been passed in my new occupations, which take up much of my attention; the dear children are very interesting.

24th. My dear friend Mary Beesley came to accompany me in my journey; both of us having the concurrence of our friends.

25th. We went to the house of our kind friend T. Harris, Long Compton.

27th. Our kind friend took us, in a little cart, to Stow, where we attended a very small meeting. We were kindly entertained by a widow, who does not profess with us, but who seems sensible of the uniting influence of the one cementing Power. After dinner, something better than

ourselves seemed to clothe our spirits; and encouragement to the widow, and counsel to her son, were expressed. Came afterwards to Camden.

28th. Rode on horseback to meeting. Here they have some true mothers among them, and agreeable young people, so that the preparative meeting is held to some satisfaction. We lodged at our friend Jeffrey Bevington's, and were very kindly cared for by his wife, who is not only an affectionate, attentive nurse to her infirm, afflicted husband, but also ready and willing to entertain strangers.

After partaking of the refreshment of the table, and through favour, of spiritual refreshment together, we considered it safest for us, in order to find peace, to sit with the other families of Friends.

Ninth month 3rd. Were at the week-day meeting at Shipston; sat with several families, and with some in the station of servants, not professing with us; for we sometimes feel bound, in Christian love, to speak a word of counsel, warning or encouragement, as it may arise in our hearts, to those of other denominations; well knowing that mere outward distinctions are nothing.

5th. We went to the meeting at Eatington. Retired to rest under some feelings of discouragement, with many a fear lest, through us, the cause of Truth should suffer, or any honest mind be hurt.

6th. Visited a family and expressed what seemed to be given us, amid considerable interruptions. Sometimes the hope is raised, that although some visits of this nature may be painful, with little sense of good being present, yet, if of the Great Master's ordering, they may return into remembrance, at a future day. Before we left the house of our valuable friend J. Bevington, we felt a concern to ask his judgment on the propriety of our sitting with his servants and workpeople; after a little deliberation, it was encouraged, and the way made easy; no harm, we humbly hope, ensued, and our minds were at liberty to return to Tredington.

7th. First-day. Sarah Lamley accompanied us to Brails, where the neighbours were invited to meet us, and a considerable number came; we may thankfully acknowledge that something better than ourselves was felt to gather our minds into a sweet stillness; and the people were, in the ability afforded, recommended to seek the substance of religion. Went to an evening meeting, at Long Compton; on the way, took tea with a family, where to our humbling admiration, we received renewed capacity to offer counsel, in a feeling sense of secret help. The meeting was large, quiet and or-

derly; and may be remembered as a time of favour.

8th. A very stormy morning; when the rain abated we set out, with our steady friend Thomas Harris, and usual equipage; viz. a little cart and a blue blanket to keep off the wet; and we reached Chipping Norton in time for the monthly meeting. Dined at William Atkins', and called on some friends. A feeling of sadness covered our minds, under which it seemed best to keep quiet, and not to strain our eyes, as in the dark, to discover the cause.

9th. Sarah Lamley met us at Stow, where we attended a marriage; several came in, particularly some young people, and it was a serious time. The young couple had been recently received into our Society; we dined with them at the young man's father's; a humble habitation, but we were afresh convinced that there is no respect of persons with the Almighty Dispenser of good unto the souls of men.

10th. Came to Burford, and sat the meeting on the 11th, which did not fully relieve our minds, so we ventured to consult our friends on the propriety of inviting some of the neighbours, particularly the labouring people and servants, to meet us. We were encouraged to do what we might find to be required, and tomorrow evening was fixed for the meeting.

12th. Had a meeting with Friends at Whitney, and returned to Burford. William Crotch and a Friend from Cirencester, on their way to Oxford, having heard of the meeting, and seeing us just as we reached the town, turned about and sat the meeting, which was helpful and encouraging to us. The gathering was very large, and many stood without; their behaviour was very quiet and orderly, and a sweet, solemn covering crowned the whole, under which we separated.

13th. William Crotch went with us to Chipping Norton; we dined together at W. A.'s, and parted with renewed desire for the good one of another.

14th. First-day. William Gillett kindly came from Brails, to help us forward, on horseback, to Sibford. We sat both the meetings there, and were enabled to exhort to watchfulness, and to a real engagement of heart to follow those things which make for peace. In many places, there seems too much resting in the mere profession of religion.

15th. Came to a meeting at Adderbury. Very kindly we were received at Thomas Wycherley's; both he and his wife are frequently afflicted with illness, and their minds seemed to be kept low and tender. We had a very comfortable night's rest, very sweet was the quiet we felt.

17th. We kept within doors at Banbury, on

account of a tumult having arisen about the high price of provisions.

23rd. Select quarterly meeting at Leicester; we had the acceptable company of Elizabeth Coggeshall, who exhorted us to renewed searching of heart. The quarterly meeting next day, a low season.

26th. This morning, had unexpectedly to utter the language of tender exhortation, to a young man just recovering from a dangerous illness; his behaviour was serious and respectful. We afterwards learned that he is a Roman Catholic.

29th. Sarah Burgess and some men Friends accompanied us to Oakham, where we had a meeting with Friends.

30th. Came to our quiet quarters at Leicester, where we were again received with encouraging cheerfulness. Sometimes it seems as if the mind would sink too low, if it were not for the continued kindness of our friends.

Tenth month 1st. At the meeting here. Spent some hours with an old acquaintance in an enfeebled state of health; I hope the time was not unprofitably passed, though nothing more than social conversation and secret well-wishing transpired.

6th. Visited the prisoners in the county jail, in company with some of our friends. After dining with our kind friend Sarah Heaford, we went to Daniel Woodland's at Narboro', he having kindly undertaken to help us on our way to Sutton, where we propose to have a meeting.

7th. A large and serious gathering at Sutton; the people behaved well, and we humbly hope it was not a profitless time. We trust that some instruction has been gained by us, under the various exercises in this our journey; wherein some unexpected occurrences and detentions have called afresh for dedication, and the resignation of our will. We went to Sutton and back, on horseback, being each provided with a good horse and steady rider, a sight somewhat unusual in this day; five horses, each double-mounted!

9th. Returned to Leicester, and attended the monthly meeting. Afterwards had a religious opportunity with some friends, in which love and tenderness were felt, as well as much sympathy with many now under affliction, from sickness, &c.

13th. Reached Birmingham; it felt very pleasant to return, with peace and thankfulness in our hearts.

18th. This day's post conveyed the mournful tidings of the death of our valued friend Joseph Beesley, at Bath. I purpose accompanying my dear Mary Beesley to Worcester, as she is now stripped of all her near connexions.

Eleventh month 11th. Once more returned to my pleasant home. Public distress is great; flour and bread at a very high price.

24th. Flour is now six shillings per peck.

Twelfth month 9th. At our meeting of ministers and elders, we were a little encouraged by the company and communication of our dear friends Mary Ridgway and Susanna Appleby, though the spiritual life seems low.

10th. At our monthly meeting our dear friend M. Ridgway, was led to lament our poor, low state, as to spiritual vigour.

17th. Felt thankful for a quiet retreat, unembarrassed with perplexing cares.

1801. *Third month 8th.* Ann Alexander and Martha Brewster were at our meetings, which were both silent.

9th. Spent part of the day with A. A. and M. B. at Samuel Lloyd's. They seem under considerable trial, in the prospect of visiting families here. Having heard that Thomas Shillitoe has a similar view, they wait his arrival.

12th. This morning our friends commenced the visit, and sat with us. We had a solemn pause of silence, which was truly refreshing. We then were exhorted to become as children; and in nothingness of self, daily to look unto the Lord, that our own wills might become fully subjected. And surely my heart is, at this time, truly desirous that it may be so, a hard strife is at seasons witnessed there.

28th. Sarah Lamley spent part of the day here, to my help and instruction. O! the good Shepherd continues to be merciful.

30th. Thomas Shillitoe and the other friends called here, and I spent some time with them. They have now finished their arduous engagement here. Parting with those who, with meekness and patience, have laboured among us, is not joyous.

Fourth month 12th. First-day. Thomas Shillitoe laboured, with earnestness, in both meetings, to direct the minds of the young people especially, to fear God, and to take heed to the thing which is right.

Fifth month. Mary Beesley and I went to the yearly meeting. At that for ministers and elders, Sarah Stephenson, in a weighty manner, opened her concern to visit America; and Mary Jefferies in much humility, expressed her belief that it was her duty to accompany her. The women's yearly meeting concluded several days before the men's; they had much important business before them. We went to Hertford, and from thence, with Special West and his wife, in their little cart. Very pleasant it was to enjoy the sweet, fresh air of the country, in peaceful simplicity, with dear, valued friends, long known and loved; and whom I do still

love, their integrity not having failed, through a long course of years, and many close and bitter trials. Their latter days seemed blessed with a more plentiful supply of things needful for the body than when I first became acquainted with them; and I thought I could partake of the blessings, with grateful acknowledgment to the gracious Giver of all our comforts. We staid with these friends some days, attended Hertford meeting, and came to lodge at John Fry's, where we were treated with great kindness. During a time of religious retirement in this family, a poor wanderer, from the fold of true peace, came in, and sat down with us. My dear friend Mary Beesley was led particularly to address this unhappy young man, in a very affecting manner. The call was renewedly extended to him, to return unto his Heavenly Father's house, and the stony heart was made capable of feeling, so that great tenderness was evinced.

Sixth month 25th. Arrived together, once again, at my quiet, desirable home, and found the friend of the house, Mary Hands, in a feeble state.

28th. First-day. The first meeting held in silence. I renewedly believe that there is a Power altogether sufficient to instruct the waiting mind, without a word being spoken.

29th. My dear friend left me. We were favoured to separate under a renewal of tender affection one for the other, which is very precious.

Eighth month 17th. Our dear friend Mary Hands was released; her patience was remarkable to the last.

21st. Under solemn feeling, the last office was performed; nothing like sorrowing without hope, though the silent tear was shed, to the memory of one who was most loved by those who best knew her hidden worth.

Tenth month 3rd. Mary Beesley, who came to me lately, accompanied me to Samuel Lloyd's, to see Ann Byrd and Hannah Stephenson. The long-wished for news, of a treaty of peace with France, was this day announced.

4th. A cold, wet morning, and our meeting very small; little difficulties should not keep us from assembling together. We stand in need of having our spiritual strength often renewed.

Twelfth month 6th. First-day. Our morning gathering larger than sometimes; to some of us it was an exercising silence, though perhaps not unprofitable. It is close work, at times, to be resigned to learn in silence.

25th. Expect to go to Worcester to-morrow; the prospect rather gloomy, it being uncertain where I may settle, as Cornelius Hands intends to give up housekeeping.

CHAPTER VI.

Marriage of her friend Mary Beesley in 1803.—Removal into Monmouthshire, &c.—Death of James Lewis, 1810.

1802. *Third month 10th.* At our monthly meeting obtained leave to unite with Mary Beesley, and Ann Pumphrey in visiting the families of Friends at Worcester, &c.

28th. We entered on the visit.

Fourth month 4th. First-day. Our valued friend Timothy Bevington, with difficulty got to the morning meeting, and was strengthened, when there, to deliver an instructive exhortation, in a very tender and affecting manner. His health is now so precarious that it seems doubtful whether he may again be able to meet his friends, in their religious gatherings; but his earnest desire that all may strive to enter in at the strait gate, may be profitably remembered, when his voice shall be no more heard. In the evening, refreshed and encouraged by the renewed belief, that our Heavenly Father binds the poor of the flock, the children of the family, together in sweet union of spirit.

9th. Dined at John Burlingham's; were earnestly engaged in mind, and had to express our desire, for the welfare of parents and children; four sons and five daughters being present. Returned home in the evening, after our various engagements, wearied in body, but mercifully permitted to experience a measure of that peaceful poverty, which is more precious than the increase of corn, wine or oil.

18th. First-day. Our morning gathering, after a season of close inward wrestling, was favoured with a measure of that life which is the crown of all our religious assemblies.

19th. The engagement nearly accomplished, and we may say, with lowly thankfulness, that our minds have been renewed in love towards our fellow travellers in the Christian race. We endeavoured to labour faithfully, in the ability afforded; some seasons of favour were granted, in which we not only felt "good will to men," but could also ascribe "Glory to God in the highest!"

24th. This afternoon died our valued friend and nursing father in the Church, Timothy Bevington.

Fifth month 10th. I returned to Birmingham, still finding accommodation at my agreeable lodgings.

After attending the yearly meeting, and spending some time with my dear connexions near London, I came to Worcester, with the view of proceeding in our religious visit.

Sixth month 30th. We came to Alcester, and sat in the families.

Seventh month 1st. Before we left, we sat

in one family, in which the visit was not so comfortably accomplished as we could have desired; in consequence of a little circumstance having arisen, from which our minds suffered, and were brought into bondage. O! the great need of circumspection and watchfulness!

5th. Returned to Worcester, after sitting in the families of Evesham meeting; we met with some painful things. Unless the great Master be heard and obeyed, the servants seem unable to lend a hand of help.

6th. Our kind guide and companion, Richard Burlingham, Jun. conducted us to Ross, where we attended the quarterly meeting for ministers and elders.

7th. The quarterly meeting was a time of renewed mercy. Afterwards visited the families.

Eighth month 5th. Came to Bromyard. Our minds are often brought into sorrow, apprehending the pure life of religion to have gained but little ground; the cares of this life, with other deceitful things, seem to choke the good seed. O! for ourselves and others, that we may increase in faith and obedience, with a willingness to suffer, when the cause of Truth suffers; or when called upon, to step forward in the performance of any duty.

8th. First-day. A considerable number of the inhabitants came, by invitation, to the afternoon meeting; it proved an open time for communication, and we were thankful, afterwards, to feel at liberty to return home. We reached Mary Beesley's in the evening; and through condescending favour, experienced a sweet, peaceful, stillness; so that we could say it amply compensated for all our trials. O! the kindness and long-suffering mercy of our gracious Creator. How He allures us to serve Him! and to obey all his requirings.

For a time we did sweetly enjoy our quiet, but our minds were soon brought into thoughtfulness; a Friend from South Wales, James Lewis, having made a proposal of marriage to Mary Beesley. The subject remains under her consideration, and brings much weight with it, being a matter of great importance.

Ninth month 2nd. Took leave of my endeared friend; endeared by often suffering together, and being helped, by that which far surpasses all the efforts of self; and which, in seasons of true humiliation, unites fellow-believers in closer bonds than those of natural affection. The fellowship of suffering is a mystery to the natural understanding of the creature, but I believe opens lessons of true wisdom to the resigned, dedicated followers of a crucified Redeemer; though we feel ourselves very children in this living way, cast up for the ransomed to walk in.

I again came to John Dearman's, to have the oversight of the little flock, in the absence

of their parents. J. D. is at Buxton, in a languid state of health. This afternoon had the affecting account of the death of Charlotte Phelps, at the house of her father, Sampson Lloyd. She was a beautiful young creature, married last eleventh month; her husband never had the satisfaction of taking her home.

7th. The remains were interred; many were present, and a solid meeting was afterwards held. Deborah Darby, Christiana Hustler and her daughter, were with us.

9th. I had the privilege of accompanying Deborah Darby in her consoling, encouraging visits to several sick and tried friends. This service, when rightly engaged in, has often appeared to me to be the sweetest portion of the Christian's commission; to comfort the mourners, and to direct the feeble-minded where to look for a renewal of strength.

15th. In meeting, my faith was renewed that they who wait upon the Lord shall renew their strength; and although experience confirms the truth, that in this world we shall have trouble, still peace is yet to be found in the Lord.

17th. I account it a favour to be again permitted to return to my old, quiet apartments, at C. Hands', after an absence of several months, in the course of which time I have seen many changes, and distressing occurrences, with perplexities and dismay. Ah! I have thought, without a humble hope, through faith and obedience, of inheriting the promises, what a vast, howling wilderness is this world! how tossed and troubled on every side! but the simple, obedient children of the one Lord, are not left long in a state of sorrowful disquietude; some sweet calming influence is graciously permitted, to revive the drooping faith, and to fix the hopes on a better and more enduring portion.

Ninth month 19th. First-day. Our meeting unusually large. We had the company of Thomas Speakman, Edward Simkins, Mary Beesley and Joseph G. and Mary Bevan; some of whom ministered to our instruction and encouragement.

Tenth month 14th. Went with James Lewis, to his house at Trosnant, near Pontypool; the house is under repair, and the roads being very dirty, with gloomy weather, conspire to render the situation, in its present state, rather unpleasant. The company and assistance of Mary Pumphrey were particularly acceptable to me. Some substantial privileges are to be found, yet many things are wanting, for neatness and convenience, according to our ideas. There is a good new meeting-house, very near; the number of Friends is but small; yet sometimes, both in and out of meetings, I have thought there was that to be felt which strengthens to put our trust in the mercies of a gracious Creator, whose care is over all his

creatures, however remotely situated; and this consideration sweetly cheers the solitary scene, and supports through the trials of each succeeding day.

Eleventh month 22nd. Mary Pumphrey and I took an affectionate leave of the family, both master and servants having manifested great kindness to us.

Twelfth month 8th. At our monthly meeting I obtained leave to unite with my friend Mary Beesley in some religious service at Warwick, &c.

13th. We went together to Tredington, where we had the satisfaction of finding our valuable friend Sarah Lamley restored, in good health, to her family, after an absence of several months, on a religious visit to Friends in and about London, accompanied by Ann Ashby. It was very pleasant to find S. L. serene and peaceful.

In the course of this engagement, we held meetings at Shipston and Easington, where we visited the widow Martha Bevington, and were refreshed by observing her calm resignation. We attended Warwick meeting, and had the inhabitants invited to one, which proved a large and solemn gathering. We also sat with about sixty workpeople and children in the cotton mill, and we visited the prisoners in the jail. After attending the quarterly meeting we came to Birmingham.

1803. First month 9th. First-day. A sweet, inward silence prevailed, both in and out of meeting, for the greater part of this day.

12th. Our monthly meeting. A measure of true retirement of spirit is yet graciously granted, in which I feel refreshed, and encouraged to persevere, through trying times.

14th. In a feeling of very tender affection, wrote to my brother Jasper, from whom I have received a kind letter.

16th. First-day. Deborah Darby is here on religious service; she appears much worn down in body, but animated for the cause of religion. Mary Lloyd is her companion.

19th. Received an account, while at Worcester, of the death of the wife of my dear brother John Capper.

TO SARAH LYNES.

Worcester, Second month 16th, 1803.

DEAR SARAH,—Day after day thou hast been brought to my remembrance, with very tender love; and a favour I esteem it to be capable of this one mark of discipleship. I am thankful that sometimes I can believe that I have fellowship with the living; and as I apprehend, in some measure of this I now salute thee. Since my coming here, I have had the satisfaction to peruse thy letter to Ann Pumphrey; it was very sweet. I oft remember thee,

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and it is exceedingly pleasant to my mind; I may say to our minds, including Mary Beesley and our dear Ann Pumphrey, for we often speak of thee together. Thy being excused from some painful exposures,* though possibly it may be but for a season, that thou mayest recover strength, seems to us a present privilege; although thou hast found, and doubtless, in faithful dedication ever wilt find, help sufficient for the day; yet nature shrinks at such a bitter cup, and we cannot but fear the things we may suffer; at least until nature is overcome by Grace.

Thou hast perhaps heard from Ann Pumphrey or her husband; they both look rather care-worn; yet dear Ann's precious gift sometimes breaks through all, in renewed brightness. But, my dear friend! is not this a day wherein the true ministers have rather to mourn in silence than to proclaim glad-tidings! It seems much the case here. Great changes are likely to take place; that of our dear Mary Beesley, thou wilt believe, comes close to me. Very sincere has been her desire to move rightly. It is proposed to solemnize the marriage in the Fifth month.

In assured affection, MARY CAPPER.

Third month 6th. First-day. We had the company at meeting, of our aged, honourable friend, Mary Ridgway, and her companion Susanna Appleby. Mary Ridgway was enabled to bear testimony to the excellence of gospel Truth.

24th. Mary Beesley and I went to Warwick, and visited a young man in the jail, then returned to Birmingham, and the poor young man's mother supped with us at Richard Cadbury's. Mary Beesley had to address her in a very solemn manner.

25th. We came to Worcester.

28th. Mary Beesley had a letter from Hannah Evans, of Warwick, informing us that the young man had been sentenced to five months imprisonment, instead of losing his life, as he expected.

29th. Mary Beesley received a very interesting letter from the prisoner, expressive of his thankfulness for the unexpected mercy. The business of this day was gone through under a very precious calm; my dear friends declared their intention of marriage; also Edmund Darby and Lucy Burlingame.

Fourth month 10th. In a large assembly, much favoured with solemn quiet, my much loved friend entered into the engagement of marriage with James Lewis, under a sense of Divine approbation. She was afterwards enabled,

* Alluding to Sarah Lynes having before had publicly to address the market people in many places.

in a very calm manner, to address the assembly. Edmund Darby, of Coalbrookdale, and his friend, entered into a similar engagement, in the same place. All things were conducted with much order and seriousness. We had the company of David Sands, John Abbott, and Deborah Darby.

13th. At meeting we had the company of Sarah Lynes, and it was a time of favour, wherein our minds experienced some preparation for setting out to attend the yearly meeting.

15th. First-day. Attended the meeting at Wycombe, the number of Friends but small. We did not sit among them without feeling, and we ventured to express our solicitude that we might all become what we ought to be, and not deceive ourselves or others. The afternoon meeting was rather remarkable, and I think may be remembered at a future day. Came on to Uxbridge, to our kind friends Ann Crowley and sisters.

16th. Reached London in time for the yearly meeting of ministers and elders. There was mercifully, a renewed sense of awful solemnity; and some communications dropped like dew upon the tender grass, to the reviving of the drooping mind. Our friend Ann Alexander informed us that a concern had long been weightily on her mind, to pay a religious visit in some parts of America, &c. which concern was united with.

17th. Thomas Shillitoe, in a very humble manner, opened a concern to make a religious visit to Holland, Germany, &c. It was agreed to take up the consideration at a future sitting, and the dear friend appeared to leave the result with much calmness.

26th. The business which has come before the women's meeting, has been solidly attended to, and some very instructive counsel given. We separated, after having experienced, in silence, that which satisfies the waiting, dependent soul.

27th. The concern of Thomas Shillitoe was again brought forward, and he was liberated for his journey on the continent. Robert Fowler brought in the certificates of our late friend Sarah Stephenson, and of her companion Mary Jefferies; the latter, in allusion to the death of our much valued friend during their travels in America, acknowledged the gracious support which had been granted her, under the trial.

John Hall returned his certificate for visiting America, which he had been enabled to do, to his own relief. After a silent pause, we separated in tenderness of spirit.

Sixth month 1st. Came to Isleworth, where we visited Sarah Lynes.

2nd. Reached Worcester.

21st. It was not without some inward struggle that we left Worcester; having proved our

friends, and found them kind, it seemed trying to go and dwell among strangers, in almost a strange place.

23rd. Reached Trosnant. The house in tolerable order, though the workmen have not finished.

Seventh month 1st. Mary Lewis has some serious thoughts of attending the quarterly meeting for Herefordshire and Worcestershire at Stourbridge. The consideration seems important, not only on account of the distance, but of leaving the family, after being so short a time at home.

3rd. First-day. Some of the neighbours came in and sat our meeting very seriously; there was a very quiet covering over us, which seemed to stay the mind. In the evening the family met together, and a little refreshment of spirit was felt. After farther deliberation it was concluded that Mary Lewis and I should go to the quarterly meeting.

9th. We were favoured to return in safety and in peace.

13th. The monthly meeting held here, was attended by nearly all its members; five men, five women and a lad!

22nd. Our endeared friends Deborah Darby and Rebecca Byrd arrived on a religious visit.

24th. First-day. The inhabitants were invited to our meeting in the evening. The Baptist teacher, a kind neighbour, had proposed giving notice to his congregation, and it was a large gathering. At first it was favoured with solemnity; but as the people were unaccustomed to silent waiting, several withdrew after something had been expressed, so that the concluding part of the meeting was not so precious as often is the case, when we meet and separate under the sweet, uniting influence of a silent sense of the love of God, raising in our breasts, love to Him and one unto another. It renewedly appeared to me, as I sat in this gathering, a very serious thing to be rightly and truly interested for the salvation of souls.

Eighth month 2nd. Sarah Beesley came. This evening the few ministers and elders met; no meeting of this kind has been held here of late; the revival of this practice felt to me very satisfactory.

3rd. The monthly meeting was held here; nine women and six men. Mary Lewis spread before them a prospect of making a religious visit in Hampshire, Devonshire and Somersetshire. My mind was not a little affected with the consideration of accompanying her, but I felt very fearful, and reluctant to say anything on the subject.

6th. This morning, after much solicitude to do right, I ventured to address a few lines to my own monthly meeting.

10th. James Lewis is in much pain from an accident, which has wounded his leg; no skillful surgeon being within reach, we feel perplexed.

14th. We sent for a doctor from Newport; his opinion is relieving, though the case is likely to be tedious.

20th. I was informed that the few lines which I sent were presented to the monthly meeting, but not recorded, as the meeting was very small. This is satisfactory, under our present circumstances, which are trying to us all. The prospect of leaving home is rendered very uncertain, by James Lewis's illness. Mary Sterry and her companion arrived.

27th. As James Lewis seems gradually to mend, I think of returning to Birmingham for a time.

Ninth month 2nd. Arrived at Birmingham, and was very kindly received at Richard Cadbury's.

5th. It is pleasant to be kindly received by my friends, but I feel the privation of accommodation, that I could call my own; yet I know not that I could adopt any plan of settlement at present; and my earnest desire is to be so engaged, whether in one place or another, as to find peace, at the conclusion of time.

14th. Our monthly meeting granted me a certificate for the proposed journey; also addressed to Friends in Monmouthshire, where I wish to pass some time. My mind is now more settled in a quiet hope that we may not have done wrong, however the present prospect may terminate.

16th. Had the gratification of spending a few hours with Sarah Grubb, late Lynes, now married to John Grubb, of Ireland, where she is going to reside.

Tenth month 3rd. Went to Worcester.

4th. Proceeded to Leominster, where I met James and Mary Lewis, to my satisfaction.

6th. We had a large public meeting at Ludlow.

10th. Visited the families of Friends in Leominster, &c. and came this day to Ross.

1804. *Third month 5th.* I had a protracted confinement, by a dangerous illness, at the house of our kind friend Thomas Pritchard, of Ross. I seemed nigh unto death; but was affectionately cared for by Dr. Lewis, Sarah Waring, Mary Lewis, and my sister Tibbatts. I was, at length, once more raised up, and came with my dear friend Mary Lewis to Trosnant, where I have received every kindness and attention, and am restored to a good degree of strength, so that I purpose going to the quarterly meeting at Birmingham.

12th. Arrived at Samuel Lloyd's.

14th. At the monthly meeting, a sweet co-

vering spread over my mind, under which I was led to consider my late suffering and weak state as a merciful dispensation, wherein I had been tenderly dealt with; and whereby I was in measure fitted more fully to feel with my fellow-creatures.

18th. First-day. My mind was strengthened; and my lips were opened, to encourage the youth among us to seek after the knowledge of God, and his power revealed in the inward parts.

21st. A letter from London brings the long-expected information of the death of my poor brother-in-law John Tibbatts.

26th. Mary Lewis came here, from Coalbrookdale, where she had been to visit our valued friend Deborah Darby, who is in affliction, and in a precarious state of health.

Fourth month 2nd. We came to Worcester.

3rd. To our agreeable surprise, our dear friend Deborah Darby, came here, with Susanna Appleby; their company was very refreshing. I have again been unwell, and my voice has much failed me; but, with thankfulness, I may remark that my mind is kept quiet and contented. Susanna Appleby gave us an account of the sweet and peaceful close of our beloved friend Mary Ridgway.

9th. We arrived at Trosnant, and had the satisfaction to find James Lewis well; I yet remain nearly mute.

10th. My mind is tendered, under a lively sense of my heavenly Father's mercies, of which I largely partake. Such tender friends! such care and abundant accommodations, in a time of long-continued weakness, far exceed what I have any right to expect, or could have contrived for myself.

17th. My dear friend Mary Lewis has been prevailed on to leave me, and to set out, with her husband, for the half year's meeting at Brecon; they travel in company with Joseph Clark and his wife, and Ann Metford. These friends have been a few days with us, I believe to mutual satisfaction; their little visits to me, in my chamber, were much so to me. My voice has not yet returned.

20th. Mary Lewis came back; and Joseph Cloud and R. Gilkes arrived.

29th. Our friends were at the meeting in the morning; in the afternoon, in condescension to my weak state, Friends met in our parlour. Joseph Cloud was led to speak very clearly upon the one essential baptism which now saves. Although my powers of utterance are yet sealed up, my heart was tendered and my spirit contrited; and I could secretly assent to what was declared of the power whereby the soul was redeemed from sin.

30th. Our friend Joseph Cloud, having made

one of our little family-circle for some time, it felt like parting from a beloved relation, on his taking leave this morning for London.

Fifth month 13th. First-day. I went to meeting, for the first time, since I left Birmingham; my health being improved, though I can only speak in a whisper. Dr. Lewis recommends a change of air and electricity. I consider it a great favour that I can be calm and cheerful; my situation, with my kind, affectionate friends here, being all that I can wish.

Sixth month 10th. I have almost recovered my voice in the last two days.

Ninth month 25th. Mary Lewis and I went to Warwick.

28th. Came to William Fowler's, Alder Mills; took tea with the aged mother, a very valuable friend, who lives surrounded by her children and grandchildren; a lovely train of the latter, twenty-six in number.

29th. We breakfasted at Joseph Fowler's, and afterwards all the families were collected together, and we endeavoured to feel after that holy Power which can direct aright. Reached Birmingham, and had the satisfaction to meet James Lewis, whose company was truly acceptable.

Tenth month 2nd. James and Mary Lewis went home; I believe we mutually felt the separation, after so long a season of uniting intercourse; but it is no small favour to part under the sweet influence of heart-tendering affection; in unity of spirit and peace of mind; no friendship of the world is like this! which I trust will yet bind us together, though, outwardly apart. My allotment is still uncertain; the kindness of my friends supplies me with present accommodation.

7th. First-day. The morning meeting was large, and I thought favoured with the overshadowing of that invisible Power which would gather the mind from the lo! heres, and lo! theres, and stay the thoughts and wandering imaginations, bringing all into captivity. I was thankful to feel this, but a fear possessed my mind, in respect of some, that there was too great an anxiety after worldly possessions. It is possible to pursue lawful things too eagerly; so as to be unfitted for higher and more noble attainments. It is a good thing, and becoming our Christian profession, to be content with such outward gain as may enable us to procure things convenient for us, without the appearance of grandeur or superfluity.

8th. Heard of the death of our valued friend Richard Dearman, of Coalbrookdale; his son and wife went there last seventh day, and did not find him more than usually indisposed, but the next morning he was found a corpse in his bed!

18th. Set out for London.

21st. First-day. My brother and sister, &c. met me in town; my dear niece Rebecca looks well, but thoughtful, on the near approach of her marriage.

24th. The marriage company met. A very solemn feeling was experienced in the meeting, and our friend Mary Pryor spoke in a sweet, feeling, and encouraging manner. The day was passed pleasantly at Stoke Newington.

31st. Went to meeting with my mind in a low state, yet favoured with a degree of resignation, and inwardly desiring to be more fully what my gracious Creator would have me to be. My brother John, and Joseph Gurney Bevan dined with us. Spent some hours with a sick friend, who encouraged and instructed me, when I was younger in years, and distressed in mind. I believe it was mutually pleasant to meet, and recall to mind the mercies of our Heavenly Father toward us.

Eleventh month 8th. Mary Harding, who once lived in this family, and was ever affectionately kind to me, spent the day with us, which brought past days into pleasant remembrance.

19th. Had a letter from my dear friend Mary Lewis, with an affecting account of her husband's declining health, so that I am in a strait what to do.

Twelfth month 16th. First-day. As I continue to receive distressing intelligence from Trosnant, I intend to go to my dear friends in their troubles; at least to partake, if I cannot alleviate.

19th. Accompanied my brother William to visit some of our old acquaintance, whom it was pleasant to find comfortably settled, and serious in their lives and conversation.

20th. Snow and cold deter me from undertaking my journey.

1805. *First month 9th.* William Jackson was at the monthly meeting, and was engaged to set forth, in a heart-tendering manner, the glory, honour and peace awaiting every faithful soul.

17th. Called at John Eliot's, took leave of several of my friends, and feel rather mournful. My sister Anne Capper, my brother William, &c. spent the evening with us.

18th. We parted under more than usually tender feelings.

19th. Came to Thomas Pritchard's, Ross, and found, to my surprise, that James and Mary Lewis had arrived at William Dew's.

27th. First-day. At both meetings. In the evening, the family came together to hear the Scriptures. These are often times of refreshment and instruction to those who hunger and thirst after righteousness.

29th. We left our kind friend Thomas Pritchard and family under feelings of tender

and serious solicitude for their welfare. We rode pleasantly to Usk. Found all well at Trosnant.

Second month 3rd. First-day. The meetings were held in silence, but some of our minds were secretly engaged in desire that our ways might be ordered of the Lord. In the evening, when gathered to read the Scriptures, during our silent waiting on God, a feeling of awful seriousness spread over us, and tendered our spirits, so that we all wept; and in brokenness, it was acknowledged that there surely is encouragement to believe, and under all trials humbly to trust, in the Lord. It was a time of renewed favour, and ability was granted to return vocal thanks to the Giver of all our mercies.

16th. We came to Mellingriffith, Glamorganshire, on a visit to John Harford and his sister. The ride is through a pleasant, romantic country, and the house is delightfully situated, on rising ground, with the river Taff running, with a fine serpentine sweep, for nearly twenty miles, along the valley below.

17th. First-day. The gathering was owned by a sense that the Divine presence is not confined to the many.

20th. Mary Lewis went, with J. and E. Harford, about twenty miles, to seek out one or two poor wanderers, and to endeavour to draw them within the fold, that they may find rest unto their souls.

22nd. We returned to Trosnant.

Third month 6th. A solemn stillness overspread us, at our small meeting. In seasons of inward instruction, the mind often earnestly desires that all the professors of Christianity would embrace every opportunity of waiting for that wisdom which is pure and comes from above. They who will be taught of the Lord must wait upon Him.

22nd. Came to Worcester.

24th. First-day. I was at both meetings. Sarah Beesley kindly accommodates me with lodging, &c. I have gratefully to acknowledge the repeated kindness of Friends toward me, wherever my lot has been cast; and this I mention as one of the many favours granted by a merciful Lord, whom it is my heart's desire to obey; also to serve his cause upon earth, with the best ability which I have, though it be but small; yet a little faith, and faithfulness with it, is a precious thing.

25th. Came to Birmingham, where I found comfortable accommodations, with my own goods in nice order, prepared for me, at Thomas Shorthouse's, Great Charles street; also kind friends to receive me, and to provide for me all things needful, upon reasonable terms. Can I be too grateful, under a sense of the blessings of which I am permitted to partake! How long

I may be stationary I know not; but I only desire to be here, or anywhere, just so long as is best for me; and I did not leave Pontypool without mature deliberation.

28th. I walked to see a Friend who has been very ill. He expressed his intention, if restored to health, never more to pursue business with his former ardour, so as to leave no time for more important concerns. A poor youth dined with us, who seems nearly gone in a decline. I hope he was sensible of his true condition.*

Fourth month 10th. At our monthly meeting at Tamworth, it was the exercise of my mind, that the lawful cares and concerns of the present life may not be unlawfully pursued. I dined at John Fowler's, Alder Mills, who is just recovering from a paralytic seizure; a man in the prime of life, with a young family, thus warned to be prepared for eternity!

14th. First-day. The afternoon meeting more lively than the morning. "The life is the light of men," and the crown of our religious assemblies.

21st. First-day. Our morning meeting was very fully attended, and there was a sense of mercy being continued to us, with some renewed ability to minister; and to point out the difference between the dispensations of the Law and the Gospel; with a heart-felt desire that we might be so wise as to avail ourselves of the glorious privileges of Grace and Truth, brought to light by Jesus Christ.

22nd. Deborah Darby and Rebecca Byrd came to Samuel Lloyd's. I called on them, and found them under a weighty concern to visit the families of Friends in this place.

Fifth month 4th. Received the visit of our dear friends, which was particularly reviving and consolatory to me, having been in a low state.

8th. Felt encouraged, at our monthly meeting, to request leave to unite with Mary Lewis in some religious service, on our return from the approaching yearly meeting. Our dear friends, who have been labouring among us, imparted sweet counsel, and Deborah Darby was enabled mightily to petition for the different descriptions present.

12th. First-day. This morning we had the company and labours of Rachel Fowler. Christ crucified, a suffering, dying Saviour, was preached, as being incomprehensible to the natural man, and still a stumbling-block to the uncircumcised in heart, and foolishness to the seemingly wise reasoner; but unto them that believe, the power of God unto salvation. The afternoon meeting was held in a profitable silence.

* This young man died soon after; I understood that his last words were, "All is lost, but Jesus!"

London, 19th. At Gracechurch street meeting, I experienced that soul satisfying silence which no language can describe.

20th. Yearly meeting of ministers and elders. Much impressive counsel was handed to us.

22nd. The women's yearly meeting. A large and settled gathering.

25th. We received an instructive visit from William Jackson, and some other men Friends. Much was said to recommend retrenchment, which was summed up, in a few words, by J. G. Bevan, before they left the meeting, as follows:—"Friends! the way is narrow; contraction, not expansion, is the watchword!" Much concurring advice was afterwards expressed by women Friends; perhaps there has rarely been a time when more solicitude has been manifested for the help and preservation of our youth; that they may believe in Jesus, and bow to his cross, in the subjection of their own wills, and in a life of self-denial; contrary to the false liberty which seeks to lay waste all Christian discipline.

26th. First-day. At Gracechurch street meeting, an impressive exhortation went forth to the rich, that they trust not in uncertain possessions, neither be high-minded, but trust in the living God. At Ratcliffe in the evening, Christ crucified was set forth as the Redeemer of man.

30th. After vocal supplication and a solemn pause, the concluding minute of the women's meeting was read, and we separated.

31st. The meeting of ministers and elders met, granted a returning certificate to William Jackson; and having concluded its affairs, separated under a covering of that silence which precludes expression.

Arrived at Birmingham on the 24th of Sixth month.

30th. First-day. Our meetings both silent; I thought that something was to be felt, excelling words; my own mind was bowed in sweet, inward stillness; with a precious, renewed sense that the spirit of the Lord teaches, in the secret of the soul, more powerfully than any vocal sound, communicated to the outward ear.

Seventh month 1st. A large meeting at the interment of John Hawker. This day week he told me that he was in no pain; only waiting the Lord's time.

3rd. Some of the yearly meeting's committee at our monthly meeting. A very interesting conference took place, which probably will not soon be forgotten.

Eleventh month 12th. Reached Trosnant.

24th. First-day. The meeting silent; yet not without a sense that the Father of spirits instructs his children Himself.

26th. James Lewis having long had a desire to take a journey into Brecknock and Radnor-

shire, and his wife not being well enough to go, I set out with him. The roads were in fine order; the sun shone gloriously, and the country looked beautiful, though disrobed of its summer mantle.

28th. We accomplished our purpose of visiting our long-afflicted friend, Job Thomas; who, many years ago, had a fall from his horse, whereby he was so greatly injured that he has since been in an affectingly crippled state. The distance from our inn at Llandovery is about six miles; we forded the Toway, and reached our friend's house about ten o'clock in the morning; his wife received us with hearty demonstrations of pleasure, though she can speak but little English. We were soon introduced to her husband, who is an affecting object; having no use of any of his limbs, and his body being much wasted by long-continued, and as he said, often inexpressible pains, endured for nine years. Truly it is marvellous how the poor frame has been sustained, and the mind favoured with a daily renewal of faith, to believe that an Almighty hand is still underneath.

30th. Came to Joan Bowen's.

Twelfth month 1st. First-day. At meeting, that substantial good, which refreshes the waiting mind, was measurably spread over us, under which my faith was strengthened in the persuasion, that our gracious heavenly Father is nigh unto all those who diligently seek him, however they may be placed, even if in lonely, dreary spots, separated from the cheering society of their fellow-believers. A little snow fell.

2nd. A bright frosty morning. The snow had nearly vanished, and the surrounding hills, mostly covered with smooth green turf, with the sheep grazing on them in large flocks, formed a sweet scene of simplicity. We walked out to make a call, when a company of sportsmen and dogs appeared, eagerly scouting about, to hunt a poor hare from its retreat. This seemed like a breach of that sweet harmony and peace into which the creation might be brought, were the hearts of men thoroughly redeemed. We had some difficult walking before we reached John Owen's house; he and his wife received us kindly; they have lately joined our Society.

4th. We set out for home, after taking a tender leave of our friends, who have been affectionately kind to us; and the secret exercise of my mind has been, that nothing in my conduct should stumble or discourage the simple and honest-hearted, from earnestly seeking, and following on to know, the perfect way of God's salvation. Our dear friend Joan Bowen seems as a tender mother, in this dreary part of the heritage; and she has been wonderfully supported in her lonely situation.

6th. We were favoured to reach home well; and a pleasant meeting it was.

8th. First-day. Our little gathering was, I thought, particularly favoured with solemnity. The spirit of supplication, as vocally testified through Mary Lewis, was very sweetly vouchsafed; and it proved a time of renewal of faith and of hope. The afternoon meeting was held in silence and seriousness.

19th. Received intelligence of the alarming illness of dear Ann Pumphrey.

21st. An affecting letter informs us that she was not likely to live long, but sweetly enabled to resign all. Dear Ann, we loved her much, and believe that, through many tribulations, she has been fitted for an entrance into rest, holding fast her integrity to the end.

23rd. This morning brought the mournful intelligence of dear Ann Pumphrey's death, on the twenty-first. Mary Lewis set out with me.

24th. We reached Worcester, and were kindly received by our friend Elizabeth Whitehead. I called at the house of mourning, and found a group of weeping friends, though there seems abundant cause to rejoice for the deceased, her triumph over death being glorious, for the sting was taken away.

25th. A solid meeting at the interment.

31st. At the select quarterly meeting; now but a little band. Last first-day morning, soon after he sat down in meeting, R. Hudson of Stourbridge, was very awfully summoned away by death. The concluding events of this year are very affecting. We had, at this small meeting, the acceptable company of our valued friend Deborah Darby.

1806. *First month 1st.* The quarterly meeting was a solemn time, and we were afresh counselled to serve the Lord with full purpose of heart.

2nd. We accompanied Deborah Darby to visit the prisoners in the county jail; it was an affecting season.

6th. We were favoured to reach Trosnant safely.

22nd. I thought I suffered loss in our religious gathering this morning, from having been engaged in writing until the very time of going to the meeting.

26th. First-day. Much snow and small meetings. Our evening reading and silent waiting attended with brokenness of spirit.

Third month 14th. Preparing to leave my friends for a time; separation always seems a serious thing. Mary Lewis thinks of accompanying me to Birmingham.

19th. We came to Thomas Pritchard's, Ross.

20th. As we were about to leave, we were much affected by hearing, from Imm Trusted, that his eldest son, a blooming youth of seventeen, had died after an illness of only two days.

This solemn event caused us to ponder how far it might be best for us to proceed; which however we concluded to do, after a time of waiting, in solidity and tenderness.

22nd. I was received with much kindness at my agreeable home in Birmingham, and have abundant cause for gratitude.

25th. Quarterly meeting of ministers and elders; the committee and many strangers present. A very heart-searching time.

30th. First-day. Thomas Bigg, from Swansea, was at our meetings; his deportment, and his weighty communications in few words, were encouraging and strengthening to us.

Fourth month 1st. My beloved friend Mary Lewis having left me, I feel low and stripped; we often suffer when together, and when separated, an affectionate union seems to bind us in a tender fellowship.

8th. Some weight of inward distress has, at various times, pressed upon my mind, relating to some individuals, engaged in a trade which seems to me connected with a source manifestly inconsistent with the principle of purity. I have been in some measure, relieved by one individual opening the subject on his own account. I have also, after serious deliberation, sought and found a suitable opportunity of speaking, in simplicity and in great tenderness, to a young man just entering upon a branch of business which seems to me very objectionable, and contrary to our Christian principle. I was treated with much civility, and heard with attention; but alas! interest and false reasoning are strong barriers.

London, Fifth month 19th. Yearly meeting of ministers and elders. Solemnity was mercifully spread over us as a canopy, and vocal prayer was offered. Our aged friend John Kendall earnestly recommended the reading of the Scriptures daily in families; not to satisfy ourselves with perusing them privately, as individuals, but to collect the servants, &c. that all may partake. In the evening the precious gift of prayer was again vocally exercised, and we parted in solemn quiet.

21st. The women's yearly meeting opened. After a solemn pause, prayer was offered, before the business commenced. Much stillness prevailed.

26th. Some memorials of deceased friends were read, and some lively testimonies were borne to the efficacy of that Grace which carries the humble dependent Christian believer safely through life, and which is his support in death.

27th. Several epistles addressed to distant yearly meetings were read; many seasonable remarks were made, and after much deliberation and some alterations, the epistles were ordered to receive date and signature. It was

profitable patiently and attentively to observe the mutual condescension, in so large a gathering, to the expressed judgment one of another.

30th. Our meeting separated after a very solemn pause. On seventh-day evening the meeting of ministers and elders held the concluding sitting; a favoured time, which ended in a stillness that excluded and exceeded all words.

I was afterwards confined, for many weeks, with great weakness of body and the loss of my voice.

During this time of prostration, she wrote as follows, to her affectionate friend Elizabeth Cadbury.

Stoke Newington, Seventh month, 1806.

DEAR FRIEND,—Very grateful has been thy kind sympathy. My long detention in town, with my weak, low state, has been trying; and the continued loss of my voice sometimes brings my mind into a deep and awful consideration, how far I have at any time abused or misused the privilege of speech. My low times, I trust, are not altogether unprofitable, and at seasons I am favoured with much quietness and resignation; with a thankful disposition of mind, tenderly grateful for the unmerited favours received, and particularly, the kindness manifested toward me, in these times of reduction. At my brother John's I have been nursed with much affection, and wanted for nothing that liberality could devise. Dr. Sims attended me daily, and I am now greatly restored and gaining strength. Yesterday I came here for change of air; the family is, at present, large; but as there is a spacious house, I can always retire to a quiet room. To-day they are gone to Plashett. I am a poor cipher among them; but in contemplating my weakness, I esteem it no small favour that I am excused from much active duty, in the busy scenes of life; though I think I have learned to feel tenderly for those who are called into the arduous, important station of mothers and heads of families. O! how these must sometimes be sensible of their cares and burdens, their responsibility, and their insufficiency, without divine aid. How often must the heart of these be moved within them; and how frequent their secret supplication at the throne of mercy! The soul-sustaining Grace of our Heavenly Father cheers and helps such, to take courage, and humbly to seek for daily supplies of pure wisdom, that they may order their ways aright.

Accept my affectionate good-will, flowing to you and your tender children.

MARY CAPPER.

When I was sufficiently restored to travel,

Mary Harding accompanied me to Trosnant, where I was, as usual, well cared for, and am stronger, though yet subject to fluctuations. These I also observe in my dear friends. James Lewis is in a very debilitated state; but we have some seasons of sweet consolation, and spiritual refreshment; and are encouraged not to faint in time of trouble.

The two succeeding letters contain some account of the illness and death of Mary Knowles.

JASPER CAPPER TO HIS SISTER MARY CAPPER.

Stoke Newington, First month 22nd, 1807.

MY DEAR SISTER MARY,—I have been, during a portion of this day, employed in lending perhaps the last little help, it may ever be in my power to render, to our dear friend Mary Knowles. To-day she was too ill to be seen by me; but not many weeks since, I passed a short time with her, which seemed to revive all that tender affection that we felt for each other in years past, and which, it was pleasant to feel all the intervening billows, of a troubled and troublesome world, had not been able to overwhelm or quench. Yesterday, my dear wife was with her; she is sensible of there being but a step between her and death. The prospect is awful; but she appears tender and resigned, and has been greatly comforted by a visit from John Eliot and Robert Howard. Our kind sister Capper is indeed her good neighbour; I might almost say, nurse; for she has been at hand and ready to afford her personal aid, as well as her valuable company.

The attention of Mary Knowles's son has been very commendable. Thy affectionate brother,

JASPER CAPPER.

ANNE CAPPER TO MARY CAPPER.

Paradise Row, Second month 9th, 1807.

MY DEAR SISTER,—Doubtless thou hast heard of the death of our poor dear Mary Knowles. She was closely tried, until near her end, by not being able to feel the presence of Him, whom she sought ability to pray to and to worship; and upon whom she very frequently called for forgiveness. O! how lightly she esteemed all her accomplishments; "what," as she said, "the world calls accomplishments." She said to my sister and me, "I repent in dust and ashes!" I saw her the day before her departure, when she appeared very desirous to feel an assurance of acceptance. Turning toward me, and taking my hand, she said, "I commend you all to God. Possess Him, possess Him, if you can, whatever becomes of me! I hope I shall not be a cast-away for ever! I believe I shall not." She was quiet when I left

her. Early in the morning the nurse heard her say, "Lord help me to pray; I cannot of myself;" these were her last words. I trust she found forgiveness and everlasting mercy, for Jesus sake.

1807. *Fourth month.* We attended the general meeting at Brecon, which was a time of instruction. I afterwards accompanied John Harford and his sisters, on a visit to Job Thomas; we found him in a state of more bodily ease than sometimes, and remarkably animated and instructive in conversation; we were some hours very pleasantly with him. Since this time it has pleased the gracious Disposer of life and death to release him from an afflicted body. The remembrance of our visit is sweet. From his house we went to Swansea, where I passed a little time very satisfactorily with Thomas and Mary Bigg; also at Neath. After a sojourn at Trosnant, I came to Birmingham, in the ninth month.

Tenth month 14th. I informed the monthly meeting that I expect to winter in Monmouthshire. This I mentioned for my own satisfaction, as I have ever been desirous, not to act contrary to the judgment of my friends.

JOSEPH GURNEY BEVAN TO MARY CAPPER.

Catherine Hill, near Worcester, Tenth month 21st, 1807.

DEAR MARY,—We finished our visit to this quarterly meeting yesterday evening. As to myself, I am leaving this little piece of service nearly as poor as I entered on it, so that thy letter, which I received this morning, at the breakfast-table, was truly acceptable and refreshing; and I read it with emotions of tenderness.

We found it advisable to recommend some things which seem to be well received, and which we hope may tend to mutual strength, if the active members of the quarterly meeting are desirous of doing the little they are capable of, as in the sight of the Lord. I think not one of the monthly meetings is without some feeling Friends; and one may indulge a hope that there are here, at Worcester, some who, if they are preserved humble, may be the means of some revival.

We were twice with William Young, who now keeps up stairs. He seemed very much pleased to see us, but was low, and lamenting the absence of what he said he loved above every thing else. He put me in mind of the apostle's words, "Though now, if need be, ye are in heaviness, through manifold temptations," &c. May be it is a cloud permitted to make the glory to be revealed more glorious.

Thy affectionate friend, J. G. BEVAN.

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Tenth month 30th. My sister Tibbatts and I came to Worcester, and were kindly received at Sarah Beesley's. Mary Naftel being here, she and I made a few calls together, on those who were sick and in trouble. This was pleasant to me.

Eleventh month 3rd. My sister and I returned to Trosnant, where we were received with a cordial welcome; our dear friends are in precarious health.

Twelfth month 23rd. R. S. Harford and his son attended our little meeting. I thought it an unspeakable privilege, which I would not barter for all the world, to have the opportunity of thus meeting in companies, though small, to retire from all, even lawful concerns, and with the best ability that we have, to wait upon God, the eternal, inexhaustible Source of all good. O! how refreshing, to the drooping mind, to experience from time to time, that the Rock of our salvation remains unshaken, though the floods, the winds and the rain may beat upon the poor tabernacle. I do afresh believe, that if through faithful dedication we grow in spiritual experience, we shall acknowledge that there is no joy like unto the joy of God's salvation.

1808. *First month 22nd.* I set out for Birmingham, in consequence of the afflicting information of the sudden death of J. P. Dearman; a friend whom I loved much, for the integrity of his character; and much affection I bear to those whom he has left.

24th. Arrived just in time to pay the last solemn tribute of regard; afterwards I went to his late residence, and found his tender, afflicted wife more calm than I could have expected, and a sweet serenity seems to overspread the family.

Third month 29th. Arrived at Trosnant; dear James Lewis seems declining. It is a great favour to meet in peace and affection, though a storm may occasionally arise to disturb the calm, and try our faith. All good is from above, and we are sometimes permitted to feel our own weakness, and manifold imperfections, that no flesh may glory.

Fifth month 16th. I came, in the mail-boat, across the channel to Bristol, by eleven o'clock, A. M. Passed the rest of the day with Joseph Whiting and his sister Esther.

17th. My nephew Samuel Capper conveyed me to West Town, where he has a quiet retreat.

21st. Reached my brother Jasper's, in London.

Sixth month 2nd. The women's yearly meeting closed. The attendance has been large and remarkably quiet. Several testimonies respecting deceased ministers were read; a very striking one, concerning dear Job Thomas. His words, expressed a little before he departed, and taken down by his son, were indeed an

animating testimony to the power of Divine Grace; and extraordinary was the effect which the reading of them produced upon our large gathering—many were sweetly tendered; and well I remembered my last visit to him, when his countenance seemed to bespeak his near approach to the kingdom of undefiled rest.

5th. First-day. After the meetings, came to Stoke Newington. Staid awhile with my niece Rebecca Bevan, who is now the careful mother of three children. They are about removing to Tottenham.

8th. Came to Trosnant. James Lewis is very weak in body, but his mind is clothed with love. I thought I never felt more satisfaction and comfort in returning here; all seemed pleasant and peaceful.

TO SARAH GRUBB.

Trosnant, Eighth month 16th, 1808.

DEAR FRIEND,—Although it is a very long time since we had any visible proof that we are remembered of each other, yet I cannot think former days are forgotten. We hear thou art the mother of two babes, who doubtless claim thy maternal care and tenderness; but nevertheless thy faithful dedication of heart to a gracious Redeemer continues. Oh! this is precious to those who love the God of their salvation. It is a great thing that thou art happily united to one of the Heavenly Father's children and servants, who can feel, unite and labour with thee. While I write, my heart seems warmed with a salutation of love and encouragement to you, dear labourers in the harvest of the Lord. May nothing ever dismay or discomfit you! I am a very poor, unworthy individual; but the God of my life has been marvellous in mercy to my soul. When the enemy has pursued as a lion, the power of the Lord has appeared gloriously, so that I can speak well of his name; and all that is spiritually alive within me craves, that the children of men may seek the Lord, and know Him for themselves. Thou probably knowest that, since Mary Beesley's marriage, I have been mostly with her. Such a quiet retreat, I have considered a favourable asylum, as my health has lately been precarious. Indeed I have abundant cause to be humble, and as dear Ann Pumphrey used to say, to be good, and to be thankful. Dear Ann! how sweet is the remembrance of her! With unfeigned affection, I subscribe,

M. CAPPER.

Eighth month 17th. Martha Routh came to stay a few days, which was very pleasant to us.

22nd. We accompanied our dear friend to Shire Newton, where she had a meeting with a

few serious persons, and then proceeded to Bristol, with John Grace. As Mary Lewis and I returned home, we felt the loss of our valuable friend's instructive company.

29th. Joseph Clark, Joseph Naish, and his sister, and P. H. Gurney came here, to sit with Friends and attenders of our meetings, in their families. Thomas Evans is gone to Myrthir, on account of the illness of Arthur Enoch. He returned with the afflicting intelligence that Arthur died before he got there, leaving a young widow and three helpless babes.

Ninth month 1st. This morning, our dear visiting friends had a very contriving opportunity of religious retirement with us; our spirits were humbly united in renewed faith and hope in the Fountain of mercy. We were refreshed together, and encouraged to believe that our heavenly Father is still nigh unto us, and unto all who sincerely seek Him. In the evening the corpse of Arthur Enoch was interred. A number of the neighbours came to the meeting, which was a solemn time. Those who kindly assisted on this occasion, and some others, supped with us. Mary Lewis was engaged in solemn supplication for all.

2nd. After experiencing a renewed sense of Divine mercy, extended to us collectively, we parted from our endeared friends, who pursued their journey, in order to visit the scattered few in North Wales. After serious thought on the subject, I applied to my own monthly meeting to send me a certificate of removal into the monthly meeting of Monmouth.

Eleventh month 19th. We received the very affecting account of the death of Arthur Enoch's young widow.

23rd. Several neighbours came to the interment; it was sorrowful to think of the three young children thus left.

1809. *Third month 5th.* I came to Birmingham.

23rd. Feeling my mind secretly bound and gently constrained, in love to my friends, and under an apprehension of religious duty, I joined Sarah Hustler and William Forster, in visiting the families of the North monthly meeting, which engagement we were enabled to perform, and separated one from the other, after experiencing a measure of that sweet fellowship which surpasses all worldly friendship, or mere natural affection.

Fourth month 29th. Came along to Monmouth; the country was beautiful, and my mind was mercifully clothed with precious peace, so that the ride was not tedious. Had the satisfaction once more to join my dear friends at Trosnant. James Lewis, though considerably enfeebled, testified his gladness on my arrival, and I am thankful to be peacefully at liberty to unite in the cares of this family.

1810. *Second month 1st.* Our long-afflicted, patiently suffering, and endeared friend James Lewis, calmly breathed his last, having, a short time previously, exclaimed, "Be Thou with me, O! Lord." On being asked if he were comfortable, he answered, "Yes; leave me to the Lord!" These were the last words he uttered. His truly attentive, watchful, tender wife was enabled to assist to the last; finally closing the eyes of this nearest and dearest connexion in life.

8th. The remains were interred, after a solemn meeting. James Lewis was a man of unusual simplicity, and without guile; humble and of a retired spirit; yet hospitable and affectionate toward his friends; a lover of those who followed after righteousness. Many a time, during his long decline, he said, that he loved every body; especially those who loved the Lord Jesus, out of a pure heart.

18th. This day received the affecting intelligence of the death of our very dear and justly valued friend Deborah Darby. A dedicated servant, and a messenger of glad tidings to many, she has been in her comparatively short day. She was an example of diligence in her apprehended duties; and was peculiarly fitted by nature and by Grace, for the work whereunto, there is abundant cause to believe, she was called. Surely it is allowable to mourn the privation that we sustain; though, no doubt, the change to our precious friend is glorious.

Third month 28th. Mary Lewis and I attended the quarterly meeting, at Birmingham, had the satisfaction of meeting several of our dear friends, and were refreshed together. During our stay at Birmingham, we were affected by hearing of the death of Edmund Darby, the only surviving child of our dear friend Deborah Darby. He was about twenty-nine years old, and has left a lovely family; only out-living his valuable mother about five weeks. He was married at the same time and place as Mary Lewis, and only survived her husband seven weeks, though so young a man.

Fourth month 19th. We returned to our habitation at Trosnant; it is a quiet retreat, but we miss the dear head of the family; for although weak in body, he was lively in spirit, so that it was very sweet to be with him.

Fifth month 5th. Mary Lewis, Thomas Evans, and I crossed the channel, and were kindly received at Bristol, at my nephew James Henry Capper's.

Arrived in London on the 18th.

21st. Yearly meeting of ministers and elders. Though many dear and useful friends are removed by death since last year, and their loss is much felt, yet there is encouragement in the assurance, that the Fountain of help is

still open, and that the Head of the Church will not forsake his people.

23rd. Hannah Fisher was appointed clerk to the women's yearly meeting. The attendance was large, particularly of young persons, many of whom appeared serious; and it was very pleasant to observe their settled attention to the business, which is conducted in much condescension and harmony, with a view to promote the good of the body. Benjamin White, from America, came into our meeting, accompanied by Joseph Gurney Bevan. He exhorted us to be humble; and with much tenderness, he particularly entreated mothers to be more careful to adorn the minds of their young children with meekness, humility and virtue, than to put upon them any outward adorning.

31st. After many precious seasons together, and much instructive counsel being given, our yearly meeting concluded.

Sixth month 2nd. The last sitting of the meeting of ministers and elders was held, and we were favoured to separate under that solemn covering of silence, which subdues imaginations, and brings the thoughts into captivity; a marvellous power prevailing over the mind, which no words can fully set forth; it is more precious and more refreshing to the immortal spirit than words can be.

Seventh month 7th. Returned to Trosnant.

17th. This evening one who had lived in this family from a little lad until this day, when he is a stout young man of twenty-one, left us. Tears were shed on all sides. It is no marvel that such separations should be felt, the young man having lived long under the same roof, and participated in many times of favour, when heavenly goodness has tendered our hearts, during our family retirements, and in which the late dear master of the family was frequently so broken in spirit, humbled and contrited, that the same feeling seemed to spread over all. Thomas was, we have reason to believe, a faithful servant; diligent, neat, quick in his business; affectionate to his master through his long illness; ingenious and cheerfully obliging; so that he was very valuable in the family. This little testimony seems due to him, from one who sincerely desires his welfare, and that he may be kept by the Good Shepherd, and find mercy and peace.

21st. Again the trial of separation! James Lewis's nephew, who long partook, with kindness and watchful attention, in the necessary fatigue and care of his dear uncle, has now left the house, so that we are reduced to a small number. Serious thoughts have arisen as to the propriety of quitting this lonesome spot; but we shall not do it hastily.

Ninth month. I still find, that of myself, I

can do no good thing, but am weak and frail; the Lord's lengthened out mercy is my only hope.

CHAPTER VII.

Departure from Trosnant.—Settlement with Mary Lewis, at Leominster.—Visits to London, &c.—Death of Mary Lewis.

1811. *First month 30th.* Our kind friend S. Waring arrived here, for the purpose of once more lending her aid in this spot, which it seems likely that we may soon leave, being about to remove to Leominster. The prospect feels important.

Fourth month 5th. I took my leave of Trosnant.

6th. On reaching Birmingham, I found Thomas Shorthouse ill.

10th. Our poor friend very ill. O! it is well he can say that there is nothing but the pains of the poor body to contend with. No thought, he says, troubles him; the Lord has been with him all his life long, and is with him now.

12th. Our dear friend Thomas Shorthouse breathed his last.

17th. A good meeting at the interment.

18th. I went to Coventry, under an apprehension that time was particularly uncertain to our long known and truly beloved friend, John Cash. I found him confined to his room, and in a very reduced state, but quite sensible, and with a solemnity of countenance which seemed to bespeak a spirit in great measure gathered from the encumbering cares of time, in which he had largely shared. His conduct was very exemplary, as a man of integrity. Towards the decline of his life, the fluctuations of trade having reduced his property, he very prudently and steadily endeavoured to retrench his expenses; he appeared very cheerful, and truly contented, having the sweet solace of those who do justly. It may be said he was, for many years, a preacher of righteousness, by example and by exhortation; as a minister in our Society, he was truly esteemed, and he was zealous for the discipline and good order established among us.

24th. First-day. As I sat by him, I thought under a very precious sense of heavenly favour, I ventured to remark, that we had partaken of many profitable seasons together, under his roof. "O!" he said, with some animation, looking expressively round on his family, "I hope these dear children have profited." Some little time after, we cordially took our last farewell of each other, no more to meet on earth; for in a few hours, he quietly passed from time to eternity.

Fifth month 18th. I arrived in Gracechurch-street, London.

Extracts from an account of the yearly meeting, &c. sent by M. C. to her friend Mary Lewis.

Fifth month 20th. My dear friend; it is my desire to transmit a little to thee of that which interests us here, as I may find time and ability. Susanna Naish is my quiet companion; she is separated from her choice friend, P. H. Gurney, whose health does not allow of her uniting with her friends at this time, in entering into the affairs of the Church; and I being under like privation from the same cause, we often think and speak of our absent yoke-fellows; and my dear friend, the condescending goodness of the one Shepherd being unbounded, surely he is with the solitary in all places, and under every trial; help is laid on One, mighty to save! Yesterday I saw several of my relations; my brother John looks pretty well, but has many troubles; his son Edward remains in the army. My sister Jasper is much shrunk and looks very languid, but is yet, at times, in good spirits and active. My brother William and his wife seem happy in each other. Henry Hull was at this meeting yesterday, and powerfully counselled us to keep the watch, and to stand in our allotments in simple obedience. This morning the yearly meeting of ministers and elders met, and the business was entered on by George Stacey and Dykes Alexander. Ann Byrd and Mary Pryor are among the ancients here. J. G. Bevan looks poorly; his wife is unable to be out.

21st. A humble petition for continued help was offered by Rebecca Byrd. She is very unwell. Now my dear tried friend, I turn to thy letter; thy repeated attacks of illness are surely a great trial, but I know not how to do better than to commit thee to the keeping of heavenly kindness, and to crave for thee and for myself, an increase of faith and patience, that we may steadfastly abide until our measure be filled up. I entreat thee, my dear friend, dwell not upon the gloomy side of things; rather let us endeavour to contemplate with gratitude the Power that has graciously quickened us, and called us to virtue and to glory; which raises the aspiration, make me what Thou wouldst have me to be! Give my love to H. and S. Waring. O! my tender friends, when heavenly condescension renewedly humbles and contrites our spirits, how we do long for the harmonizing influence of Christian love to spread over the whole world!

22nd. The women's yearly meeting commenced, and the gathering was so large that it was difficult for all to be accommodated. Our

dedicated, aged friend Mary Pryor, was wonderfully strengthened to proclaim the continued goodness of the Lord, and to encourage the humble, exercised ones. Mary Naffel was refreshing in prayer.

Fifth month 23rd. An instructive testimony was read, concerning John Hall, of little Broughton, who on his dying bed, declared his steadfast faith in Christ Jesus, and was made triumphant in death. A very animating one was also read, respecting Ann Perry, of Coggeshall. She was a poor orphan who, in her childhood, was placed in a charity-school, and afterwards removed from one place to another, until the age of nineteen, when her lot was cast in the family of a Friend. Here she became truly religious, and was led to acknowledge the purity and efficacy of the Truth, as we profess it, and to unite herself to our Society, wherein she became a preacher of righteousness, in word and in deed.

24th. Edward Simkin and Mary Proud ministered to us at Ratcliff meeting, which I attended; and a prayer was put up that the sons and daughters of men, the world over, might in mercy, be brought under the sanctifying power of the Holy Spirit, and that, to the name of Jesus, every knee might bow, and every tongue confess. In the afternoon, a testimony was read, concerning Richard Jacob, of Ireland. It was particularly remarked therein, that his steady endeavour was to overcome evil with good. An admirable attainment! My heart longs after it, but I come affectingly short; yet I must press on.

28th. The gathering was favoured with a particularly solemn stillness, which was truly refreshing. It is a precious thing when this is the case,—when, after our meetings, either for discipline or for worship, something remains to do us good,—to stay our minds upon God.

29th. A very sweet and affectionate letter was sent in from the men's meeting, addressed to them by John Kendall; it was expressive of much love, and a lively concern for the welfare of the Society. He is in his eighty-second year. It was cheering, and seemed like the dew of youth in old age.

30th. Henry Hull, accompanied by three Friends, came to pay a visit to our meeting; his communication was very instructive; particularly cautioning against self-activity, recommending us to be as ready to receive as to give counsel, and to wait reverently for the gentle constrainings of the Spirit of Truth. He remarked also, that diffident minds, to whom this caution least belonged, would be the most disposed to take it to themselves, and thus, he feared, might let in discouragement. He pathetically addressed the youth, calling them into

simplicity and early obedience, that they might obtain the inestimable ornament of a meek and quiet spirit. He also supplicated sweetly for all, the absent as well as the present. I felt afresh contrited, and the language was sweetly raised, what sacrifice so acceptable as reverent bowedness of spirit! Our business being ended, a solemn pause ensued. In pure silence there is fulness. What a people should we be, if all did but come fully under the harmonizing influence of that humbling Power, which brings even the thoughts into captivity! Truly my heart is pained when I ponder upon my short-comings. Ah! I see that it is individual watchfulness and circumspection which is required, and I pray for holy help. The importance of constant vigilance presses upon my spirit. I wish now to advert to thy letter; don't, my dear, be too solicitous about thy young friend; the Power which has mercifully kept him, is, I believe, still near to him. "All is not lost that is out of sight!" let us remember this. Give my love to my friends; I love them, but my spirit is just now contrited within me, under a desire to be more fully what I should be; more meek and gentle, and more patient under little trials; there is more in this than we are always aware of, and I think I never felt it more forcibly than now. With dear love, affectionately,

MARY CAPPER.

31st. I was witness to a very awful scene; the sudden seizure, in Bishopsgate street, of Joseph Gibbins. He was apparently in health, walking toward the meeting-house, when he fell, was carried to a Friend's house, and soon expired. This truly affecting scene probably shook my weak frame; for in the course of a few days, my voice was gone, and much debility ensued. In this reduced state, I was very affectionately cared for by my dear sister Capper, in Ely Place; my mind, for the most part, was graciously kept in a low, tender condition, susceptible of good. Towards the end of the sixth month, my bodily strength was a little restored; and although this is desirable, and to be received with thankfulness, yet the favour of Divine mercy, sensibly perceived, in dispensing the bread of life, is above all.

Sixth month 30th. First-day. I left my dear relations in Ely Place, and was removed to my dear, and equally kind relations at Stoke Newington, where I am tenderly and affectionately attended by my nieces; very sweet it is to be so cared for, in a time of great weakness. My powers of voice are still suspended, but I am mercifully kept from anxiety.

During her tarriance at Stoke Newington, Mary Capper addressed the following letter to her brother.

Seventh month, 1811.

MY DEAR BROTHER JASPER,—It is difficult for me to speak, but as it particularly impresses my mind, I wish to tell thee, that since my present great weakness and incapacity for joining in conversation, I have remembered early scenes; and particularly since I came here, some transactions between thee and me, which have been of great importance to myself; and I think, as I even now record it with tears, thou mayst be comforted by being reminded thereof; and in low times, for I believe that even confirmed believers have their stripping times, thou mayst be encouraged to hold fast thy confidence, and be thankful that thou hast been an instrumental means of stirring up the pure mind, or gift, in one poor straying soul, at least; yes, my dear brother, even though I knew it not; and I believe thou wast far from knowing, the work which was at an early period begun, in the secret of our hearts. And although many an impediment has been permitted, and we have more and more seen the evils of the human heart, yet heavenly kindness has been underneath, and helped us hitherto.

To return to our early days; it has been revived, almost like a scene of yesterday, when we were young, at Rugeley together, that once, when our parents were out and I was sitting in the little parlour, thou calledst me; and when I came to thee, thou hadst a paper before thee, and hadst been writing. With a serious countenance, thou asked me if I could recollect anything that thou hadst done amiss, or could help thee to remember what thou hadst said or done that was wrong, as thou wished to keep an account of thy actions. No doubt, I thought it strange, and said something in childish derision; at which I remember thou lookedst grave, and saidst the Testament recommended watchfulness; at which I foolishly laughed, and said that that was an old-fashioned book. Well I recollect the inward conviction which I felt when thou saidst, "Oh! sister Mary, if you begin to despise that book, I have done!" Away I ran, but felt much distressed; and I know not, that from that time, I ever dared to speak lightly of the Scriptures, or of religion.

Although when gradually becoming serious, it was not suddenly that I made any outward change, and though I had prejudices to encounter, yet, here, my dear brother, thou hadst as it were opened a door, which step by step I entered. O! thou knowest not to the full, the strong holds of naughtiness, perverseness, depraved inclinations, petulance and impatience, which were in my unconverted heart, more hard and stubborn, surely, than many others.

Have I not then, great, very great cause to be humble, and to be thankful to the First Cause? and to be grateful, in tender love, to-

wards the instrument of my first awakening? Yes, my dear brother, heavenly Goodness has dealt bountifully with me; and may all thy conflicts and all thy trials be sanctified to thee; and may we, in our different allotments, be of one heart and one mind; ascribing the marvellous mercy of salvation unto the redeeming power of a Saviour's love. Often the secret language of my heart is, "a Redeemer, or I perish! a Saviour, or I die!" With heartfelt affection, I subscribe, thy sister,

MARY CAPPER.

Ninth month. After spending a considerable time among my relatives, from all of whom, as well as from their servants, I partook of particular tenderness and care, during my long-continued weak and low state, I gradually recovered strength, and my voice returned, which was very comfortable to me, and relieving to my friends.

17th. I left London, under the care of Mary Harding, and came to her relations at Witney, Oxfordshire.

24th. We were favoured to arrive safely at Leominster, where we found Mary Lewis, comfortably settled in her house.

Tenth month 29th. Came to Birmingham, in consequence of affecting tidings from thence. Our friends Charles and Mary Lloyd have had the affliction of three deaths in their family, in about six weeks. Two of their sons have been taken away in the prime of life, and have each left a young widow and infant family; and their lovely daughter Caroline, twenty-one years old, is called away from this life of vicissitudes, meeting death with calm resignation and peaceful assurance, through the redeeming love of Christ, the Saviour. Her life was exemplary, and she was remarkably useful, in the care of the poor, and the education of their children. Her affable engaging and gentle manners, also her serious deportment, and her religious observance of the times set apart for waiting upon and worshipping the Father of spirits, in public, are a very sweet memorial of her, engraven in our hearts.

17th. First-day. Our valuable friend Henry Hull attended our meeting, and held a large and satisfactory one in the evening.

From this date it appears that Mary Capper was not so regular as before, in noting down remarks; the next memorandum being an account of the yearly meeting, after which there is a considerable lapse. This continues occasionally to be the case, until the period when she entirely ceases to keep a journal. The omissions are supplied by extracts from letters, &c.

1812. *Fifth month 18th.* The yearly meet-

ing of ministers and elders was larger than for some years past; and it was consoling to see the aged standing firm in their Heavenly Master's cause. A very precious feeling of solemnity was graciously spread over us, and supplication was humbly offered at the throne of mercy. The business was then opened by George Stacey, J. G. Bevan, &c. Mary Pryor and John Bateman, as soldiers valiant in their Master's cause, spoke well of his Name, and testified their thankful sense of the continuance of his merciful kindness. Certificates for Friends travelling in the work of the ministry were read; among them, one for Stephen Grellet, of the United States. He is a native of France.

19th. S. Grellet prayed, very impressively, for an increase of true judgment, and the spirit of right discernment among us; and that each might be found keeping their ranks in righteousness. A desire was afterwards tenderly expressed, that nothing among us might prove a stumbling-block to the simple and honest-hearted; but that our whole conduct, conversation, and dealing among men, might manifest a consistent, self-denying life, as followers of a crucified Lord, and as waymarks to the flock.

20th. The women's yearly meeting commenced. Our honourable, because firm and faithful mother in the church, Mary Pryor, testified in a very lively manner her sense of heavenly favour being renewedly extended to us. Elizabeth J. Fry supplicated for heavenly help, to keep our allotted places in the church; she afterwards requested leave to pay a visit to the men's meeting, and Rebecca Bevan diffidently expressed a sisterly sympathy, and desire to accompany her, if it was deemed suitable. After solid consideration, the way seemed clear for their liberation, and three elders accompanied them; viz. Tabitha Bevans, Rachel Smith, and Sarah Phillips.

21st. Several testimonies were read, and some animating remarks made on the encouragement to be derived from the peaceful close of those who had been obedient in the day of the Lord's power, and who held fast their confidence to the end.

29th. A very serious consideration of the state of our Society spread among us, and one quarterly meeting seemed to claim particular attention. Just at this time, information was received from the men's meeting, that a deputation was appointed for visiting this quarterly meeting, with a request that some women Friends would unite in the visit. This was an encouragement to those who felt bound to go on this service; the names set down were Sarah Benson, Mary Stacey, and Sarah Hustler.

We were favoured with a visit from Henry Hull, who was led to speak impressively to

mothers; recommending them to bring up their daughters to usefulness, and to guard against those indulgences which tend to pride and haughtiness, lifting up above the cross of Christ. He also said that it had been very pleasant to him, while in this land, when his lot was cast in families where there was a manifest care over servants, and a tender regard to their welfare; not requiring more from them than was reasonable, and maintaining a watchful endeavour to set them an example of meekness, forbearance and Christian humility. With much solemnity, he commended us to God and to the word of his grace. He then withdrew, with his companions, leaving us in remarkable quietness, and some of us in contrition of spirit; somewhat like the early morning of our visitation, and still prized as a precious token for good.

In the afternoon our business was completed, and the concluding minute was impressively read; importing that heavenly Goodness had been mercifully near, to help our feeble endeavours. The covering of inexpressible calm, which spread over many minds, after having borne their allotted portion of hidden exercise or active service for the promotion of righteousness among us, very far exceeded the eloquence of language to set forth, or the comprehension of the restless, unstayed mind. A stayedness of mind upon the object of worship is the solace of the soul.

30th. The adjourned yearly meeting of ministers and elders met under peculiar impressions of sadness, and of sympathy with our beloved friend Henry Hull, who has received information that his wife and son have died of a malignant fever. He sent a message, expressive of his love to Friends, and that, though in affliction, he durst not murmur; for when he left his home, he resigned all into the Lord's hand, who had a right to dispose of him, and of them. A returning certificate which had been ordered for him, was read and signed. We separated under the sense of precious fellowship.

MARY CAPPER TO KATHARINE CAPPER.

Leominster, Eighth month 18th, 1812.

MY DEAR LOVED NIECE,—Thy tender affection, thy unity with my poor spirit, is truly acceptable and sweet to me; the ties of relationship are sweet; but how much more important, how far more interesting, when we are permitted a little to understand a fellowship with the Father and the Son, and one with another in Him! how this softens our hearts! how it clothes the spirit with compassion for those who are out of the right way! how it teaches to bear and forbear!

MARY CAPPER.

Mary Capper now made her home principally

at the house of her friend Mary Lewis, at Leominster, and does not appear to have been engaged in much active service for some time. In the spring of 1814, she went to Birmingham before attending the yearly meeting. From Birmingham she thus writes to two of her friends.

Birmingham, Third month 22nd, 1814.

DEAR FRIENDS,—I have thought much of you since I left, and though my tender affection towards my fellow-travellers, in the time of trouble, can avail little to lighten the actual pressure of grief, whether openly manifested or more secretly felt, yet I esteem it a privilege to be made capable of mourning with those that mourn. In my view, Christian sympathy enhances the importance of life, and brings us nearer to the great Pattern of Christian perfection, who was a man of sorrows and acquainted with grief. The longer I live, the more I seem to see and be convinced, that human nature, with all its propensities, must be subjected and refined through suffering. Marvel not then, my dear friends, when your pleasant pictures may be marred, or even what you may think your reasonable hopes, disappointed. As true Christian believers, quickened by Divine Grace, you have a new path to tread; banded in heart, and united in spirit, to serve the Lord and promote the spread of his righteousness, my dear friends, through all your trials, let not your faith fail, but keep your eye steadfast to the Power that can make you exemplary, and importantly useful, in your day; that, being proved and tried, you may be enabled to speak to others of that help and comfort wherewith you have been comforted. I believe it is the want of entire subjection, which keeps us from the possession of that peace of mind, which surpasses the natural understanding of man, and is a precious token of a Saviour's love. Think not that I write as having attained; ah! no; though at times I am favoured with some foretaste of this Divine gift, I find painful lets and hinderances; but this one thing I desire to do; to press forward with an earnest, humble hope, that He who has awakened my spirit, and a little opened my understanding, will never leave me to my own poor guidance; and I would encourage you, my dear friends, to hold on a heavenly course, without fainting by the way; ever bearing in mind, that it is not by outward observation that we shall stand, but by the Grace of God. Affectionately,

MARY CAPPER.

Fourth month 3rd. Ann Burgess held a meeting for those who have joined the Society of Friends, or are constant attenders of their meetings; several were present from my native

town of Rugeley, for whom my heart was truly interested. Received fresh accounts of the continued weakness of dear Mary Lewis.

13th. At the monthly meeting at Tamworth; here is a large company of young Friends, who appear naturally lovely and kindly disposed; but there was a feeling that something more is needed; that the heart must bow to the yoke of Christ, and suffer the refining fire to consume the dross, and prepare the vessel for usefulness. There is a great want of sacrifices and of pure offerings in the Church.

17th. First-day. Dear Stephen Grellet expressed his unity with the poor in spirit, and encouraged the humble travellers.

19th. Set out for London.

24th. First-day. Was at Peel meeting, and had in lively remembrance the first time of my sitting down among this Society; unto whom I trust, after many years of probation, I am now steadfastly joined in Christian fellowship. My desire is to be brought into, and to be kept in humility and godly fear, by that which did first enlighten me, and convince me of the spirituality of true religion. In the evening came to my brother Jasper's, at Stoke Newington. It feels very pleasant to me to be once more with my dear relatives, and to be sensible of reciprocal affection after long separation.

25th. At the adjourned quarterly meeting, a precious memorial was read, relative to dear Mary Bevan.

26th. Spent the morning pleasantly with my dear niece Rebecca Bevan; she instructs her two elder children, with the kind and important assistance of J. G. Bevan; who takes his seat in the school-room, and appears to feel much interest in the children's advancement. Dear man! he seems gradually declining in bodily vigour, but his company is very instructive.

27th. At the week-day meeting, our aged friend Mary Pryor was enabled sweetly to encourage the lowly ones, to hold on in the path of obedience.

28th. We had a quiet day, in the peaceful enjoyment of social intercourse. How precious and highly valuable is that fellowship which unites families and relatives as in one mind! Never did I more fully feel or prize it, as a heavenly blessing.

Fifth month 2nd. After the Scripture reading and a pause, wherein the watchful, attentive mind has opportunity silently to feel its wants, and reverently to bow at the footstool of mercy, we retired to the school-room, where I sat at my needle, an observer of the great pains taken by my dear niece, assisted by J. G. Bevan to instruct the children; it is very gratifying to me to sit with those who are qualified to teach, and those who are disposed to learn; but I per-

ceive it is an arduous task for the mother of a family, in addition to her other cares, to dedicate so large a portion of time to education.

3rd. The morning was fine, and we had a little stroll in the garden before breakfast. At reading time, the dear children were very quiet, and I thought something precious was to be felt. I ventured to express my renewed sense of the value and importance of the practice of thus collecting together, parents, children and servants, for the purpose of reading the Scriptures, and in order to experience a preparation of mind for pursuing our various occupations and duties, with propriety, and patience. There will be need of patience unto the end of the race.

After school-hours I accompanied my niece to call on the poor and afflicted; a delightful employment, when we have the will and ability to give pecuniary relief, or to instruct them how to find the true Comforter.

6th. I left my endeared nieces, and returned to Paradise Row; dear Rebecca walked with me and staid dinner with us, which was very pleasant to us all; indeed it is precious to feel the uniting bond of love and increasing fellowship; as with one desire, to be kept by the one Spirit; knowing our own imperfections and incapacity to keep ourselves from falling.

On the 12th of the ninth month J. G. Bevan suddenly expired, during his afternoon sleep. In allusion to this circumstance Mary Capper wrote from Leominster, "He had finished his course; and though survivors may mourn his loss, yet the great Head of the Church can raise fresh supplies, and bring thousands and tens of thousands up and down to cast their gifts into his treasury; yea to dedicate their all unto their Lord's service; and let him do what He will with them and theirs."

The health of Mary Lewis had long been gradually giving way; she was affectionately nursed by her faithfully attached friend, who was with her to the last, and who thus wrote, on the occasion of her death, to some of her dear and intimate friends.

Eleventh month 28th, 1814.

MY DEAR FRIENDS,—This day about twelve o'clock, I was enabled to resign with calmness, the immortal spirit of the kindest friend any individual could have, into the hands of a faithful Creator; no more to witness her tender, affectionate care and attention to me. Dear creature! she slowly declined, though her sufferings have been great, and borne with unusual cheerfulness. On seventh-day morning a stupor or drowsiness took place, with laborious breathings until towards the last, when she calmly expired. She has uniformly expressed a desire to be laid in her husband's grave; it is

therefore intended to convey the remains to Trosnant; the interment to be on first-day morning. Dear friends, farewell, I am as well as can be expected, but I want rest. Love to all our dear friends, I subscribe myself,

MARY CAPPER.

CHAPTER VIII.

Removal from Leominster and re-settlement at Birmingham.—Death of her brothers William and Jasper.—Religious services, &c. to the end of the year 1820.

TO KATHARINE CAPPER.

Leominster, First month 23rd, 1815.

WHEN I can look into my own heart, and have a sense of its natural propensities from my youth up, O! how marvellous appears the mercy extended to me; so that, my endeared niece, the secret acknowledgment of my soul is, God is love! and willeth not that any should perish. O! that the whole rational creation, the world over, would receive, own, and strive to obey, his Divine gift of Grace in the heart; then might we, as one large family, together praise the Lord for his goodness, and his mercy which endureth for ever. I have long been a debtor to my much loved niece R. Bevan, for a nice, affectionate letter. I have not been unmindful of the privation and grief that has been recently brought upon you, by the awful change which has taken place in the circle of your choicest friends, your justly valued, much loved Christian adviser having filled his measure; his pilgrimage ended, he has left an example to those who loved him, to follow him as he followed Christ.

MARY CAPPER.

She this year again attended the yearly meeting, concerning which she made the following memoranda:—

London, Fifth month 22nd. The select yearly meeting met. Many are the vacant seats of those who have been eminently useful in their day; but with humble hope, and confidence in redeeming, sanctifying Power, we look towards a rising generation; many of whom appear to have given up their names, and to be advancing in dedication and usefulness.

William Grover and George Stacey were at the table. Some tender cautions were given, with respect to those benevolent associations, in which members of our Society are now so conspicuous. There was a fear in some minds, even while they rejoiced in the spreading of knowledge, the distribution of the Scriptures and the instruction of the poor, lest a danger might secretly lurk in the pleasure received

from eloquent speeches, and flowing language, at the public meetings of these associations; especially lest our dear friends should thereby lose their relish for simplicity, and be gradually drawn from the love of silent waiting in our meetings for worship; that waiting wherein they may know Jesus to be in the midst, teaching as man never taught; and by whom we have access to the Father. There was much worthy of observation in these remarks.

24th. The women's yearly meeting began.

25th. A testimony concerning our valuable friend John Kendall, deceased, was read. He was favoured with heavenly wisdom, in his early years, and dedicated a large portion of a long life, and much of his substance, to the promotion of righteousness. In his love to his fellow-men, and desire to draw them off from mis-spending their time, he occasionally entered public-houses, and twice the theatre; in order to persuade those present, who were his neighbours, to consider the importance of life, and of the soul's salvation. In the afternoon, a testimony respecting dear Mary Lewis was read.

26th. At Devonshire-house meeting, some powerful testimonies were borne to the Divine mission of the Saviour upon earth, in his outward appearance, and to the operation of his Spirit, revealed in the hearts of the children of men. Many seemed to be seriously affected.

28th. First-day. Martha Routh was enabled to preach the glad tidings of the gospel; and Jesus was set forth as a Saviour and Redeemer.

31st. Sarah Hustler gave in a written account of the money entrusted to her last year, when she accompanied Elizabeth Coggeshall into Germany and the South of France. She also expressed that she had been thankful to be the medium through which the liberality of Friends, in this land, had contributed to comfort many; and that, while employed in relieving their distresses, she had often thought of her sisters, in her native land, with desires that they might rightly appreciate their privileges, and be willing to make sacrifices to supply their suffering fellow-creatures.

E. Coggeshall tenderly touched upon the superfluity observable in clothing, &c. and we were called upon to show our gratitude to the Author of all our blessings.

Sixth month 1st. Instructive counsel was given, relative to the care which should be exercised over servants of every denomination; that nothing may exist in our families that can in any way harm them; and that as much as in us lies, we may encourage them in that which is good. The clerk, in a very feeling manner, read the concluding minute; and after a silent pause, we separated.

The mind of Mary Capper appears to have

been frequently much exercised on behalf of that class of persons, who are employed as haymakers, &c. in the neighbourhood of London; and at this period she expressed her interest for them in the following address, which she had printed and circulated amongst them.

An affectionate Address to those who are employed in harvest work, 1815.

How rich, how beautiful are the fields! how promising are the crops, to supply the wants of man and of cattle! Shall we behold them without one grateful acknowledgment to that bountiful Giver from whom all our mercies flow? The earth is the Lord's, and the fulness thereof; and you, my fellow pilgrims, who labour and toil in gathering the produce of the fields, and in heaping up stores, you are partakers of the fruits of the earth, you eat of the bread that strengthens the heart of man; and that it may continue to be given to you in abundance, is the desire of thousands, who are themselves supplied with it. Words can but faintly set forth, how affectionately, how earnestly, your Christian friends wish, that the blessing of the Lord may be with you, in the fields, when your hands are diligently employed in hard labour. They earnestly desire that when the toil of the day is over, peace, the inward peace of your minds, may make your rest sweet, and refresh your weary bodies, fitting you for the task of the succeeding day. Let affectionate solicitude, for your soul's sake, prevail upon you to avoid all excess in drinking; it is an ungrateful waste of the Creator's bounty. Drunkenness unfits both the mind and the body for all that is innocent and good, it is a shameful inlet to bad and idle words, to profane and filthy communications, and to foolish jestings, which things are dangerous in their consequences, and often lead into serious harms, that might not be even thought of in the beginning of familiarities.

Permit a stranger to put you in mind, that without serious thoughtfulness and prayer, neither the poor nor the rich, the labourer nor the master, is safe. We cannot in our own strength resist temptation. Oh! it grieves your friends, who are interested for you, who observe you when you are not aware, it grieves them, when the old men amongst you commit folly, and the young unhappily follow the sad example.

Why will ye not accept a Saviour's redeeming love, who suffered, was crucified and died, to save us from our sins? Receive this exhortation in seriousness, and let it make some impression for good on your hearts, as it is offered to you by a fellow traveller who has your present and eternal happiness in view.

And you, dear young children of the poor, who attend your parents and others in the la-

bours of the fields; remember that your Heavenly Father careth for you; that he pitieth you, even whilst you are ignorant of Him. Think upon his goodness and mercy; He would keep you from sin, from all wicked words, from lies and deceit; take heed, dear children, that you learn not these things from those who are older than you, and ought to teach you better things. Love one another, be gentle, kind and good; then nothing can harm you.

Mary Capper again attended the yearly meeting in 1816; her diary thus continues.

Fifth month 20th. The yearly meeting of ministers and elders met; and after a time of reverent waiting, very low as at the footstool of mercy, vocal prayer was offered. Jonathan Hutchinson joined Wm. Grover, &c. at the table. Mary Nafel, in a weighty manner, informed us of a concern to visit Friends in America. After much silent deliberation, a belief was expressed that the meeting might safely sanction the movement, and the language of encouragement was held forth.

21st. Elizabeth Robson opened to the meeting, in much simplicity, her apprehension that it was required of her to visit those under our name in France and Germany. Much tender feeling was expressed, and the decision was left to a future sitting.

22nd. Soon after the women's yearly meeting gathered, a very precious stillness prevailed, and seemed to spread over us through this sitting; a gentle hint was given to be watchful when out of meeting, so that the beneficial impressions received might be retained.

23rd. Four testimonies were read, respecting deceased ministers, who had been favoured to finish their earthly pilgrimage in peace, and with a lively hope of acceptance, through Christ the Saviour, who redeemeth the believers in Him.

24th. It was remarked, that while many are running to and fro in the earth, in order that knowledge may be increased, the retired humble Christian believer, who finds no power to go forth, and can only rejoice with trembling, may, by secret and sincere prayer, be instrumental in the promotion of truth and righteousness.

28th. Some very interesting accounts were sent in from our men Friends, relative to the civilization and improvement of the Indians in North America. Friends in that land still extend much care towards them; schools are established, and Friends reside among them; many of the women and girls have learned to spin, &c. The report mentions that an ancient chief expressed the satisfaction which they felt, in observing the stability of the Friends who

had settled among them; that even when the great guns shook the earth they did not seem disturbed; from this they concluded that the Good Spirit was with them.

30th. Counsel was expressed, tending to encourage and comfort the lowly-minded, and to animate all to watch unto prayer, that spiritual mindedness might increase among us, and that our worship might really be in spirit and in truth; even though without verbal ministry. We received an acceptable visit from Richard Phillips, accompanied by William Grover. In the evening we concluded our business, which has been transacted in much harmony, and under a sense of that gracious, condescending mercy, which the Christian believer prizes above every earthly enjoyment.

Sixth month 1st. The adjourned meeting of ministers and elders opened with a fresh manifestation of that Power which draws into solemn stillness, and prepares the mind for secret or vocal prayer; the latter was offered on the bended knee. The concern of Elizabeth Robson was again seriously considered, and it appeared right to liberate her for the service.

26th. At the quarterly meeting for London and Middlesex, Elizabeth Fry of Plashett cottage, was liberated to accompany Elizabeth Robson.

Ninth month 24th. Attended the monthly meeting at Hereford, and under a persuasion that it was a right movement, requested a certificate of removal to the North monthly meeting of Warwickshire.

Tenth month 7th. Requested permission to have a religious meeting with some of the inhabitants of Leominster, before leaving that place; and informed Friends that I felt inclined to pay a visit to some families not professing with us, as way might open for it. The monthly meeting concurred therein, and appointed John Southall to accompany me, when desirable.

8th. Made one call, where we were favoured with a precious sense of the tender mercy of the Lord.

10th. Sarah Waring accompanied me to the house of a very respectable widow, where we took tea; an opportunity was afterwards very willingly given, to have the company of a faithful servant, who had been with her mistress during many years of affliction, and who, being sickly, had received great kindness in return. After relieving my mind, we parted in mutual good will. I afterwards called on several more of my neighbours, and was always kindly received. As I found ability given me, in tenderness and love, I expressed my solicitude for the welfare of the immortal soul, which will have an existence when we shall no more meet, in these poor, frail, mortal bodies. The neighbours were

invited to attend one of our religious meetings, and the house was pretty well filled. Stillness prevailed, and some of us were enabled to wait on the God of all grace. Something was expressed in love to souls. I had particular satisfaction, and felt great sweetness, in calling upon two Moravian families. I thought the spirituality of faith in Christ, the Saviour and Redeemer of men, was to be found among them.

I left Leominster in a low frame of spirit, though I did not feel condemnation for anything that I had done, or wilfully left undone.

TO A FRIEND IN AMERICA.

Five Ways, Islington, 9th of Eighth month, 1816.

DEAR J.

I HAVE lived many years, and have seen many changes, and have known privations, by a final separation as to sweet intercourse in this world from those most dear unto me; yet this I can testify without boasting, that heavenly kindness has sweetened every cup. I have of a truth nothing in which I can boast, for I am weak and imperfect as others. In the days of my youth I was volatile, prone to folly, and more tempted by evil than some others seem to be, but the unsearchable riches of our Heavenly Father's mercies have kept me from destruction unto this day; and with the ability he gives from time to time, I can speak well of his name; for though he is pleased to bring our spirits low, and to humble us that we may know ourselves, and what is in our hearts, again he shows himself gloriously, that the poor and contrite ones may trust in him.—Dear — thou knows these things in the morning of thy days; and an unspeakable favour it will be if thou keeps close unto that which will keep thee, Christ within, the power and safeguard of the Christian traveller. I need not warn thee to beware of the lo here and the lo there, and that thou go not after them. Thou hast kind, affectionate counsellors around thee, who, I doubt not, will aid thee to follow that which is right, and strengthen the witness for good in thy heart.

I subscribe thy sincere affectionate friend,
MARY CAPPER.

TO THE SAME.

Birmingham, 1st of First month, 1817.

To see thee again amongst us, kept by the power of heavenly goodness, from the evil of the world, plain, humble, and without guile; oh, —, language is short in describing what kind of cordial satisfaction this gives to those, who have experienced the fallacy—the uncertainty of this world's most fair and flattering promises. Believe it, there is no joy compar-

able unto that which arises from a well-grounded hope of the soul's salvation; no torrent of surrounding temptation; no gloss of false liberty; no subtlety of argument; no custom of nations—will, I affectionately hope, ever draw thee to turn aside from the religious principles of thy youth; but that growing years may confirm and establish thy judgment upon the foundation of Christ crucified, is, I believe, the prayer of thy best friends.

I crave the stability, the encouragement of all who profess and have tasted, and spiritually seen that the Lord is good; that nothing may dismay or harm those, is the present fervent desire of thy affectionate friend,

MARY CAPPER.

TO KATHARINE CAPPER.

Birmingham, Second month 11th, 1817.

MY DEAR NIECE,—I was affected by the account of thy dear father's sufferings, and being something of an invalid myself, I thought very affectionately of my much-loved brother, as I lay awake on my bed. I remember the love of our youth; mutual endearment is even more precious now, in my old age, than in the morning of my day. Tell my dear brother that an increased sense of fellowship binds me to him.

I call to mind thy dear father's first communication respecting his sense of the sinfulness of sin; and to the best of my recollection, it was the beginning of serious thoughtfulness, upon the nature of sin, in my mind; though my foolish heart made light of it, just at that time. But little as a beloved brother may think that he had to do with it, so it is, that I connect the incident, the love for him, and an awful reverence for the watchful Shepherd of souls; as then and now working together for good; even to the end designed, of mercifully redeeming, fitting and preparing for a mansion of purity and blessedness.

With a large portion of love to you all, thy
aunt,

MARY CAPPER.

TO A FRIEND IN AMERICA.

Birmingham, Second month 27th, 1817.

DEAR —,

I AM now favoured with apartments where I retire in sweet quietness, and at seasons enjoy a peace of mind that no power on earth can give; and all the gratifications of worldly pleasures are but as dross, in comparison with it; not for anything that I have done, but in adorable mercy this precious foretaste of blessedness is graciously given, to soften the infirmities of increasing years, the decays of

youthful vigor, and above all, to increase faith, to strengthen hope, to clothe the mind with genuine humility, and fix our affections upon things above, where all is joy and purity. That, dear —, in life and in death what can there be so essentially important, as the true knowledge of our faithful Creator, and of Jesus Christ whom he has sent to reveal the way of eternal salvation? How can rational beings with immortal souls live carelessly, unconcerned, as it were, upon a subject so important? Cherish the living spark, the good seed in thy heart, and thou wilt find growing fruit to the praise of the good Husbandman, and thy own unspeakable peace; an inward calm and gentle joy with which no stranger intermeddleth. The stranger to this secret operative power in the soul, entereth not into its nature and origin, neither can he; but the soul that has tasted, though but imperfectly, of this revealed goodness, is at times constrained, as it were, to say and to crave, Oh that men would seek the Lord, that they might know him, and praise him, for his mercy and for his goodness. Though, dear —, we are assured that they who seek shall find, and that treasures of Divine wisdom and knowledge shall be opened unto them, yet there is many a dark and gloomy day on this side the promised land. It must needs be that we feel the separation which sin has made between us and our God, that we remain children of nature, liable, prone to corruption and disobedience to God's holy law, until we be quickened, made alive unto the necessity and goodness of our heavenly Father, by the revelation of Christ within the hope of glory, and the name or power given by which we must be redeemed or saved. Keep close, dear —, to the religion of thy parents; let their God be thy God, and he will open thy understanding, and make plain, things that may at times seem too hard for thee. Humility and contrition of spirit seem the only safe dwelling place whilst we are clothed with these poor corruptible bodies; and we shall find that there is great need of patience unto the end of our Christian pilgrimage.

It is very pleasant to hear of dear Mary Nafel—that she is favoured to get along so comfortably, and under the care of kind friends who can feel for and with her. If thou hast opportunity, please to express my tender affection; and tell her, if thou thinks well, that I begin to feel settled, as it were, amongst my own people; and as far as my capacity seems to go, I feel thankful for the present, and desirous to leave the future unfoldings, to the great Hand that has graciously and in marvellous mercy, led me hitherto.

Very affectionately, thy friend,

MARY CAPPER.

Birmingham, Fourth month 18th, 1817.

DEAR M. S.—Doubtless thou hast had accounts of my weak state of health; I am indeed again reduced very low, but I see it is my place to be quiet and patient, which is the petition of my spirit more often than the day. Subjection of the will, and the reduction of all that is contrary to the righteous law of Christ, however secret it may be, is the work and end of pure religion in the soul; whatever our name, situation or rank in life. Sickness and retirement do not exclude trials of faith; nor do I believe that an active, busy scene, in things lawful, precludes the precious influence of that divine, heavenly Power, which, if believed and obeyed, leads out of error, and opens the way of truth.

My voice remains suspended, so that it is a fatigue to make myself understood. I have the great privilege of a quiet, pleasant, little room, where I am much alone.

Birmingham, Fourth month 26th, 1817.

DEAR W. F.—Though I am now in as poor and weak a state as thou hast heretofore seen me in; yet being favoured to feel some liveliness of spirit, and interest in those things which I am persuaded make for peace, I earnestly desire the increase of spirituality among all professing Christians; that we may manifest of a truth, that we believe in God, and in Jesus Christ whom He hath sent. To experience the change from nature unto grace, is more to be desired than kingdoms; and is worth enduring conflicts and distresses, to know realised in ourselves; and if so might be, to prepare us, to strengthen, help and encourage other burdened souls.

I doubt not thy continued dedication is attended with many trials and sacrifices, but also with many gracious helps, many sweet mercies; and thou knowest these cannot be bought too dear; in fact, what has the most favoured servant to give, which has not first been received? The best enjoyment of every good gift is a grateful sense of the bounty of the Giver.

Mary Capper did not attend the yearly meeting, but her sister Anne Capper sent her the following particulars.

Fifth month 11th. First-day. We had a precious company to dine; our dear brother and sister John Capper called, and silence ensued. Mary Proud and Mary Alexander spoke sweetly, and I think our dear brother and sister were comforted. My brother is seventy.

19th. To-day my Jasper is sixty-six; upon looking back, I find both the brothers increasingly desirous of yielding themselves to best guidance, and preciously drawn from visible

things. The opening of the yearly meeting of ministers and elders to-day was a time of refreshment to many. Elizabeth Robson gave an account of the labours of herself and companions; also of their great trials in having to leave William Allen in his affliction, and in the death of his wife.

20th. William Byrd first broke silence, in testimony; then his wife in prayer. Then Hannah Field, from America, with much simplicity, informed us of her prospect of visiting those under our name in France; and Elizabeth Barker hers, to be the companion of Hannah Field. Much sympathy and unity were expressed.

23rd. At the meeting for worship we were comforted together; bread was broken, blessed, and handed to them that were brought low. The dear, simple-hearted American Friends dined with us; eight of our children were with us, and many others. After dinner, in a religious opportunity, Hannah Field and E. Barker, had to exhort and encourage us. E. Barker also appeared in supplication.

25th. First-day. Thy dear brother, Ann Crowley, and I, were privileged with the company of the dear American Friends, to go with us to attend the interment of my aged friend, Benjamin Angell, of Brentford. I think he was eighty-three. The instructive society of our friends was very precious to us. At the funeral, Hannah Field encouraged all present to come from shadows to the living substance. E. Barker and Ann Crowley were engaged in reverent supplication, and several friends in testimony.

31st. The select yearly meeting concluded under a very solemn covering. My dear husband is very poorly, but we have had to commemorate the Lord's tender dealings with us; he is so favoured, in this time of sickness, that it is with reverent, humble gratitude I perceive the increase of his faith and love. Surely goodness and mercy have followed him all his days! of this I also have largely partaken.

Rebecca Bevan also sent an account of the daily transactions of the women's meeting, to which she subjoined the following; her last address to her aunt.

Tottenham, 1817.

I have endeavoured, my dear aunt, to keep a daily account of the proceedings of our yearly meeting, but it is so inferior to what I could have wished, that I believe it must go, without any other recommendation than the affection which induced me to begin it, and I hope thou wilt accept it as a proof of my love. I was gratified by thy kind letter, sent by one who appears to have grown so much in all that is good, as almost to discourage some of her com-

panions in the Christian race; but while I have been writing this, the words, "In my Father's house are many mansions," have afforded me a ray of encouragement, and renewed my hope.

I think, if I could slip away from my engagements, I could enjoy a few quiet days with thee; but at present, that is out of the question; my dear boys are just coming home, for a six week's vacation, and our two youngest have the hooping cough. I believe the rest have all had it, and it is not very violent. My father is but poorly. Thy very affectionate niece,

REBECCA BEVAN.

Rebecca Bevan died the 9th of the eleventh month of this year, in the faith and hope of a humble Christian, having endured a very suffering illness with much patience.—*See Piety Promoted, Part XI. page 189.*

MARY CAPPER TO JOHN AND SARAH GRUBB.
Birmingham, Sixth month 7th, 1817.

MY DEAR EXERCISED FRIENDS,—I seem as though I could not well forbear to communicate a little of my feelings toward you, as they arise in freshness, though it may be but in a very small measure that I can enter into your tribulated state. A petition something like this has arisen on your behalf; "O! Father, help with holy help, thy humble, dedicated servants; sustain them continually through heights and depths. Their conflicts are fully known to thee, though it may be, not unto any fellow mortal. O! when the poor, weak, human frame is overwhelmed, and seems ready to sink, and the heart to fail, may it please thee, thou source of true consolation! to be the strength of the heart! to pour in Gilead's balm, and prove thyself their Holy Physician." Weak and solitary as I am, yet I cannot count myself dead, so long as I am capable of feeling an interest in the labours of those who are actively engaged. May the Lord of the harvest be in the midst, and bless his servants, and crown his own works! I hope, if it be best, that a little respite will be given you, to recruit your health and spirits. Depression is not unusual in bodily weakness; but doubtless there is a suffering with the Church, spiritually, that goes yet deeper; nevertheless, my precious friends, look forward—the end will crown all; because you do know in whom ye have believed, and because your Redeemer liveth, ye shall live also.

MARY CAPPER.

To E. C.

Alder House, Tenth month 10th, 1817.

MY DEAR FRIEND,—Thou canst better think than I tell, the feelings of my heart, respecting the alarming state and inexpressible sufferings

of my dear, much loved niece Rebecca Bevan. Greatly will she be missed in her family, and in that station where her services and abilities were called into action. The intelligence received gives no reasonable hope of recovery. Dear creature! while I secretly participate in the present affliction, and mourn the privation that will be felt by near and dear connexions, the cheering, precious consolation of my soul is, that the all-wise Disposer of events sees fit to gather her devoted spirit from the trials and pains of the body, at an early period of life. The Divine will, done in us and through us, is all in all. My views extend to that blessed time, when the kingdoms of this world shall become the kingdoms of our heavenly Father and of his Christ. It seems that tribulation, pain and suffering, is the medium whereby grace triumphs over nature; sustaining faith, the gift of mercy and goodness, will, I humbly hope, uphold us through all. I seem strongly inclined to return home; retirement will better suit the sympathetic sadness that clothes my spirit, though the friends here are tenderly kind. Still it is not my own little apartment, nor so much in the way of seeing you, as a part of our family connexion, and hearing almost every day or two some account of my dear afflicted relatives. My love to all,

MARY CAPPER.

TO A FRIEND IN AMERICA.

Birmingham, Eleventh month 11th, 1817.

DEAR J.,

WHETHER I may write to thee, or from concurring circumstances, which sometimes disqualify or impede communications, I may remain silent, I think that in sincerity and real affection thou mayest rest satisfied there is a secret precious bond that strongly unites us in one view, one permanent object, of important interest; and though for a season we have our trials, thou dear —, in the morning and prime of thy youth, and in the evening and decline of my natural life, this is my consoling, unshaken belief, that we shall reap the matured fruits of patient continuance in well-doing, if we secede not from that gracious Power which worketh (as I assuredly believe,) in us, to will and do that which brings solid peace to the soul. Dear —, suffer no inward or outward suggestions, no rising tumult of thoughts to discourage thee from pressing after that which is manifested in the secret of thy soul to be light and pure life unto thee. We must not look to others for example, though it may be, at times, we may be animated and helped to hold on in integrity by the faithful followers of a crucified Saviour. Our safety is, the reproofs of instruction by the still small voice within. Happy, yea happy for those who humbly bend

to the power of the religion of Jesus whilst they are in the tender years of youth. Nothing can be more true than that it keeps them from a thousand snares and makes their virtues strong. Seeing thyself weak, poor and helpless, subject to much tossing and trouble of mind, from doubts or from fears of falling through divers temptations, does in no wise manifest thy being forsaken, but rather that thou art under the direction of Him who teacheth as no man can teach; that he is leading thee and proving thee to show thee what is in thy heart, to humble thee and draw thee out of every confidence, but in the revealed Word or power of Jesus in thy soul. I believe it is safe to keep these secret manifestations within the silent recesses, entering, as it were, the closet, having the door shut, that the intercourse may be in secret with Him who knoweth and alone can answer the prayer or inmost breathing of the awakened soul. If my small experience has taught me anything in this best of schools, the Divine Teacher instructs in stillness, and leads gently along; the docile learner scarcely perceives the progressive steps of attainment. The fear of offending *wilfully* in thought, word, or deed, predominates as a check to evil, and as a spur to obedience. Hold fast the knowledge and the power thou hast received; and when thou art sensible of coming very short of the standard of Truth, in lowliness, in quietness and patience, wait the return of increased faith and power. There is forgiveness and mercy with Him who knoweth us altogether. Whenever opportunity offers, please express to our valued dear friend Mary Nafel, that her message is very cordial and acceptable to me, and she has a return of my love and tender desires, that when her arduous labours are finished in your land, she may, under divine protection, return in peace into the bosom of her own family. My health has been benefited by a visit to my native town of Rugeley, and inhaling the pure air of Staffordshire, sweet and clear.

I have written thee a long letter, and hope it will convey an outward sign of the sincere and dear love I bear to thee, as thy friend and fellow-traveller to a better world than this.

MARY CAPPER.

MARY CAPPER TO HER BROTHER JASPER CAPPER.

Birmingham, Second month 7th, 1818.

MY DEAR BROTHER,—Often in my solitude I think of thee; my heart seems increasingly bound to thee, as we descend the slope of time. In some of my best moments, thou seemest present with me; and in my low strippings, I think of thee. When Satan whispers ugly things, and would fright my soul from prayer, some-

times on my knees, "with teary face," like the poor Indian, bending low, I seek relief; and though many a time no form of words presents, there seems a spiritual intercession, and a calm succeeds; not always immediately. Faith and patience are kept alive by exercise. Then, again, I think of thee, and my soul takes courage. May we not be thankful that we can, in the secret of our hearts, believe, "The precious blood was shed, to cleanse this heart of mine!" Yes, thine and mine! from all sin! that being justified, we may be glorified; clothed in the fine linen, white and clean, as no fuller on earth can make it! No skilful alchemist can so separate the precious from the vile! My beloved brother, may we be more, and yet more, favoured with joy and peace in believing, is the prayer of thy sister,

MARY CAPPER.

To R. AND E. C.

Worcester, Fourth month 27th, 1818.

MY VERY DEAR FRIENDS,—I don't know how I can sufficiently prize the privilege of having your kind regard, and the love of your dear children, which is as a cordial in my advancing days. I think I shall return on sixth-day; I am aware that I shall then have but a very short time to rest before my journey to London, should my health continue equal to the undertaking.

Dear Jesse is, I hope, better; I believe he has learned from the best of teachers, the Spirit of Christ manifested in his heart, that it is good for us to suffer cheerfully, when pain or affliction is brought upon us. Please to express my tender love to him, and tell him that I remember, when I was young, that I was often sick, and my high spirits were brought low; and now I am increased in age, I am very sensible that these dispensations were blessings to me; as they gradually led me to think upon my Creator, and that there is a heaven where purified spirits live for ever. Dear Jesse, I believe, often thinks of this, and herein I trust we have sweet fellowship one with the other, though we do not often express it in words, and we may be personally separated; but there is a precious union of spirits, sweeter to my mind than worldly possessions.

MARY CAPPER.

Fifth month 18th. Yearly meeting of ministers and elders. Some of the old standard bearers still remain. William Tuke, lively and zealous for good order and discipline. William Grover, William Allen, and Dykes Alexander at the table. Hannah Field, in a very humble, simple manner, informed us that she believed the time was drawing near for her to return to

her native land; she spoke very modestly of her labours, but said, that for the encouragement of others, she could thankfully acknowledge, that she had been helped and sustained in all her difficulties and trials; with tenderness of spirit, she also mentioned the affectionate regard and kindness which she had everywhere received.

19th. A particular solemnity seemed to spread over us, when William Rickman, of Rochester, in a humble, affecting manner, laid before us a concern for visiting some parts of North America, for which service he was liberated, after weighty deliberation.

20th. The women's yearly meeting, gathered in remarkable stillness. The meeting at large is much helped by the business being conducted with propriety, and so as to be clearly heard; a prevailing quietness contributing greatly to the advantage of the whole. A memorial was read concerning Special West; it was very interesting to observe how heavenly goodness followed him through life, and crowned him in death.

22nd. A very large gathering, and again favoured with a settled stillness. We are greatly privileged with a clerk and assistants, fully competent to their important office. A testimony concerning Martha Routh was read. Much excellent counsel was given.

24th. First-day. At Gracechurch street meeting, the Christian doctrine of true self-denial was remarkably held up to view; viz. "Art thou slothful? deny thyself! Art thou covetous? deny thyself! Art thou hasty in thy temper, and prone to speak what may pain others, and wound thy own soul? Deny thyself!" &c.

25th. A very impressive testimony was read, respecting Rebecca Bevan. After having endeavoured to fill the stations of child, wife and mother, with scrupulous propriety, she had no anchor of hope but in the mercy of God in Christ Jesus, in the love and righteousness of her Redeemer; and here her faith was ultimately both strong and animating; so that we, who loved her much, have abundant cause to rejoice in the belief, that all is well with her. She was thirty-four years old. As she attended the last yearly meeting, the circumstance of her early death seemed striking to many; Hannah Field particularly alluded to the solicitude which she then expressed for the guarded education of children.

26th. A testimony concerning dear Sarah Hustler was read. Some beautiful and impressive truths were declared, and encouragement was expressed to such as were cast down.

27th. A recommendation was given to avoid providing more than is needful for the table on first-days, that servants might not be unneces-

sarily engaged. A desire seemed to prevail that we may all be fervent in spirit, and alive to a sense of the condescending goodness of our Heavenly Father.

29th. Our yearly meeting closed, under the favoured covering of a solemn silence, which no description can fully convey to those who have never known its power. No words can so fully calm and satisfy the soul!

TO R. AND E. C.

Stoke Newington, Seventh month 6th, 1818.

MY DEAR FRIENDS,—Your continued kindness towards me, raises a very grateful feeling in my mind. I have considered myself largely indebted to dear S.; her watchful attentions are not forgotten. I have moved about but little, as I yet remain weak and unequal to those exertions which I see others so actively get through. Indolence does not seem to beset me, and I desire to move in the path appointed to me; sometimes I think it amounts to very little active service. I have spent some very pleasant time with my dear brother Jasper; some days we have been much alone. I hope our religious experience has in degree increased with our years, and that now, in our declining days, we are strongly united in a bond that cannot be broken by the power of the grave. Our hope, our confidence is anchored upon the Lord of life and glory. O! this is precious, and calls for the deepest sense, and the acknowledgment, of condescending goodness and mercy toward the children of men.

Affectionately, MARY CAPPER.

TO THE SAME.

London, Ninth month 18th, 1818.

MY DEAR FRIENDS,—I came from Stoke Newington yesterday; my dear brother Jasper has long been a severe sufferer; I never saw him anything like so ill, nor do I recollect ever to have seen any one in such unremitting pain. You, my dear friends, well know the anxiety of watching over an endeared sufferer, when all our efforts are ineffectual to give ease; my beloved brother's mind is evidently fixed upon the Redeemer; these storms shake not the foundation, though the poor tabernacle totters with the vehemence of the blast; but the Rock of ages stands sure; what a marvellous mercy is this! My very tender love is to your dear, precious, suffering child; though it would gratify me to sit by him, and to witness the condescending goodness that keeps him in peace, while his poor mortal body continues from day to day, to be in much pain and affliction, I am satisfied that the pure Spirit, from the Fountain of all good, often sweetly unites us when per-

sonally separated. I esteem it a great privilege thus to believe. My absence from you, dear friends, would be increasingly trying, if I did not apprehend that I am desirous to be just where I think I ought to be, although very little, if any obvious benefit arises from my small services; I do not so much look at that as at the gentle pointings and openings in my own mind.

Affectionately I subscribe, your friend,

MARY CAPPER.

Ninth month. I have received an account of the death of dear Jesse Cadbury, who was only a child in years. He expressed that he was satisfied he should die in the Lord, and go to that better country, where he should sing Allelujah for ever. Dear, precious child! his love to me now feels inexpressibly sweet.

Birmingham, *Eleventh month 13th.* I accompanied two friends on a visit to the few remaining at the Alder Mills; this pleasant spot, a few years ago, wore the appearance of an earthly paradise. Distress and separation of families, with many strippings and sorrows, have now marred the pleasant picture; and the tender sympathy of friends is cordially accepted.

18th. After our meeting, I accompanied Elizabeth Cadbury to call upon some Friends who are parents; we took the Epistle on education, issued by the last yearly meeting, and it was read with seriousness. Some observations were made, as an incitement to watch carefully the opening capacity of the infant mind, to receive religious instruction; and to cherish the first breath of the spirit of prayer; the gentle desire to know the Author of their days; to encourage them to think of Him, to love Him, to fear all that might offend Him.

Good impressions are often discoverable in young children, before the natural will and the bias of evil example, or strength of wrong dispositions, gains the ascendancy and precipitates them into evil actions; so that it is highly important for parents and instructors, to endeavour, with all possible attention, to find opportunities for instructing them in the principles of the Christian religion, leading them to the Saviour, that they may receive his blessing, and be enabled to resist the tempter.

26th. Dined with the young family of our deceased friends John and Priscilla Dearman, who were both taken away in the prime of life; but there is a protecting Power extended to the orphan; such have an Almighty Father, who heareth and answereth prayer. I hope the visit was not unprofitable.

Twelfth month 8th. Called on several Friends with the epistle. Great openness appeared, even with thankfulness that so much care is manifested among us, and extended to-

wards those whose situations and circumstances in life, much, if not wholly, exclude them from the privilege of attending the yearly meeting, and of other interesting intercourse with their friends. In the afternoon we sat with some young people, a brother and a sister, who were early left motherless; they manifested much tenderness, and their flowing tears seemed to do us good; our minds were sweetly brought under the influence of heavenly goodness.

16th. I united with S. and R. Lloyd in calling on some friends in the station of parents; the epistle on the subject of education and early religious instruction, was seriously read to them; they were also recommended to introduce into their families, a publication by Henry Tuke, setting forth the principles of the Christian religion, as professed among us; with Lindley Murray's Compendium, on the same important subject. The Book of Extracts of the yearly meetings' minutes, much elucidates our discipline, and brings before us beautiful advice, that has been issued by successive yearly meetings, for the help of the body; this, with many other excellent publications, were recommended to be read in families. We found that most parents could acknowledge their need of encouragement, in their endeavours to watch over themselves and their dear children; lest they should faint in their minds, or grow weary, or negligent in watchfulness and prayer. Our visits seemed to be accepted with feelings of unfeigned good will, like those which prompted them. That which unites sojourners here in one desire to obtain the blessing of the promised land, was, in degree, felt from house to house.

TO KATHARINE CAPPER.

Worcester, First month 18th, 1819.

IT was very kind of thy father, in his almost solitary sitting, when his health and spirits were so much affected, to turn his thoughts in this tendered frame towards me; his free communication is truly gratifying. I am often alone, and then, what I consider mental intercourse with my beloved relatives is sweet; the confirmation that it is at times mutual is encouraging. Thy beloved brother's visit, I doubt not, was gratifying; I think I should have participated with you in the chaste joy of seeing dear relations walking in the Truth. Real gratitude for such favours is not the produce of our native soil; the happy culture of Divine grace brings first the blade; and so, if not untimely nipt, comes the ripened crop; but the husbandman, in nature's field, has long patience, and he is not dismayed at every dark and gloomy day.

MARY CAPPER.

Birmingham, Fifth month 1st, 1819.

MY DEAR BROTHER JASPER, &c.,—To be hasty in feeling disappointments, and not prompt to acknowledge gratifications, will not, I hope, be laid upon me. This very morning I received a fourfold kindness, making ample compensation for my disappointed anticipations. Wrong, you did me none, so to forgive there is nothing; and in the present instance, I may consider myself a gainer, by thy pen being called into action, to tell me that you loved me, &c. It is more to me than a library of books! My dear sister, the comparatively transient pain, which is past, is more than repaid by present feelings; arising from a spring afresh discovering itself from beneath an accidental covering of some scattered fragments. 'Tis enough! the stream remains undiminished, and I am now in my own comfortable apartments, alone, without interruption enjoying your kind communication.

How manifold are my consolations! I would not change my imperfect sense of the mercy and the favours conferred daily upon me, for the possession of worldly wealth and power. With reverence, not with boasting, I write; for I am sure it is of the Lord's mercy.

My beloved brother and sister! it may possibly be our experience in days to come, that, whilst others in stronger health, are more actively and conspicuously engaged in promoting the right thing, and in beholding the manifestations of the Lord's power in the earth, we may have to taste of the pure water that flows softly, in the low valley, where there is freshness and greenness, and where the longing soul is satisfied, even though separated from Christian friends, gathered together to help one another. The great Helper of these, also "setteth the solitary in families."

I have to contemplate many distresses around me, in the present day of commercial troubles. The gracious Creator of man has surely some wise, benevolent purpose, in this chastisement; his humble children and dependent servants will submit with reverence, and crave for patience of soul, with wisdom to direct their steps. My dear nephew and niece! I did not know the power that I seem to have possessed, to cause such a muster of your forces in your four-fold epistle. There is strength in love, which does as much execution as silver trumpets and battering rams. In most cordial, sweet affection towards every one of you, including the lovely children, I subscribe your strongly attached sister and aunt.

MARY CAPPER.

TO JOHN AND SARAH GRUBB.

Birmingham, Tenth month, 1819.

MY ENDEARED FRIENDS,—No human lan-

guage can, I believe, fully set forth, that quickening, living virtue, which unites the heart, soul and spirit of those who love the Lord Jesus, and cherish his redeeming power in the soul. Surely I was favoured to feel something of its precious influence in being with you; and since my return home, I have often thought of you, with the same impression of your deeply hidden, and more openly manifested trials and engagements. Your life, spiritual and natural, with all that you are, and all that you have, is the Lord's; let Him do what seemeth Him good! A little while and time shall be no longer! Be of good cheer, my much-loved friends! press on, meekly and steadily, without over much solicitude; trust the whole rational creation, and your own souls, as quietly as you can, or may obtain faith to do, into the hands of a faithful Creator. He worketh wonders in his unfathomable mercy.

In recurring to dear J. G.'s impressive exercise of spirit, as I was at the time, so have I since been, led to trace something like the deep and mournful travails of Isaac Penington, when he expresses himself thus; "O! how I have prayed for the lost world! for all the souls of mankind! How hath my soul bowed in unutterable breathings of spirit before God, and could not be silenced, until He quieted, or satisfied my spirit, of the righteousness and excellency of his will, and bid me leave it to Him!"

It would be precious, if so ordered, that you found your family well, whether you are permitted to rest and enjoy your domestic comforts for a shorter or a longer time. May Israel's Shepherd protect your tender lambs, and bless them with docile spirits; that they may be kept within his safe enclosure, and come to know Him for themselves, as the good Shepherd, who careth for the lambs, or the little ones, who desire to love Him, and to obey his voice. To your dear mother, please to express my tender love; advancing age has its trying weakness; but O! the sustaining comfort of looking to a Saviour's love; through whom, even in our weak estate, we have access to God.

Farewell, my dear Christian friends! accept the love of your attached friend,

MARY CAPPER.

TO HANNAH EVANS OF WARWICK.

MY DEAR FRIEND,—It is a reviving cordial to the Christian traveller, when we can feel union of spirit by the way, each having an appointed path to tread, and pressing toward the same mark; yet the heart, surrounded by its fellows, often feels alone; and none can fill this void, or satisfy the soul's desire, but that Almighty Power in whom we live, and move,

and have our being. It will perhaps be matter of surprise, though I hope not irreconcilable to thy best feelings, that my mind has been seriously impressed, for some time past, with a view of a visit of a religious nature, to the families of Friends at Coventry; to some in other places not in profession with us, and more particularly to the county jail and house of correction, at Warwick; so impressive has been this prospect, that I concluded it best to consult a few friends, who encouraged me to lay it before our monthly meeting. A certificate is ordered; this must detain me till our next monthly meeting, unless, without infringing upon any rule of good order, I might go forward to Coventry, while the weather is somewhat mild. I wait the decision with quiet submission. I think I have no self choice, in the time or the thing.

Now, my dear friend, I claim thy help and sympathy. Long as I have been engaged in this way, this is the first movement I have made alone; and I seem like a very child, in want of help and direction. Let me hear from thee soon.

TO THE SAME.

Eleventh month 24th, 1819.

DEAR FRIEND,—How precious is it to feel the unity of the Spirit in the bond of peace! Although there may be, and there are, in our present state, seasons, not a few, when dark and cloudy days obstruct our vision, surely I may, with serious, contrite feeling, say, that condescending mercy has graciously joined me to a people, in whose religious principles my soul finds full satisfaction; and language cannot set forth the precious fellowship, that in some favoured times, solaces my poor spirit, in the company of those who are spiritually alive, even in these trying days, when we are indeed a mixed people, and the pure life is often, to our apprehension, trodden down. O! the sense of this is surely a sign that we are not spiritually dead, nor living at ease in the midst of the desolation that surrounds us. Our humble trust is still in the Lord, though unbelief abounds in the nation.

I am satisfied and confirmed by thy judgment, and strengthened by thy sympathy, to wait the full time of the meeting's approbation. I believe it is, in most, if not in all cases, safest and best, to avoid giving occasion of offence or remark. I have not a decided sight, whether I had best move with or without a companion; this I trust will rightly open in due time. I feel satisfied the delay is no hurt to me; and in all things, there is instruction.

In dear affection,

MARY CAPPER.

FROM HANNAH EVANS TO MARY CAPPER.

Eleventh month 27th, 1819.

MY DEAR FRIEND,—I received thine, and am pleased my last met thy approbation. In respect to thy having a companion, I think that is a very weighty consideration, except any friend should feel a similar engagement of mind; and you could, in true gospel fellowship unite; then it might be helpful, for I believe there is strength in unity; if not, in my simple opinion, it will be best to go without any constant, nominal companion; for I do believe, that in the important work of visiting families, especially, except it is one who is rightly brought under the weight of the service, it is better to go alone. And be not discouraged, my dear friend, at the prospect of having no outward companion, for I have no doubt but He who putteth thee forth will go before thee, and encamp round about thee, and that is enough.

Well! thou hast my free sentiments, which thou must place to the account of true friendship; I trust I am deeply interested in that noble cause which thou art labouring to promote; and that it may please thy Divine Master to "send thee help from his sanctuary, and strengthen thee out of Zion," was the petition of my spirit this morning, before I left my pillow.

FROM MARY CAPPER TO KATHARINE CAPPER.

Dale End, Eleventh month 29th, 1819.

MY DEAR NIECE, &c.,—The communications handed to me, one day last week, have not failed to help and cheer me. There is strength in unity; and very precious is that secret Power that joins the spiritually living, in one hope of salvation.

Thy dear father's tender interest and kind concern for me, is truly welcome to what I esteem some of my best feelings; the approbation of a mind, humbled on a bed of languor, is likely to be genuine, and is strengthening to that in my heart which I hope is pure and lowly, only desiring to do the will of my heavenly Father. I feel little and childlike, and a sweet tenderness of spirit keeps me calm; like what I can imagine to be subjection to a father's will. My dear love is to my sister; her exertions and patience are admirable; you all have much anxiety and fatigue; so it seems that, through diverse dispensations, we are led, by the same Hand, in the path of subjection. I hope we shall often think of one another, when duties, differing in kind, call for resignation and endurance.

MARY CAPPER TO HANNAH EVANS.

Twelfth month 7th, 1819.

DEAR FRIEND,—Very cordial is thy letter! I think I feel grateful for such free, sisterly kindness, and thankful for the confirmation that the secret movements of my heart have a spring, better and higher than self-will or self-contrivance; indeed I think my views are simply to do what is required at my hands, ere my natural day is ended; my strength is small, but I dare not dwell on that, though it is discouraging. My heart's desire is that patience, humility and dedication may be perfected, in the way that my Lord sees meet. The time for my liberation approaches quickly. I have been a little engaged about home, so as to leave free from debt.

I think of coming first to Warwick; though the concern there is of less extent, yet it is important, and in its near approach, very weighty. I like to anticipate being under thy roof, in simplicity, quietness, and above all in Christian sympathy; and how very few feelingly know what this is. O! how precious to the poor exercised mind! I have not heard of any one to accompany me; but that I leave, and subscribe,

MARY CAPPER.

M. C. TO THE FAMILY AT STOKE NEWINGTON.

Warwick, Twelfth month 18th, 1819.

MY DEAR, LOVED RELATIVES,—I am desirous to relieve your affectionate solicitude by informing you, that I am cared for with all possible tenderness; and my weak body has borne exposure to cold and fatigue without much suffering. How shall I fully set forth that condescending, merciful regard which has clothed my mind with stability, and kept me close to that Power, by which I believe I was moved to leave my own comfortable dwelling, in order to do whatever might be developed for me, as a dutiful child.

I came, in simple obedience to apprehended Christian duty, to Warwick, on the 9th, and was affectionately received by Hannah Evans, whose mind seemed prepared to feel with me. William Whitehead, a kind, valuable elder, of this meeting, entered into my views; and being well acquainted with the jailer and his wife, he easily obtained access for me to the prison, where, accompanied by these two friends, I arrived about the time fixed for the visit. The poor men prisoners were all placed in the chapel; a great calm mercifully spread over us, and supplication was offered, that heavenly mercy might, in truth, be felt to be over all.

The stillness was admirable; and we were favoured to feel a measure of our heavenly Father's love to be extended to us, wherein help and comfort were offered to the longing soul.

On fifth-day morning, we were introduced to the women; it was an affecting time, and many tears were shed. I do believe Divine mercy was near to us; and I know that Christian good-will flowed towards this unhappy, misguided part of our fellow creatures. How marvellous is the love of God! how it would gather all! With earnest solicitude that we may be kept lowly and patient in the day of trial, I very affectionately subscribe, your closely attached relative,
MARY CAPPER.

The following account of the visit to the female prisoners was afterwards sent, anonymously, to Mary Capper; it was written by a person who was present on that occasion, in a letter to a friend of hers.

VISIT PAID BY A FEMALE FRIEND TO WARWICK COUNTY JAIL.

December, 1819. This person had a private interview about two months since, with the servant who murdered her mistress. She is one of the Society of Friends. Last week she paid a visit to the female prisoners, and you must set her before you, in a dark brown gown, a handkerchief pinned close up to the chin, and a plain muslin cap, covered with a black silk hood. There were thirty persons assembled, who rose up to receive her, and remained standing till she began to pray, kneeling. She sat down with her eyes fixed on the ground, as if in deep thought, and then rose, saying nearly the following words, "This silence, no doubt, will be incomprehensible to your minds, but it is nevertheless useful. I wish you to check your busy, active imaginations, to be silent and to think; to consider your past ways and your present situation, with all that belongs to you, temporally and spiritually; to remember the great God, who although a God of power and justice, is also a God of mercy; who will hearken to your prayers, if offered with unfeigned repentance, through faith in his Son, Christ Jesus. Think of your sins, with that humiliation which becomes us all; but particularly, those, in your unhappy situation, who are placed here under locks and bolts and bars, for having offended against the laws both of God and man. In the world, you have practised deceit, and sought a refuge in lies; and are you happy? You have coveted and taken what was not your own; and are you happy? No! Yet you thought you should be, or you would not have done these things; you see then that you were mistaken. I pity your mistake; and as a fellow-

pilgrim in the journey of life, earnestly tell you, that there is no happiness on earth, but in that obedience which is the evidence of our gratitude to God the Father, and faith in Him, and in the merits and sufferings of Jesus Christ his Son.

Many of you have been tempted to do wrong through poverty, distress and bad company; and when you return into the world at large, as I trust many of you will, may you remember what, before, brought upon you sorrow and degradation; and never fail to pray for the grace of God, to enable you to forsake your evil ways; that, by honesty and staying at home, not going from house to house, hearing and telling lies, you may obtain kind friends, and be happy by leading a new life. I warn you against hardening and encouraging one another in vice, while you remain here, by laughing at sin and making light of your crimes; but may the care bestowed on you, by the excellent mistress of this establishment,* who is equally earnest with myself for your souls' welfare, be hereafter rewarded by the knowledge, that sinners have been turned from the evil of their ways, and that you can say, with humble thankfulness of heart, "Our Father which art in heaven, hallowed be Thy name!" She then shook hands with all the prisoners, and addressed them individually. To the murderer she said, "May God Almighty bring conviction to thy soul!" and I could not help addressing my mite of exhortation to her, by begging of her to improve her mind.

The individual spoke for an hour and a half, so you will readily believe, that this is only a very small part of what she uttered, but I have endeavoured to recollect the heads of the exhortation.

MARY CAPPER TO HANNAH EVANS.

Coventry, Twelfth month 23rd, 1819.

MY DEAR FRIEND,—We parted peacefully; may I not say sweetly? though feeling our mutual privation. I fancy thee at home missing thy nursing; and I feel as weaned from a tender, nursing mother. Well! do not let us dwell too much upon these pleasant things by the way; possibly it is best for us to walk alone! My strength is small, but I believe it will revive as occasion requires; do not let us doubt, but humbly believe from day to day. My mind, through marvellous condescension, is favoured with stability and calmness; with a child-like tenderness towards all the creation of our universal Father. This is from a Power, higher and better than anything of my own. I

* Esther Tatnal.

hope I am thankfully sensible of the mercy, and not impatient, nor dismayed at the strippings and secret plunges of my spirit, again and again showing me what is in the human heart, and teaching me that the sanctifying power of Christ, revealed by the Holy Spirit, believed in and obeyed, is the only safe armour of the Christian. I subscribe, affectionately,

MARY CAPPER.

TO THE SAME.

Foshil Lodge, Twelfth month 28th, 1819.

MY KIND FRIEND,—Thy sympathy is cordial; I have had my plunges and strippings, since I last wrote to thee; yet let me, with reverence and humility, say, that my mind has been kept from sinking below the confidence of a Christian believer, whose only sure reliance is on the Rock that followed Israel, and that Rock is Christ. I have been into some families; and I am thankful that thy judgment strengthens my own, that it is safe, and best for me, to be alone; I trust it is no presumption or self confidence, but in that measure of love and good-will which daily clothes my spirit. I have had no offer of a companion, so that I have been spared the trial of having to decline.

Thy tender feeling for me will, I believe, be afresh excited when I tell thee, that my precious brother Jasper suddenly breathed his last on the 24th. He was truly a precious brother! We were, I trust, joined in spirit, so that death cannot separate us. On the 9th of last month, he very solemnly said, "When my time is come, if I should say little or much, anything or nothing, I request it may be said, that I died, relying on the mercy of God, through Christ Jesus;" and on the 11th, "None but Jesus can do helpless sinners good, and I am one!" He was at that time very ill, but afterwards revived for a time. About a week before his death, the pain, &c. having returned, he said, "I never saw myself so lost and undone without a Saviour, as I have done in this illness. I have suffered anguish of mind; and but for faith in the Saviour, what should I have done! He has paid our great debt!" On the day upon which he died, he expressed to his wife, his belief, that when he should be taken from her, God would be her consolation. The last conflict came on, just after lying down in bed, and he peacefully expired in the midst of his family. We have often had sweet converse together; that is over, as it respects this state of existence, and it becomes us to leave all that is to come, in the ordering of a faithful Creator.

I came here yesterday, with a view to have some rest, which I need. The links which bind me to earth and to endearing connexions, are gently loosening one by one; and my spi-

rit, in some favoured moments, aspires to a more perfect union. Farewell, my much-loved friend, I subscribe affectionately,

MARY CAPPER.

TO THE FAMILY AT STOKE NEWINGTON.

Twelfth month 29th, 1819.

MY DEAR MOURNING RELATIVES,—I am much affected by the intelligence of dear Katharine's letter. Although the event has for some time been anticipated, nevertheless, now the spirit has fled, what a void does the affectionate heart feel! In my measure, as a sister, increasingly united to a brother, evidently increasing in all that is lovely, and fitting for heaven and blessedness, I participate with you in mourning our loss. Every day, for some time to come, will, I seem aware, add to your sense of it. Necessary arrangements, arouse every tender emotion of the heart; scenes past, and sweet communion almost forgotten, revive with fresh interest. Link after link seems to be rapidly breaking; but there remains a soul-cheering belief, that although yet but faintly seen and imperfectly understood, there is a union which cannot be broken! When you are shedding tears over the grave of our very dearly beloved one, calm resignation, and the assurance that his redeemed spirit is clothed with the righteousness of Christ, in whom he trusted as his Saviour, may be your stay and your strong consolation. Long have we known him as disclaiming every rag of self-righteousness. How often was his spirit broken and humbled! It is precious to remember these seasons.

MARY CAPPER.

TO E. C.

Warwick, First month 7th, 1820.

I HAVE had no very late intelligence from any of my dear sorrowing relatives. Much I think of them, but our mourning is sweetened by hope; how widely different to a gloomy spirit of sorrow!

With heart solacing satisfaction I recur to the last time I spent with my beloved brothers, now both of them taken from pain, sickness and sorrow; their immortal spirits, I assuredly believe, sanctified, redeemed, and admitted into the kingdom of heaven; where the ransomed of our Lord join in the glorious anthem of thanksgiving and praise.*

I am not, however, insensible of my own privation. The affectionate communications of my dear brother Jasper, have now ceased, yet a precious sense remains of a union never to be broken, and here every discontent is swallowed

* Her brother William died in the third month, 1819.

up, in the perfect fruition of light, life and love. It is very sweet to reflect, that my present engagements were known and approved by my beloved brother, at a time when his spirit was so nigh to the haven of rest and of purity.

MARY CAPPER.

TO REBECCA LAMLEY.

Birmingham, Second month 14th, 1820.

MY DEAR FRIEND,—With tender love I remember thee, and think of thy lowly diffident mind. There is surely a possibility of dwelling so much upon our own weakness and unworthiness, as to overlook, or sink below, the heavenly gift of Divine grace, which is given to every one to profit withal. "The Lord preserveth the simple;" and I do believe, dear friend, that through merciful kindness, thou art one of the simple in heart, desiring to follow a crucified Saviour. Take courage, then, and think upon a Redeemer's love more than upon thy unworthiness. It is not because of our righteousness, but of mercy, that we come to know the mind of Christ, and deliverance from those things that grieve the Holy Spirit. Take courage, I again say, my tender friend, and give no place to distrust. I subscribe, with endeared love, thy fellow traveller and friend,

MARY CAPPER.

TO HANNAH EVANS.

Birmingham, Second month 15th, 1820.

MY DEAR FRIEND,—I hope it may not be too much to say that the union that I have been favoured to feel with thy spirit, brought me into a measure of suffering which has not passed lightly over. These secret dippings may possibly be among the "all things" that work together for some good, we cannot now see; and here I do desire to leave what I do not understand.

Thy lines were cordial, and I am thankful that thou couldst feel sweet satisfaction in reviewing my little acts of dedication. I may humbly say, that in delivering up my certificate on fourth-day, I believe there was a precious evidence felt by more minds than my own, that I had been mercifully kept from hurting the cause unto which my heart is bound. My prevailing petition was and is, "Abba! Father; keep me from evil; the evil of my own heart, and the evil that abounds in the world; thine is the power, and the glory for ever!"—How very beautiful and instructive are some of the morning portions; it seems helpful, consoling, and uniting that we can read them, as if we were personally together.

Thou possessest the rare and happy art of compressing so much in a little, that I am almost afraid, my lengthened scribbling should

surprise, I will not say alarm thee. Do not, my dear Christian friend! if thou canst avoid it, suffer thyself as it were to catch at discouragements when they present inwardly. Thou knowest what I think on this subject.

MARY CAPPER.

TO THE SAME.

Birmingham, Third month 7th, 1820.

I begin to think the time long since I received thy "multum in parvo," but I am satisfied that we are united in spirit, even though mountains should rise up between us. How sweet and cordial it will be to my feelings, to welcome thee under my roof, is not for me to express. I quite approve thy note, and thank thee for the perusal of it; it has been delivered. I am at no loss to enter into thy feelings as therein expressed. Ah! "What is the chaff to the wheat!" and what is outward conformity if unaccompanied by true spirituality of mind! Here it is that Christians taste and know the true unity, and can feel one for, and one with another, in their pilgrimage, and in this painful mixture of things, where faith, patience and forbearance are often brought into exercise.

This evening is our meeting of ministers and elders. The Dudley and Stourbridge Friends add to our little number. We are preserved in unanimity and affection, which is better than increase of numbers.

8th. I hope I shall not improperly call for thy sympathy, but it seems as if the small measure of my active services must be filled up, without much delay; so that, after a time of serious consideration, and something I believe of that dipping and stripping, known only to those who have trodden in the same path, I have this day laid before my friends, a concern to attend the ensuing meeting for Friends of the principality of Wales, at Coalbrookdale, next month; also to visit the families of Friends in Shropshire, &c. Thus I have again thrown myself upon my friends, and I feel little, low and quiet. The approbation expressed was encouraging, and my heart craves to be kept by that sustaining Power, which alone can effectually keep from error, on the right and on the left. My love to T. S. and to his wife and family; I do not forget them. A rising generation claim the love and interest of those who are hastening to the close of their earthly pilgrimage, and who wish peace, with joy unspeakable, to those who may fill up the places of the faithful. Farewell, affectionately,

MARY CAPPER.

In this visit, Mary Capper was accompanied by her friend Hannah Evans, from whose memoranda the following extracts are taken.

1820. *Fourth month 15th.* I went to Birmingham, to accompany my dear friend Mary Capper in a religious visit to the families of Friends in Shropshire monthly meeting.

17th. Went to Coalbrookdale, and were cordially received at our valued friend Sarah Darby's.

30th. Went to Horse-hay, where we were kindly entertained by our friend William Stanley and his wife.

Fifth month 2nd. In the evening, a meeting appointed for the workmen employed in the iron works, was held in one of the mills. It was estimated that more than a thousand attended; I think it may be said to have been a memorable meeting, for the feeling mind must have been sensible of the condescending goodness of heavenly Love. It was thought dear Mary Capper was on her feet near an hour and a half, during which time, as also in time of silence, it was as quiet, as though all had been of our own Society. It was truly a satisfactory meeting.

14th. First-day. At meeting, morning and evening; the last at Coalbrookdale. It was a precious time to us, wherein we felt the overshadowings of heavenly kindness and love, to the reviving and strengthening of our minds; from this meeting, we came away, comforted and refreshed. Also in the evening, when the family, &c. were collected to read, was a precious opportunity. Divine goodness and mercy were afresh extended. The spirit of prayer was felt, and vocal supplication offered.

Having gone through the families in this monthly meeting, I can in sincerity say, with reverent gratitude, that I have often had cause to be thankful, that I was permitted to accompany my endeared friend in her arduous engagement; and have had to admire the condescension of Divine goodness and love, in furnishing and helping his faithful, dedicated servant, from day to day, to divide the word aright, to the several states of the visited. And although I have had little to do in verbal communication, yet I trust I have not been altogether an idle, unfeeling companion; but have often felt a deep secret, travail of spirit, and fervent breathing, for the support of my beloved friend, and that the Divine blessing may attend her labours; and I think I may say our spirits were nearly united in the bond of gospel fellowship.

19th. Under a precious feeling of our heavenly Father's love, we took an affectionate farewell of our kind friends at the Dale, and returned to Birmingham, in the enjoyment of sweet peace.

21st. We parted under a sense of that uniting love which remains to be a badge of discipleship, and I returned to my own habitation with thankfulness.

TO HANNAH EVANS.

Polesworth, Ninth month 5th, 1820.

I AM low, in mind and body, yet I dare not let go my confidence, that heavenly Mercy will not leave me to follow a vain shadow, or to kindle a fire, and warm myself with the sparks. There is nothing that my soul longs after with so much earnestness, as the real substance of the religion of Jesus, the soul-satisfying bread of life, daily ministered to nourish and keep alive the immortal spirit.

Fifth-day. I returned home this morning, a little weary. Thou mayst rest satisfied, my dear and affectionate friend, that I take as much nourishment as I conveniently can, and my health and strength seem marvellously equal to the exertion required. Do not let this subject occasion thee solicitude. I should prefer, if thou wilt indulge me, that we rarely advert to anything merely personal. I subscribe, in a very feeling sense of thy love, Thy affectionate friend,
MARY CAPPER.

Memoranda of a religious visit in Herefordshire and Worcestershire.

Ninth month 13th. Our monthly meeting at Birmingham. The sympathy and unity expressed, and the solemnity that spread over the meeting, were precious and encouraging to me.

17th. First-day. At Bromyard, we were a poor small company at meeting. There is deep instruction, to a rightly waiting, exercised mind, in these low sittings; all our dependence, for spiritual refreshment, being simply upon Him who is the Spiritual Head of his people. My heart does admire, and greatly desire, that I may reverently, and thankfully estimate the marvellous condescension, and mercy of our faithful Creator.

18th. I called on a poor family who once belonged to our religious Society; but from causes well known to themselves, distress and perplexity have been their lot; nevertheless such poor wanderers should be, at times, sought after, visited and invited to turn to the good Shepherd for help. I came to Leominster in the evening, and was very affectionately received by my kind friends H. and S. Waring.

19th. S. Waring had a minute willingly granted, to accompany me through the families of Friends in Herefordshire.

20th. The quarterly meeting large, and a time of spiritual refreshment.

22nd. S. W. and I came to Hereford, on our way to the interment of dear Rebecca Pritchard, she was about twenty-four years old; a lovely wife and mother.

24th. First-day. Ross. The interment was a solemn time; it was attended by the mourn-

ful husband, his father, and Roger Merrick his father-in-law, &c.

26th. We visited Roger Merrick; the house of mourning and the children of affliction, often afford lessons of deep instruction, and I thought it was so, on this occasion.

TO HANNAH EVANS.

Ninth month 28th, 1820.

THY cordial sympathy and encouragement are acceptable. In this mixed scene, O! what a favour is the sweet drop of love; inducing the poor mind to look to the pure, undefiled source; thence comes the true union of spirit, which subsists through all low times; enduring all that may be allotted; trusting and believing that we shall not be forsaken. The designed end of our trying times doubtless is, that we may be a praying people.

MARY CAPPER.

Tenth month 6th. J. Newman kindly conveyed us in his carriage to visit a family at a distance, some of whom attend our meetings; two of the daughters have joined our Society. We found their father a serious, kind and liberal-minded man, and our visit was truly pleasant to us.

10th. Came to Hereford.

13th. Some serious neighbours came to tea; some well-meant enquiries were made, and I believe were cautiously answered. Conversation on important subjects requires watchful circumspection.

18th. We took tea to-day with a Baptist teacher, with whom, and his humble, sweet spirited wife, I had in years past some acquaintance. It is precious to find, that unity in the one Spirit, continues unchanged; we had a little sweet converse, and thought the time came too quickly for our separation.

TO HANNAH EVANS.

Hereford, Tenth month 18th, 1820.

MY DEAR FRIEND,—I desire to be really thankful, that day by day, my mind is measurably stayed upon the requirings of the day, with little of unavailing anxiety. Many times I do think myself a poor, weak child, learning to step alone; being set upon my feet, I must creep or go as I can. This matters little, if I be kept from dangerous falls.

I cannot yet fix a day for quitting this place, as I am in a little suspense, as to the movements of my sister Anne Capper. Should she, in her return from the North, pursue her design of passing some time at Birmingham, I feel strongly inclined to meet her and her daughters there; my sister's health is so very

precarious, that it impresses my mind, that this opportunity missed, I may see my dear sister no more.

19th. We have several visitors, not of our Society, especially some young women, who appear to have seeking, tender minds, and their behaviour is quite agreeable. Two of this description breakfasted with us this morning. The longer we stay here the more we find of a spirit of enquiry after the pure spirituality of religion and its effects; yet we feel a fear that there is much danger of some talking away what they feel, and which is intended for their own help. As to my own steps, I am satisfied it is not my proper business to direct them myself, but simply to follow, as my heavenly guide leads the way, and mercifully keeps me child-like enough to obey. Farewell,

MARY CAPPER.

19th. Two very serious young women took tea with us; they had been at our meeting, and they appeared to be pleased with the Scripture reading, &c. in the evening, also with the expression of a little affectionate counsel. Something is at work to disturb the false rest and the indifference which has long held many Christian professors in a state of lukewarmness and of dangerous security. May the work go forward, to the glory of our gracious Lord. O! that the unsanctified activity of the creature may not hinder its progress! To my poor frame, this was a wearisome day; but I do not see it best to withdraw from such society as may fall in our way, without our seeking it, or from those who may desire information, though maintaining their own opinions. My soul craves the clothing of Christian candour, of meekness, lowliness and godly simplicity, that so nothing may harm me, nor the increase of pure righteousness be hindered, through me.

21st. Two young men called, and appeared serious and tender. One of them, with whom we had before conversed respecting women's preaching, to which he had strenuously objected, as contrary to Scripture injunction, expressed, with gratifying ingenuousness, that, after comparing the texts, he thought he might be mistaken, and that he had maintained the argument too warmly; a modest confession, more beautiful than any victory!

25th. The monthly meeting at Ross was small; every feeling within me seemed bowed, and bound to the suffering spirit of the tried and oppressed ones; of which number I believe there are some in this place.

31st. I came home; and my sister and nieces arrived at Richard Cadbury's, in Bull street.

Eleventh month 5th. After having cordially met, we have now parted in sweet affection;

my precious endeared relatives set out for home this morning. The separation was accompanied with heartfelt regret, but a soothing calm blunted the keen edge of pain; for we feel a humble confidence, that our spirits, whether absent or present in person, are anchored on the immovable Rock, the soul's best hope.

TO HANNAH EVANS.

Birmingham, Eleventh month 8th, 1820.

MY VERY DEAR FRIEND,

THE visit of my precious relatives has been short, but the interview has left feelings not easily, I trust, to be forgotten. My dear sister is weak in body, and endures much suffering, but her strength of mind seems to raise her above human infirmities. Her testimony to the power of Jesus the Redeemer was very impressive and excellent.

My mind now seems bound to pursue my own uncompleted concerns, as soon as I well can. I think of going first to Bromyard.

MARY CAPPER.

11th. A kind friend accompanied me to Bromyard.

12th. First-day. Several Friends came, very kindly, from Worcester, as I had mentioned to them a concern which I felt, to invite some of the inhabitants to sit down with us in our religious meeting; the help and countenance of my friends were very encouraging. About three hundred persons attended, and their behaviour was becoming. My mind obtained some relief; but there is often a painful sense how poor our endeavours are to arouse the lukewarm, and to induce a steady retirement to the gift of grace in the soul. This must be left to the Great Physician. Came to Leominster in the evening.

TO HANNAH EVANS.

Eleventh month 14th, 1820.

MY KIND AND DEAR FRIEND,

I now address thee from Leominster; a place which revives many an interesting scene, finally closed as to this life; yet it remains to be a place of interest. Where indeed, can our lot be cast that we do not feel an interest in the salvation of souls! though the power to manifest it may sometimes be withheld, the secret breathings of the spirit, with sighs and petitions that cannot be uttered, are not, I surely believe, unavailing; at least they tend to keep our own hearts tender, pitiful and humble. I left Birmingham as intended, and came to Bromyard. I had mentioned to a few friends my view of inviting some of the inhabitants to our meeting. The prospect was discouraging; there is only

one family under our name in the place, and as a religious body we are but little known. However, I find it my business to keep in as much simplicity as I can, to the gentle intimation of duty, and to leave all the rest. Friends were very kind, though some expressed that such invitations were rarely much attended to, in that place. Information was also received that the only female Friend in the town was very ill. Through all, my view remained unchanged. An active, kind, feeling Friend accompanied me from Worcester, and I lodged at G. Kilsby's; his sister Ann was in a dying state, and finally closed her earthly pilgrimage on second-day, I believe in the sweet and peaceful assurance of a heavenly inheritance. Several Friends from Worcester joined us on first-day morning. Two o'clock was appointed for the meeting with the inhabitants, and a full attendance there was; the people were serious and attentive, and I trust that many were favoured with a sense of the enduring love, and of the renewed merciful calls of our heavenly Father. I have been thus particular in my detail, in order to set forth how good the Lord is, and that we should rely upon him, in all and through all.

Thy affectionate friend,

MARY CAPPER.

17th. Mary Watson, from Ireland, travelling through our land on a religious visit, accompanied by her daughter Jane, wished to hold a meeting here this morning; it proved a precious season.

20th. S. Waring and I went to Hereford.

21st. Our friend Mary Watson came to the monthly meeting. Her company was encouraging, and the meetings were favoured with the renewed extension of that Power which alone can do the soul abiding and effectual good.

22nd. I returned to Leominster.

26th. First-day. Attended both meetings; at these times, when met for the renewal of our spiritual strength, as we have no outward dependence, the rightly exercised heart retires as into the inner temple, and patiently wrestles for the Divine blessing, and for ability to worship in reverence and in truth; so that each may obtain the heavenly savour of goodness and mercy, cleave thereunto, and daily live under its influence.

Twelfth month 3rd. First-day. I believe there is, among the little company here, an exercise of spirit maintained, that while others of our fellow Christian professors may congregate in larger bodies, and join in outward performances, in prayers and songs, &c., we may be found humble, and acceptable worshippers. In the evening, a young man, a stranger, came to my quarters, as he said with a desire to receive

some religious counsel; he seemed to be simple-hearted, and I afterwards understood that he is one of a poor, dissipated family, in this place. He is like a brand plucked from destruction; and is one who, with other lads here, was apprenticed by the philanthropic Webb, who some years ago, distributed a large amount in an extraordinary way.

Tenth month 8th. Made a few calls which were relieving to my mind. I also made a few purchases for distribution, with a view to benefit both the seller and the receiver. In the afternoon visited at the house which dear Mary Lewis inhabited.

9th. Took tea with the Moravian teacher, named Church. His mother's name was Chase, and her brother married my Father's sister. My aunt Chase and her daughter were of the Moravian connexion, and died in London, within a few hours of each other. Our meeting together at this time was satisfactory; for notwithstanding some diversity of view and of practice, true unity is to be experienced in the one Holy Head.

10th. First-day. The neighbours being invited to sit with us, more came than could be accommodated. O! the love of God in the heart; how it would gather the minds of all, and stay them upon that teaching which is truly profitable in all things, as to our social, relative, and religious duties. We must patiently bear with our own, and one another's ignorance. If good arises, and is felt to flow among us, it is of the Lord's mercy; may He have the glory, and the grateful praise for ever and ever! In the evening I was favoured with a measure of lowly calm.

17th. First-day. At both meetings, and had a parting opportunity with a few individuals. In tenderness of spirit, and I believe with good desires we separated.

18th. Worcester. On leaving Leominster, heaviness clothed my spirit, though I know not that I brought it upon myself, by wilful omission or commission; but I do mourn over the want of real renovation and sanctification in the human heart.

20th. The quarterly meeting. It is gratefully to be acknowledged, that notwithstanding many in our Society have adopted the customs of the world, and drunk of its beguiling spirit, we are yet a favoured people. In our religious assemblies may be felt a gathering Power, that would help us in our Christian pilgrimage, and increase our knowledge in divine truths, settle, establish our Christian faith, and sanctify our hearts, with all our affections.

25th. This morning, as I sat alone, a lowly calm covered my mind, which was very precious and encouraging; and it seemed to increase, while reading some beautiful chapters

in Isaiah, descriptive of the peaceable kingdom and government of Christ.

29th. My dear friend, and true Christian helpmeet and companion, Hannah Evans, arrived, to unite with me in a visit to the families of Friends, and other service in this county; this was cordial and reviving.

31st. First-day. In our religious gathering this morning, we were favoured to unite in spirit, and were again enabled to believe, that the Lord continues to be gracious, and to give his waiting children to taste of his mercies; and at times feelingly to acknowledge that He is good, and ready to do good to all who seek Him. The evening reading was instructive. Thus favourably closed the year.

CHAPTER IX.

Religious services in Worcestershire, her own quarterly meeting, &c.—Death of Anne Capper.—Mary Capper returns home near the end of 1822.

1821. *First month 1st.* Worcester. We began the visit to the families, being gently constrained to unite in this work by a measure of Christian love.

4th. We have sat in many families, we hope to some profit. It is little, however, that we can do one for another, though at seasons, a constraint is felt to leave our own home comforts, and thus to visit the professors of the same religious faith.

7th. First-day. At meeting we were again favoured to experience that it is good to wait for a renewal of spiritual strength.

14th. First-day. One of close religious engagement, and of inward breathing of heart to be kept in the path of duty. Heavenly counsel can alone direct, and keep in safety, from day to day.

18th. In our meeting for worship, we had renewed cause to acknowledge that the Lord's mercies are both ancient and new.

23rd. A fine, mild day. We walked in the garden, and I think gratefully enjoyed the sun, in its brightness and cheerful influence on all around; not forgetting the bountiful Giver of all we enjoy. Bless the Lord! all ye who partake of his mercies, in all places; whether surrounded by the beauties of the country, or supported by his daily Providence in the noise of the town. O! the heart that trusts in Him can acknowledge his power to sustain in all lawful engagements.

28th. First-day. The afternoon meeting was largely attended, an invitation having been given, more especially to servants and apprentices employed by Friends. The intent was partly answered, but there was a mixed com-

pany, which was not quite so relieving to the minds of those, on whom the weight of the concern rested, as it might otherwise have been; however, when we have done what we can, we must endeavour to be quiet.

30th. Left Worcester and came to Nether-ton. We were pleased with the delightful calm, and with the beauties of nature surrounding the habitation, and still more so with our reception from the family.

31st. We were conveyed to the small meeting, where condescending Goodness was in the midst. I thought in my heart, how excellent is a lowly, staid frame of mind, waiting for that spiritual refreshment, which comes from the presence of the Lord.

Second month 2nd. My dear companion so unwell that we have had a restless night. In renewed times of proving, and fresh trial of faith, the best we can do seems to be, to endeavour to be still, both in body and in mind, that the secret word of instruction may be rightly distinguished; either in reproving, humbling, or opening new springs of help and of pure knowledge, for our own advantage, or that of others. In something of this state of mind, we sat down with this family; it was a serious time, I hope to mutual profit; a little spiritual refreshment was ministered to my own mind. I do crave this, from day to day, lest I perish.

4th. First-day. We had a very crowded meeting at Bewdley, some invitation having been given. The gathering was attentive, and was affectionately addressed; may it be blessed of Him who giveth the increase.

5th. After the morning Scripture reading, something by way of an affectionate farewell, mingled with some gentle caution to this kind family, most of whom are young, was feelingly expressed, and we separated in much love. Arrived at Worcester.

6th. Called upon a young woman, not of our Society, whom I had before visited, when she was under the reducing effects of sickness, and when her mind was susceptible of good impressions. Returning health, youthful vivacity, with an attractive share of personal beauty, and mixing in gay, dissipating, fashionable amusements, and those frivolities which allure from seriousness, and fail not to mar the growth of holiness, have, I fear, for a time at least, laid waste the engaging loveliness of a humble and broken spirit; though there are still tokens of a tender mind. Dear young woman! my heart feels an interest in her true happiness, and I am well satisfied in having made the call, which she seemed to receive kindly, expressing her sense of the motive, with rising tears.

7th. We came to Evesham. Our minds were favoured with a peaceful acquittal, having

gone through our late engagements, with a sincere and watchful desire to be kept simple, humble and faithful in the line of duty; the only way of peace and safety. Richard Burlingham and his kind wife gave us a cordial welcome.

8th. The monthly meeting; a time to be acknowledged as a renewal of condescending favour. What shall we render to the Lord!

11th. First-day. In the morning meeting, Richard Burlingham spoke impressively; in the afternoon, a considerable number of servants in Friends' families, labouring men, &c., came by invitation, and their behaviour was becoming. The nature of silent waiting, for the renewal of our spiritual strength, was a little explained; it is but little understood, among Christian professors; and to be fully so, its incalculable benefits must be, in some degree, experienced. Hearing or doing is too often rested in, as religious worship; with very little sense of that heart-humbling Power that contrites the spirit, and prepares an acceptable sacrifice, though no vocal sound be heard.

13th. In the evening I read to the family an account of my dear brother Jasper's illness and close; a very precious feeling spread over us in contemplating the dissolution of a brother, so beloved by me in life. We separated under a tendering sense of heavenly goodness and mercy toward the children of men. O! that every rational creature would seek to know the God of our salvation, that so all might praise Him.

14th. Sat with a young woman to whom tender counsel was given, with sincere desire that she might be preserved from the strange notions of liberty, and of alienation from the cross of Christ, which seem to abound. Our safety is in humility and in stillness; that we may be taught to know ourselves, and often to resort to the place where secret prayer is wont to be made, where the simple-hearted wait for an increase of understanding, to know and to keep in the paths of uprightness, that they may be at peace. These read the Holy Scriptures with reverence and lowliness of mind, that they may come unto the Light, the Life and the Way, whereof the Scriptures do testify, even Christ the Lord. We had our fears for this dear young woman, but parted in the tender clothing of Christian love.

16th. A day of much engagement. In the evening, sat with the heads of this family. How precious are the Lord's visitations! when received and cherished, how wonderfully does He, here and there, raise up servants and handmaids, to set forth his praise,—to testify of his power and mercy!

17th. An unlooked for opportunity occurred to express our interest for two young persons,

for whom we had felt much when under their father's roof. This seemed a time of tenderness not to be lightly esteemed. Times of instruction, we may feelingly say, are in the hand of Him from whom all our mercies flow. Soon after dinner we left this kind, interesting family, and little circle of friends, with hearts united, I believe, in a bond of love and precious fellowship, strong and lasting; to endure so long as we continue upon the immutable foundation of Christian faith. We came to Alcester.

18th. First-day. In the afternoon a little company of serious neighbours sat down with us, and we may gratefully acknowledge that it was a precious season.

19th. Sat with the heads of the family where we dined; the children were not present, though some of them old enough. We thought it a privation; in some visits of this nature, we have had cause to believe that heavenly kindness was extended to the dear young children. We returned before tea, and sweetly enjoyed the domestic comfort of the family. How precious is Christian harmony and quietness of mind, when either the toils of life, or the duties of a day, are drawing to a close, without a bitter sting or restless anxiety! O! this is marvellous mercy! soul-satisfying reality! no idle tale! no cunningly-devised fable! May my soul, in unison with every humble believer, bless the Lord.

20th. I felt unwell, but set out, with my dear companion and helper, and I believe true burden bearer. We had some distance to walk, to sit down with a widower and his sister; our feelings were those of lively sympathy; but hope shone, as a cheering ray, upon the way to obtain the crown immortal, at the close of the earthly pilgrimage, when we shall no more mourn the separation one from another. The one redeeming Lord and Saviour worketh his own righteous work; in the humble, contrite heart.

21st. A precious meeting in the morning. In our little evening company, we had some beautiful Scripture reading; the concluding chapters of the Gospel of John. How pathetic, how convincing, to minds which resist not heavenly influence, is the language! setting forth the crucifixion, the resurrection, and the re-appearance of Christ to his disconsolate disciples; as they were assembled together, "the doors being shut," he manifested himself in the midst. O! how graciously were we enabled, at this time, to comprehend something of this heavenly visitation, and to close, with sweetness, the evening of this day.

22nd. After taking a serious and affectionate farewell of our kind friends, and of a valuable female servant who had waited on us, we went to Warwick, where we arrived about noon, and

entered the neat, comfortable habitation of my endeared companion and friend Hannah Evans. We were received with smiles of welcome by her sister and faithful servant, and are thankful for such an asylum, being weary and in want of rest.

After a few days repose at this place, my mind was unexpectedly tried and brought low. I trust I am not apt to seek, or to enter into important engagements, without seriously pondering the subject in secret, ere I venture to open it even to my dearest friend or companion; but after some time of trial, and I may say distress, I thought it best to acquaint Hannah Evans, that I believed I must visit four poor unhappy men, recently committed to the county jail, for robbery and murder. This disclosure did not surprise my friend, for she had had a secret sense of the conflict of my mind, and this was helpful and encouraging to me. Thus I believe the dedicated mind is renewedly prepared for every fresh act of service, whether it be considered little or great. It is not having been helped in times past that will suffice or sustain; but through self-reduction and abasement, our confidence is afresh fixed upon the unfailing Helper of those who seek his divine direction and guidance.

26th. Suitable arrangements having been made, my kind friend Hannah Evans, and a few serious persons, accompanied me to the jail, where we were freely admitted. The mistress of this vast family, Esther Tatnal, being unwell, we were attended by her daughter, and by the gentlewoman who was with us on a former occasion. My mind was under a weighty concern, as we were conducted by the head turnkey, into a clean commodious room, where the four poor men were seated on a bench. The turnkey then left us; it was a heart-affecting moment. First sat the desperate ringleader; then the brother of the unhappy woman who was executed for the murder of her mistress, and whom we visited three times within these walls; this poor fellow seems to have been drawn in by wicked companions; he is about twenty-five and ignorant, but not unfeeling; he was greatly agitated on reference being made to his sister. We have been told that his afflicted mother died soon after hearing that he was committed under suspicion of being guilty of the same awful crime as his sister. Another of this wretched, deluded gang, also appears young; the fourth is middle-aged, and the father of several children; when his poor wife received the sad intelligence, she was taken ill and soon died, leaving a new-born babe. We understand that he was in an agony of distress, when his poor destitute, helpless infant was brought to him, and that he said, "Had I followed my wife's advice, I should

not have been in my present situation." They all sat very quietly, and seemed to attend seriously to what was expressed. We then took an affecting leave of them, under a mournful sense of human depravity. We had an impressive religious opportunity, in the chamber of E. Tatnal, whom I was concerned to find in a feeble state, her life being of public importance, as well as private benefit. She knows, however, where to seek that which can sustain through every duty and every affliction.

28th. The monthly meeting, when Hannah Evans returned her minute. There is nothing of which self can boast, but we can, in lowliness of mind, speak well of the gracious Power that helped and kept us, as we went along together in the work. I continue awhile with my dear friend, as my strength is much exhausted. Very tender is her care and attention, and I desire to be grateful for this; among many other favours bestowed.

Third month 4th. First-day. The morning meeting was small; our numbers being few, and some of these few, not rightly estimating their privileges, possibly not fully knowing them, often neglecting assembling with their friends for worship. The afternoon meeting was attended by many serious persons, who were invited to sit down with us, in our simple way. The opportunity was a relief to some who often feel a solicitude for the more universal spread of that righteousness which, we read in Scripture, is to cover the earth as the waters cover the sea.

8th. Many calling to see us, it proved something like taking a solemn farewell.

9th. This morning I left the house of my dear friend and companion, Hannah Evans, and her domestic circle, from every one of whom I had received all the soothing kindness and attention which my feeble state required. I have now arrived safely at my own comfortable apartments in Dale End, Birmingham.

My heart craves a lowly, grateful and abiding sense of the Lord's manifold mercies.

13th. I was much gratified with the company of my dear niece M. and her husband; they were returning from visiting their relations in the south; it was to me an unexpected and interesting interview, and I think it was mutually endearing; my heart owns, and my hand records it as very precious to me; and I felt thankful for an apartment and a table furnished with things needful to refresh my dear relatives on their journey. We parted, as we had met, in the sweet feeling of love and harmony, but my mind seemed to tarry with them; they are young, and may live to see many days, and vicissitudes. One immutable truth will, I hope, be engraven on their hearts; the invincible power of God, revealed by grace in the heart,

as brought to light by Jesus Christ, the Redeemer, the Saviour, by whom we come to know our own incapacity, and our need of a new heart, new thoughts and new affections; a knowledge hidden from those who are wise in their own conceits.

14th. Our monthly meeting, where I delivered in my certificate granted for the recent religious engagement. The best report I could give was the acknowledgment of heavenly condescension; unto which every faculty of my soul desires to be in subjection; yea, evermore, so be it!

MARY CAPPER TO A YOUNG MAN.

Third month 27th, 1821.

DEAR J. G.,—It is a precious thing to remember, and to be remembered by one another for good. Oft times, dear youth, have I remembered thee, and I am gratified by thy sweet token of affectionate regard toward me. If a union of Christian good-will can afford help, and surely there is strength in that love which wishes well to souls, thou art favoured. Thy dear parents, thy Christian friends, all plead for thy establishment on the Rock, Jesus Christ, the Saviour sent into the world, clothed with humanity, to be crucified for the sin of the degenerate, human race, who died, in his human nature; was chastised, smitten and bruised, for our sakes; bearing the iniquities of us all. O! who shall understand these things, except the Father reveal them. A Saviour crucified for our sins! a Saviour glorified for our justification! Flesh and blood cannot reveal this great mystery; but heavenly condescension opens the understanding of the babes, the lowly and the simple in heart. It is not by human art and subtle reasoning, but as we become subjected, and receive the kingdom as little children, willing to be turned from the evil of our ways, our self-will, our selfishness in all its devices, that we can understand the love of God in Christ Jesus.

Often I think of thee; thou art not left to grope in the dark; the instruction of pious friends has been as line upon line, precept upon precept, extended towards thee; and to crown all, that light has arisen in thy heart, which is graciously given to the children of men to profit withal. I humbly hope it may yet shine more and more, unto the perfect day; to show thee the exceeding great love of God in Christ Jesus, who is revealed herein, to sanctify us throughout, in body, soul and spirit.

I think of thee, I trust, with a Christian interest; I think of thee as in the dawn of human life, full of warm energies; glowing, at times, with vivid expectations, even of temporal enjoyments. Thy human nature points at this, and

urges the natural heart to press after this delusive happiness; we may look round about us, and see to what a mournful crisis this has brought thousands of our fellow sojourners on this side the grave. Surely we may cherish the consoling belief, that a gracious God is dealing very mercifully with thee; in pity for thy immortal spirit; He sends the gentle consumption of the body, to teach the heart wisdom.

Submit, dear youth, to the power of the indwelling Word of light and life; that searching, quick and discerning Word, unto which the Holy Scriptures do amply bear testimony, and of which we particularly read in the first chapter of the gospel records of the Apostle John.

I need not say more, and I hope I have not said too much, to testify my real good will; thou hast indeed a place in my best love. My heart's desire is, that the end of our faith may be crowned with the salvation of our souls. Thy dear parents have a share in my best wishes. Farewell! whether we see each other again in mutability, or not, I do cordially and very affectionately subscribe, Thy friend,

MARY CAPPER.

TO HANNAH EVANS.

Fourth month 23rd, 1821.

DEAR AND KIND FRIEND,—Cherish not the apprehension that I have any view of the near approach of the spirit's dismissal; my hope, if it be best, is, that my feeble frame may gently decay, without acute disease; nor would I willingly be impatient under the bonds. Let the Lord work his own work, for my full sanctification, is my prayer. I am recruiting, and my voice has returned, though as yet weak.

Dear E. S. with her afflicted daughter! I often think of them. It is in times of lowliness of mind that we have the sweetest fellowship one with another, in a measure of that blessed union which binds and bends the natural will to the cross of Christ. May our abiding be here; let others soar above, or where they will! With love, I subscribe,

MARY CAPPER.

TO THE SAME.

Fourth month 29th, 1821.

MY PRECIOUS AND ENDEARED FRIEND,

United in the fellowship of the gospel, being partakers in measure of each other's consolations and trials, may our souls be possessed in patience, through drought and famine! I dare not for a moment harbour the thought that heavenly kindness has forsaken us, however we may be tried, tossed and not comforted; it is doubtless a necessary discipline, a salutary chastening. In this I take courage, that nothing

in heaven or earth can compare with a Redeemer's love and power, and "all the fitness He requireth is to feel our need of Him." Are we not then, in this sense, claimants on his compassion, his mercy and his love? Never did I more fully feel it so. Thy friend,

MARY CAPPER.

TO THE SAME.

Fifth month 28th, 1821.

MY DEAR FRIEND,—Last week, I was inclined to accept an invitation to visit a young woman who is a member of our religious Society, and who sometimes attends our meetings, but whose appearance, manners, &c. differ widely from the simplicity of our profession, and from that into which the pure spirit of Christianity leads. This dear young woman was deprived of her mother when a babe, left much to inconsiderate persons, and much indulged. No wonder then, that submission to the restraining power of religion, to the cross of Christ, formed no part of her instruction; but the good Shepherd leaves us not thus to stray, wander and perish. With what heavenly kindness He seeketh that which is turned out of the way! and healeth that which is wounded! Yea! hath long patience with that which is crooked. In lowly reverence, my heart ponders and admires the mercy and goodness extended to us all.

We have now an encouraging hope, that this young person is really under a deep consideration of things belonging to the soul's salvation, and I was comforted in this little visit. She has made a decided stand, and determined no more to frequent the theatre or other places of diversion, though solicited by her companions, and even urged by those who ought to be the guardians of her youth. Instead of the fathers, children become teachers.

I observed, and perhaps a little entered into thy mournful anticipation, of the execution of the sentence on the three misguided, unhappy men, who suffered on sixth-day; so abiding was the feeling, that on seventh-day, I called upon the distressed widow and family of B. I found her sorrowful, but not violent in the expression of her grief. She seemed to receive my visit just in the way I could wish; she said, and I believe, she thought, it was very kind to call upon such a poor afflicted, deserted family. She hoped, that as her husband had told her, he had made his peace with God. She asked if I would like to see his corpse. I secretly started, as it were, at the idea; however, after a little pause, I accompanied a young man, who was there, into a decent, clean chamber, where the coffin was. The young man appeared very serious, and drew aside the face-cloth. The

countenance was in no way disfigured. I was satisfied in paying this little visit, as following an impulse of humanity, and my mind seems relieved by it. I understand the poor family are left in low circumstances; a trifle which I gave, was thankfully received. Farewell, my dear friend; may thy soul prosper, and be in peace, prays thy friend,

MARY CAPPER.

Seventh month 2nd. I came to Warwick, from our quarterly meeting at Leicester. My strength being unequal to much travelling, I have written to my monthly meeting, to inform my friends of a concern, which I have long felt, to hold some meetings among various religious professors in this county, Worcestershire, &c. as way may open for it.

4th. I attended the monthly meeting here, and Hannah Evans was liberated to accompany me, should my own meeting concur in my view. Thus it is comely to move in good order.

8th. First-day. I accompanied William Whitehead and Hannah Evans to a meeting for worship, held annually at Berkswel; the house was well filled with country people, who behaved quietly. Tender counsel and serious exhortation were expressed among them.

14th. I received the document from my monthly meeting.

15th. First-day. William Whitehead and Hannah Evans accompanied me to Harboro', a village where Friends have a meeting-house, but no meeting had been held there for several years; it seems to be a populous neighbourhood. Many serious persons attended both meetings; some, I believe, were sensible of a secret feeling, which has no fellow, nor can the skill of man form any thing like unto it.

We had taken some provisions with us, but a poor man's table was kindly spread for us with refreshments, of which we cheerfully partook; and before we separated, our spirits were refreshed with something better than outward bread. The father of this family is a serious man, in the meridian of life, but so nearly blind as to be incapable of doing anything for the support of a wife and numerous children. His mind appears to be favoured with submission; his eldest son, a steady, agreeable youth, who attends our religious meetings, is an apprentice, at Warwick.

18th. A suspension of vocal utterance, with much weakness, attends me. In unspeakable mercy, my mind is calm, and I hope to be quiet, in passive duties, or to be willing to do what may be required, and I may be enabled to do, from time to time.

19th. The coronation of George the Fourth. My heart, it may be with many others, breath-

ed an early morning desire, that our present king may receive the anointing, not symbolically alone, but that grace and holiness may be poured into his heart. May his people thus pray for him, and may the King of kings answer the prayer by a blessing upon us all! the choice blessings of an increase of true godliness, and of peace one with another!

20th. Health and vigour a little revived, with a quiet hope that some prospects may be fulfilled. My friends are very kind and helpful, for which I desire to be thankful. The highly respected mistress of the county jail, Esther Tatnal, took tea with us.

21st. My heart was affected by the coming of an interesting old man from Harboro', to inform us, with much simplicity, that he had been solicited by many of the people, to come over and invite us to have another meeting among them, and that the people of the fields might be asked to attend; by which I understood the labourers, particularly those now engaged in harvest work. It is cause for thankfulness, that these, who literally gain their living by the sweat of their brow, have a desire to know, and to feel that mercy, that goodness, and that power, whereby we are brought to an experimental knowledge of sanctification and salvation, as testified of in the Holy Scriptures, and unto which the Spirit of Truth bears witness in our hearts. We dismissed the poor old man with some tracts, and parted in mutual goodwill. O! it is precious when a savour of good is felt; be the outward appearance ever so mean and lowly.

22nd. First-day. Had a meeting at Radford, where we were kindly and freely accommodated in a noble old mansion, now occupied by persons who attend our meetings. About one hundred and fifty people assembled, and great stillness prevailed. Our hearts were thankful for such renewed favours. I crave continual preservation, and that every act of dedication may be sanctified, and all within me kept from presumption, and from whatever is contrary to that which is alone our sanctification.

These public gatherings are very trying to my nature, and often reduce me to a low state, and cause me to search, and to re-search, who hath required them; but in my ponderings on my bed, I have renewedly believed that I must not draw back, whatever it might cost me; my peace seems at stake, and all else I must leave.

23rd. We took tea at J. Greaves's, at Barford; they very kindly permitted a large room in their house to be fitted up for the reception of those invited to sit down with us, in order to wait for, and to feel after, the fresh manifestation of that heavenly Power which alone can do our souls effectual good. We had a large

assemblage; the order and the quiet were admirable, as the heat was oppressive. If Jesus was in any measure exalted, and had dominion in the heart, his glorious name be praised! but the reduction which I feel is not to be described.

25th. Much discouraged by the illness of my dear friend and helper, Hannah Evans, as it does not seem probable that she can accompany me to a meeting appointed at Leamington.

After a time of inward breathing for help, a strong cry or prayer was raised for entire resignation, and a lowly calm was graciously granted. In our little gathering at meeting, this morning, the petition of my heart seemed answered; a sweet, indescribable stillness clothing my spirit, as a token of assurance that I should not be made ashamed of my hope. It was a close trial to leave my dear friend behind; however, a kind feeling female companion was found; we took some refreshment with a kind friend, who is now at Leamington, with her daughters for their health. Their appearance, their serious countenances, with their expressions of regard, also their company and that of several others, were a comfort, help and strength to me. The gathering was large, and a peculiar solemnity spread over us, during a considerable time of silence. Supplication was then offered, I hope reverently and feelingly, after which ability was given to speak of faith in Christ, as a renovating principle, designed to work a change in the heart, to which the Scriptures testify; the Spirit by which they were penned, opening them to our understanding, that we may come unto Him of whom the prophets and the apostles did write, &c.

29th. First-day. My dear friend is mostly confined to bed, my voice is again suspended, and my bodily weakness is great; yet in marvellous mercy, we are kept in quiet contentment, and even, at times, can be cheerful; though we are something like a hospital of infirm, deaf, lame, and temporarily dumb; for Hannah Evans's nephew is here, and is unwell; and her sister is very deaf.

31st. Last night was nearly sleepless, from an apprehension that I could not be easy without proposing another meeting at Leamington. I think I do not feel so much an unwillingness to submit to such a requiring, as a fear of mistaking any apprehension of my own for a higher impression.

Eighth month 7th. My dear friend continues so unwell that she has consented to have medical aid. All religious prospects seem veiled for the present.

8th. I was at the little meeting; I thought we sat in low places; these searching times are doubtless designed for our good, that we may become grounded in that faith and confidence

which is not easily shaken. I accompanied an acquaintance from London, to inspect the county jail; the strangers were highly pleased with the cleanliness and excellent order of the establishment. But few are now in confinement there; one poor man is in, for stabbing another, so that he died. It seems to have been an act of passion, not malice, and the poor culprit excited our compassion, by the deep traces of sorrow in his countenance, though he said little. We sat down with him, and I believe did enter a little into his distress; it was affecting to witness, but less so than the careless manner of some, who appeared unconscious of the misery consequent on sin. Escape from confinement, too often seems the main object with these poor creatures.

12th. First-day. I was at both meetings, where we were favoured with some renewed extension of heavenly good; also in our evening reading and retirement in my dear friend's chamber; she seems to be recruiting.

14th. A thankful and contriting sense of mercies received, continues to cheer, even under the sackcloth that covers some of our spirits, when, from day to day, we are led in a way that we know not, and hidden, inexpressible conflict is our allotment, doubtless for our farther purification, being encouraged to believe that we are branches engrafted into the living Vine. We know that the husbandman purgeth the fruit-bearing branch, that it may bring forth more fruit.

16th. Our dear invalid came down stairs. The mind seems to have no better anchor than resigning all unto Him who formed us, and who knows us altogether as we are. None other can give patience, calmness and submission, to the poor conflicting spirit; this my soul does witness, in self-abasement.

19th. First-day. My dear friend able to go to meeting this morning, and in a feeling manner to bear testimony to that Power, which, as it is received, cherished and obeyed, keeps the soul alive in times of trouble. In the afternoon, we went with her brother Daniel Evans, to his habitation, Goodrest Lodge, which is on a large farm; in the evening, we had a meeting with a considerable number of servants, labourers, &c. which ended well.

20th. After the Scripture reading, something was expressed by way of stimulating the mind to meditate upon Scripture doctrines and records, that we may receive a right understanding of them, and guard against our own constructions or interpretations. Daniel Evans conveyed us to Leamington, where notice had been given of a second meeting. Many came to it who were of a serious description; and it may be, the design was answered, and the sacrifice accepted. We returned to Warwick in

peace; my dear companion not having materially suffered from the exertion and the excessive heat.

22nd. At the small meeting, a precious time of refreshment, of spiritual feeding upon that which is meat indeed, and drink indeed! In the evening, a meeting was held for the servants of Friends, young persons, &c.

24th. Mournfully affected by the information, that, at the assizes, several criminals were condemned to suffer death; among them the unhappy murderer. Much feeling thoughtfulness came over us, as to the desirableness of visiting him or his companions; but after a time of deep consideration, and being satisfied that our own will was given up, though we were not disposed to proceed lightly in so important a thing, we were favoured to rest, in a calm and peaceful belief that we were excused. Yet Christian concern, with a tender breathing of spirit, that mercy might be extended to these our unhappy fellow-creatures, was cherished in our hearts.

25th. We were kindly received, at our former quarters, at Alcester.

26th. First-day. In the morning, several strangers were at our meeting; in the evening, in consequence of a general invitation having been given, a very serious, well-behaved company attended. It is gratefully to be acknowledged, that at this day, Christians of different names, and in various ranks of life, can cordially meet together, in our meetings for worship in a Christian spirit, where little or nothing presents to occupy outward observation. That a large, mixed company, sometimes incommodiously seated, should mostly be so still, so serious, during a time of silence, is admirable; and not a little consoling and helpful, to the rightly engaged and truly spiritually-minded among us.

Respecting this evening meeting, her companion and friend, Hannah Evans, thus writes, "My dear friend, Mary Capper, was greatly favoured; she was largely engaged, in gospel-love, both in testimony and supplication; it was indeed a memorable time, and brought to my remembrance ancient times, when the power of the Highest so eminently overshadowed the assemblies, to the conviction of many; and I was ready to say in my heart, surely some good will be experienced from this opportunity."

28th. Had a meeting with some of the manufacturers of needles, who are employed here. The quiet behaviour of all was very satisfactory, and we hope the time was not unprofitably passed. Marvellous is the mercy that would gather the wanderers, and the forgetful ones,

into the Shepherd's fold, and protect them from the destroyer.

29th. A favoured time at the meeting. In the afternoon came to Evesham, and were, as usual, cordially received by Richard Burlingham and family.

Ninth month 2nd. First-day. In the evening, we had a large gathering of labouring men, and of lads employed in nail-making.

3rd. We took tea at the next house, and had a lively remembrance of having been favoured together some time back, with a precious sense of heavenly Goodness; since this time, the family have been tried by the long illness and death of a sister, in her twenty-second year. She suffered much, from pain and weakness, and from reflecting upon mis-spent time, and talents unimproved; but she was favoured with an evidence of the extension of redeeming Love, and closed her day in brightness. Some of her remarks were read to us this evening, and a humbling sense of the mercy which follows us all our lives long, drew our minds into stillness and much sweetness. A little expression followed.

5th. Attended the meeting at Bewdley in the morning; and in the evening, had a very large one at Kidderminster; about fourteen hundred persons present, many of them employed in the carpet-manufactory. At the close of the meeting, many were anxious to shake hands with us, and blessings were pronounced upon us. In condescending mercy, the evening closed peacefully, which compensated for bodily fatigue.

6th. Exhaustion kept me late in bed; we were permitted to be quiet, and sweetly retired in the family till evening, when we attended a meeting appointed for the neighbouring poor, at Bewdley; the feeling when among them was very precious.

12th. The quarterly meeting at Ross was well attended; many young persons were there, whose serious countenances were cordial to their well-wishers. I believe it was a time of spiritual refreshment.

16th. First-day. In the morning meeting, renewedly confirmed in that faith, which, if we were but humble enough to submit to its operation, would work by love to the purifying of the heart. In the afternoon many of the neighbours sat down with us, by invitation, and I think it was a time of profit. I am satisfied that the Divine will is, that we should come to a more perfect knowledge of the exceeding riches, through Christ Jesus, which are in store for those who patiently seek, and faithfully obey, the revelation of the Spirit of life and truth, in the secret of their hearts; and who rest not in outward and visible signs, which fall short of the thing signified.

17th. A day of social enjoyment with our friends. This is very gratifying, in its right time and place; the mind being at peace, though in a lowly state, and being resigned again to suffer, according to the Divine will.

18th. We left Ross, after being enabled to express, in the family, what relieved our minds, and contributed towards our looking homeward with peaceful hearts; not in exultation; ah! no; but in humble thankfulness for the mercy and condescension that kept us from wilful disobedience, and has brought us, thus far, without condemnation. O! it is an unspeakable favour to know, and freely to acknowledge, the heavenly power that keepeth the heart from being overcome of evil.

19th. Sat with the few friends at Alcester in their meeting, which was a precious time of religious retirement, and tenderness of spirit. O! that the children of men, the world over, were brought into a willingness to wait in stillness, that they might know the power of godliness, and go on from stature to stature, increasing in holiness; that sin and transgression might in very truth be finished. We considered this meeting (in which we had sweet unity with the truly waiting, lowly spirits, who have no outward teaching to depend upon) as a gracious close to the religious engagements which we had in view, when we respectively left our habitations. Unto our heavenly Guide, our holy Teacher, our alone effectual Helper, and merciful Keeper, be all the praise!

TO HANNAH EVANS.

Birmingham, Tenth month 3rd, 1821.

MY VERY DEAR FRIEND,—That we have thought of each other, and moreover, with the best ability that we have, have prayed for each other, is an assurance consoling to my feelings; thus our separations are measurably sweetened, and our hearts encouraged to believe firmly, and to watch constantly; so that whether together or apart, our confidence in Him who is our Rock, may be sure and steadfast. On entering my parlour, it seemed lonely, but peaceful, and this is what our souls thirst after. I hope we have both felt thankful for the favour of being led along in that path of dedication which opened before us, and for being brought back to our habitations without any sense of condemnation. My spirit was much tendered, and my heart inexpressibly affected with the consideration of these mercies, as I sat among my friends at meeting this morning. O! the heart contriving sense of heavenly goodness is no cunningly devised fable, but a blessed reality, sometimes granted to the poor, the humble, the obedient mind. A taste of the precious favour is sufficient to encourage the believing

soul still to press onward, and not to tarry in the dark, dreary valley of perplexing doubts and fears. Farewell, my precious friend! my heart salutes thee.

MARY CAPPER.

TO THE SAME.

Eleventh month 15th, 1821.

MY VERY DEAR FRIEND,—The first thing that arises to communicate is, suffer not my length of silence, at any time, to cause a crooked thought to perplex or distress thee. "Fervent prayer and firm believing," are far better occupations, in times of doubt and uncertainty. Thou knowest we love each other, or this freedom would not be comely.

I receive very affecting accounts of the increased weakness and protracted sufferings of my dear sister Anne Capper; at the same time it is cause of gratitude, that her faith and her prospects of glory are so lively, and her rational powers so strong. I think much of her.

Her sympathy for this beloved sister, was soon to be exchanged for thankful rejoicing for her deliverance. Anne Capper peacefully breathed her last, on the 19th of this month.* Upon this occasion Mary Capper wrote to the family as follows:

Warwick, Eleventh month 21st, 1821.

MY PRECIOUS RELATIVES,—The account of the release of my dear sister reached me this morning. Very calm and lowly was the clothing of my spirit, with an assurance that those who have passed through many tribulations, and who have, through faith, endured to the end, cease from their labours, and enter into their Master's rest, pure and undefiled! Ah! my brother; ah! my sister; how often have we conversed on subjects connected with this incomprehensible theme! My heart retraces the longing, thirsting desires of our souls, even while clouds and fears and distresses intervened. The veil is now rent, or drawn aside, to those who are gone from works to rewards; to us who remain, surely it is a stripping season; we must endure a little longer, I hope in patience.

A bright, instructive example has been set before you, dear children, of what the Lord does, for those who seek Him and obey Him.

Farewell, affectionately, MARY CAPPER.

TO HANNAH EVANS.

Severn House, Twelfth month 3rd, 1821.

MY DEAREST FRIEND,—I feel a reverential thankfulness, that in thy present tried, low

* See an account of her in "Piety Promoted," 11th Part.

state, heavenly mercy so evidently sustains thee through all. May we cherish the blessed hope that heavenly goodness will be with us all our life long! Nothing short of this can keep the soul in patience, and give resignation, when all visible things speak, as it were, desolation and breaking up. What a stay to the poor mind to have an immutable foundation; even the sure mercies of God in Christ Jesus! A life of ease, and enjoyment of earthly things, is in no wise desirable to the soul that has had a taste of the pure, sanctified joys of redeeming love. Hold fast thy lowly confidence, my precious friend; and may the great Restorer of all righteousness be with us, at all times and in all places! Do not exert thyself to write; I do not desire it. I am well satisfied that we have closely-attached hearts, and I trust we are both travelling on towards the end of all sin and sorrow; no more to feel sickness, cloud or doubt, or even animating hope; but to enjoy light, life, and purity for ever!

MARY CAPPER.

TO THE SAME.

Birmingham, First month 31st, 1822.

My very dear friend, and fellow-traveller towards a land of promised rest; where human frailty, sickness, sorrow, and perplexing things, arising from ourselves or others, will no more offend. Let us press on; not as having yet attained, but looking forward, with strong faith in that invincible Power, whereby all our spiritual enemies may be subdued; yea, Satan trodden under our feet. Peradventure this may not be shortly, but surely, in due time; this my heart takes courage in believing; and the more we press after the pure river of life, the more we shall drink of its refreshing streams; nevertheless there is a time to be athirst, in order that we may know how to estimate that which ministers refreshment and strength. Sound faith and love, patience and perseverance, are the cardinal points of a Christian traveller, after boxing the compass from side to side!

TO THE SAME.

Birmingham, Second month 19th, 1822.

MY DEAR FRIEND,—I cherish the gladdening hope that thou wilt be here ere long, and am thinking of having a cleansing from the external defilement of smoke, &c. that no outward appearance may affright thee.

I think my soul longs for inward washing, purification, and entire redemption from all that defiles the inner temple of the heart, that the best of friends may dwell there. This entire sanctification through the Holy Spirit, how wonderful, how important! yet how neglected by many! and how slow in its progress when

we think we are earnestly desiring it! Day by day, it seems in my view a marvellous work; and though at times I am cast down, I am not in despair, for I know in whom I have believed; although for a season He seems to hide Himself from our view, and then our hearts are sad; yet, are we not kept from presumptuous sins, meek and lowly? O! my precious friend, surely with some measure of experience, we can say, it is the Lord's doing; for our souls have been sore vexed. Thus I believe, in our different allotments, the Father of mercies, God only-wise, permits his children to be exercised and disciplined. To be humbled, and to keep humble, is not the work of human prudence. My dear love is to you all, as fellow-travellers, pressing after the mark. Doubtless we often tenderly sympathize with each other; we have all equal need to watch and pray continually; though there is a difference in circumstances, situations and tempers; nevertheless all is summed up in this, a Saviour or I die! a Redeemer, or I perish!

MARY CAPPER.

TO THE SAME.

Key-Hill, Third month 12th, 1822.

MY AFFECTIONATE FRIEND,

I HAVE only been out once since I entered this hospitable dwelling, but my cough is much relieved. I think of returning home to-morrow; our select monthly meeting is to be in the evening; a poor little few! but what can we do better than desire to keep our places in humility and faithfulness? the Power that has raised the few labourers can raise up and send more, how and when he sees meet. I believe it is safer to look to the fountain than to the streams; yet, as the streams flow pure, and unite, they may form a broad river. Thy tender love and precious sympathy suggest something like this, of an encouraging, cheering nature to my exercised spirit. I know something of depression that seems to weigh me down; my heart breathes a desire that we may yet be kept from falling, and finally be made conquerors, through a Saviour's redeeming, all-vanquishing power.

In tender love,

MARY CAPPER.

Sixth month 12th. After secret prayer for right direction, and that a plain path might be opened before me, I ventured to inform my friends at the monthly meeting, that I had a view of some religious services within the limits of our quarterly meeting. In reverence, my spirit was bowed, and I believe there was a fellowship of feeling, and a desire to liberate me to pursue the path of apprehended requiring.

I think my heart's desire is that all my steps

may be ordered by that Power which alone can keep me, so that the evil one harm me not, and that no harm be done by me.

I passed some days quietly, in my own comfortable apartments, where I have all the accommodation I desire, and which I hope I willingly leave, when called upon so to do. I visited some poor neighbours, gave away tracts, wrote letters, and arranged all, so as to leave with calm satisfaction.

24th. Lodged at Sarah Gillett's, at Shipstone.

25th. My dear friend, Hannah Evans, from Warwick, joined me, and we went to the select meeting. Our number is small, nevertheless we may gratefully acknowledge, that through divine mercy, we maintain the unity of the Spirit in the bond of peace; though we often sit as in the valley of humiliation, and as in solitary places. The reports given by our friends who had been appointed to attend the yearly meeting, though expressed in few words, were very satisfactory and animating; somewhat comparable to the odour of precious ointment, descending to the outer skirts.

26th. At the quarterly meeting, we had line upon line, and precept upon precept. In the evening, we came to Sarah Lamley's very pleasant dwelling at Tredington.

27th. Wm. Lamley kindly conveyed us to Warwick, where, once more, I was favoured with a peaceful feeling, under the roof of my affectionate friend. It is a peculiar favour to be united in spirit, while we feel our own entire dependence, at all times, upon an invincible, though to the natural eye, invisible Power; this is more precious, and more to be desired, than any other gratification we can have in being together.

The following was written, about this time, to her nieces, who had recently lost their last remaining parent.

Sixth month, 1822.

I FEEL tenderly for you, my endeared nieces, as being yet comparatively in the morning of your Christian pilgrimage, and natural day; be thankful that you can believe, there is a secret gracious Power that keeps us from hardness of heart, and works in us and for us that sanctification which comes by the revealed love of God, in the manifestation of Jesus the Redeemer, through the Holy Spirit. Keep lowly and watchful; that your steps may be rightly ordered, and the end will then be peace. Temptations gradually lose much of their power. Merciful kindness places the poor dependent believer, after a time of probation, in a state of comparative quiet, wherein the fulfilment of the will of a faithful Creator is his paramount desire. I

wish thus to express myself, with real humility and caution; nevertheless this is my present view of Christian advancement; and happy are they who hold on their way, through every successive stage, and persevere through every trial.

I passed through some exercise, in the prospect of leaving my quiet habitation, to be engaged for an uncertain length of time; but necessity seems laid upon me; the rest I must leave.

I hope your visit to Sunderland will be mutually beneficial and comforting. I have twice read the very interesting testimony respecting your precious mother; and though it appears long, I do not know what part could well have been omitted.

What a life of extensive usefulness! What unfeigned love, and what activity, to serve her fellow-probationers, under every name and circumstance! Above all, what an exemplification of that which the Spirit of Christ Jesus can work in the human heart! subduing, sanctifying every thought and imagination; giving the victory over all, with a full sense and acknowledgment, that not unto us, but unto his Name belongeth the glory!

O! the humility, the wonderful patience, granted to your precious parents! May I reverently pray that our end may be like theirs! or, in the language of your redeemed mother, simply petition, "Thy will be done!" Here I desire to stay my mind, and be at peace.

Once more, my endeared relatives, may it be well with you in life, and in the hour of death, fervently desires your aunt,

MARY CAPPER.

Seventh month 3rd. Monthly meeting. The meeting for worship was to me a time of deep secret feeling. My dear friend Hannah Evans obtained leave to unite with me in my engagements.

4th. We visited two females and their brother, who are in the county prison for debt; he is in a very suffering state, from a disease which is increased by confinement; they have been in prison more than two years, and have little hope of liberation. We pitied them much; especially as one brother has already died within the walls.

5th. We again entered the prison doors, not unfeelingly, nor in a light mind; we first had a private interview with a poor unhappy man, committed for killing his own son. He said it was done in a fit of unguarded passion; he appeared sorrowful, and spoke of his guilt with mournful self-condemnation; also with particular feeling, of his aged mother, who lived with him, wishing me to call on her. It was truly affecting, and tears of sympathy flowed. Wil-

liam Whitehead and Esther Tatnall were with us; the poor man was grateful for the visit. We afterwards sat with the women; it was a time of serious feeling, and of solemn supplication.

7th. First-day. We held two meetings for worship, at Harboro', in a meeting house belonging to Friends; both gatherings filled the house. The clergyman of the parish said that he would give notice; and at the close of the morning meeting, his two very agreeable looking daughters came up to us, and invited us to dine at their father's, saying he would be pleased with our company. This is worthy of grateful remark, as manifesting the diminution of prejudice; and I think we should be thankful for every increase of Christian good will, and in true lowliness of heart, render the praise where alone it is due.

Unprofitable indeed is the labour of the servant, unless the Lord grant his blessing. May we watch and pray continually, lest, while we seem zealous for the good of others, we neglect our own hearts, and evil find an easy dwelling there! My spirit is often humbled under a sense of the possibility of thus falling, even after my heart may have been enlarged in love to my fellow-creatures, and my lips opened, in some measure to set forth the love of our heavenly Father, and to invite sinners to repent, and to accept salvation. Much lowliness, and oft-times fear, have clothed my spirit.

8th. A calm day, under the roof of my dear friend. We have in contemplation another visit to the jail.

9th. William Whitehead accompanied us to the prison, where we always gain easy admission. We sat with the men and boys in the chapel, about one hundred and fifty in number; it was affecting to see so many lads; some of them scarcely eleven years old, who had been guilty of theft. Poor S. D., committed for the murder of his son, still excites our compassion, by his mournful countenance. We have reason to think that our visit was satisfactory. The improvement in the discipline of the prisoners is very great; there is wonderful order, obedience, and cleanliness. The women and lads are employed, and many of the men knit, or stitch patten ties, &c. We left them with the heart-felt desire that their future days may be their best days; that, in repentance and amendment of life, they may know the way of peace.

10th. Our little meeting was a time of sweet contrition; with a precious, consoling belief, that the Lord is on the side of those who wait upon Him, and who can truly say that they have none whom they desire in comparison of Him. We afterwards called upon a friend in trouble.

To R. AND E. C.

Warwick, Seventh month 10th, 1822.

MY DEAR FRIENDS,—It seems long since we parted. My chief aim and desire is, to fill up whatever may be required in the allotment assigned. I seem low and dependent every way; my health, my powers, depend upon renewed strength and mercy every day. We have had some heart-tendering opportunities in the county jail. The worthy, kind, and seriously-minded mistress is particularly prompt to promote whatever may tend to her own information, or to the good of the great household. She may be considered a blessing in her important station; she carries authority in her solid, yet gentle manners and countenance; and seems to be loved as well as obeyed.

MARY CAPPER.

11th. We were conveyed a little way into the country, to see some persons who have separated themselves from the religious Society of Friends and joined the Unitarians, and who are bringing up a large family in this way. Much Christian solicitude has been manifested by divers Friends, toward them; the parents more especially, as being responsible for the instruction of the children. Little good seems, at present, to result from the care repeatedly extended, as respects the ground and foundation of faith. There seems to be a subtlety in argument, and in reference to certain Scripture testimonies, which, as yet, fortifies the heart; and if we are right who have strong consolation in believing on Jesus, as a Redeemer who shed his blood, a ransom for sinners, a propitiation for the sin of the world, our Mediator and Advocate with the Father, then there surely must be a veil over the spiritual understanding of these seceders; and nothing short of heavenly Power can convince and convert them. To pray for one another, with the best ability that we have, is a duty ever to be cultivated.

13th. Called on a poor old woman, who has for some years been in outward darkness; her placid countenance and lively sense of mercies received, in the midst of privations and sufferings, seemed to do us good, and to confirm our belief, that the Fountain of pure light and of consolation is revealed, without partiality, in the seeking, humble heart. This belief is precious and cheering.

14th. First-day. William Whitehead kindly accompanied us nine miles to Berkswell, where Friends have a meeting-house. Very few of our own Society met us; it would have been pleasant if more had inclined to come, to countenance and hold up the hands of those who

are concerned to labour for the spread of religion. The house was crowded, and many stood without; notwithstanding the heat and the pressure, their behaviour was becoming; every serious mind may be encouraged, and thankfully acknowledge that there is an evident improvement in the manners of the people generally, particularly observable when invited to sit in our meetings, where there is little to attract outward observation. Their stillness and sobriety are instructive to those who are engaged, in Christian love, to visit them. This opportunity was, I believe, favoured with that condescending mercy that is both ancient and new.

The meeting at Warwick was postponed till evening, and was attended by a considerable number of the inhabitants. I hope it was a profitable time of religious fellowship; in the solemn feeling that, with our Heavenly Father, high and low, rich and poor, are equally the objects of his tender regard, and matchless love. How marvellously does the Almighty Father remove every narrow prejudice, cause discouragement to vanish, and from time to time open the understanding in things belonging to the soul's salvation; drawing aside the veil of human ignorance, and sometimes opening the lips to set forth a little of what the Lord of life and glory hath done, and in his faithfulness will do, for those who truly seek to know and to obey Him! I thought, as far as it concerned myself, that I was sweetly compensated for exertion and fatigue.

15th. A day of rest; with little interruption, save what often occurs in the necessary attention to the common concerns of life; and these concerns may frequently be numbered among the things which may tend to the furtherance of our growth in Christian experience.

16th. We came to J. B. Lowe's, at Easington; a retired spot.

18th. An instructive time at meeting. Sat awhile in serious retirement with W. B. in his almost solitary dwelling. We have some ground to believe that these visits from house to house, with a feeling desire after that which is of more value than temporal prosperity and ease, are mutually profitable; bringing into view, and into deep consideration, the state of our own hearts, and how we stand, in the all-seeing eye of a faithful Creator.

19th. Visited a poor widow in affliction; her calm resignation was striking; also her confidence that her heart will be sustained in peace through all; and that, if bread and water only be her lot, she shall be content, and commend her family to the Lord. Surely this is the blessed effect of the power of religion on the mind! We called on William White, a Friend

far advanced in age; he lives in great simplicity, with a grandson who works as a shoemaker; without female aid, the house is comfortable, neat and orderly. The grandfather is provider and head cook, and they appear to eat their bread in quietness, and to be cheerful. It was very pleasant to see a youth, of really pleasing person and manners, contented to follow a humble occupation, in a retired village, and to live in a very lowly way, with his aged grandfather.

20th. After a day of retirement in spirit, and of secret prayer for renewed direction, and continued help in our Christian movements, I thought we were favoured, in sitting in the evening with J. L. and his wife, with a sweet and encouraging sense, that the stream of heavenly life flows soft and sure, to the refreshment of the retired, waiting soul; though we may again and again thirst and be weary.

21st. First-day. In the morning, sat the small meeting. The pure Fountain of life is open for the few, as freely as for the larger number. In the afternoon, many serious persons came, by invitation, to sit down with us. We were favoured to meet and to separate in much stillness; the meeting closed with prayer.

23rd. Sat with the only two families, at Tredington, who profess with us, and were favoured to feel that contriving Power which is ancient and new. Some part of this day was agreeably and profitably spent in reading some very interesting writings of Friends, and their sufferings for the testimony of a good conscience, and the promotion of universal righteousness, in the time when Friends were first gathered to be a people, conscientiously separating from established forms, and with upright hearts, seeking to possess the substance typified in the shadows of good things to come.

24th. At meeting at Shipston, and had a family sitting, wherein we were unexpectedly favoured with a more than common sense of the extension of heavenly love; for which condescension to our low estate; humble thanksgiving was rendered.

25th. After breakfast and reading, we had a profitable pause; some encouragement was given to dedicate a portion of the morning to retirement, prior to entering into the occupations of the day. For men of business this is especially necessary, in order to keep the mind calm through the perplexities which may occur; without such a stay the mind is in great danger of being estranged from God and godliness.

26th. Called on several; one large family where the mother was deceased. It was pleasant to see the young people seriously disposed; encouragement flowed toward them, to keep out

of the mixtures, to be content in a plain way of living, and to seek the Lord's blessing, which is the best riches.

27th. A day of close engagement. After dinner we went to Stow; and on to Morton, to call on a poor woman who was born and educated in our Society, but who married out of it. Friends had visited her frequently, and kindly cared for her. When we entered the little cottage, our surprise was great to find that the poor woman had breathed her last about midnight; and that on third-day (this being seventh,) her husband, on coming out of his garden, where he had been digging potatoes, fell from his chair and expired, without speaking. It was an impressive scene, to behold a husband and wife thus lying lifeless in one chamber; they were about seventy-seven years of age, and had lived harmoniously together about fifty years. We sat down with a few of the kind neighbours, who had waited upon this feeble pair. The little religious opportunity was consoling; for a calm belief seemed to clothe my spirit, that, as their lowly hearts had been united in life, so, in death, their spirits were not separated.

28th. First-day. Went to meeting at Stow. An invitation was given to the townspeople to sit down with us at four o'clock. It proved a crowded company, but very orderly, considering the heat, thunder and rain. It was an instructive time. After meeting, my feelings were closely tried, in having to give up my dear companion, who was obliged to return home; however, we desired properly to submit. I felt lonely, though my mind was favoured with quietness; and this wonderfully sustains, through whatever comes upon us.

29th. Took an opportunity of expressing some tender counsel and encouragement, to the elder daughter of the family where I am staying; her peculiar circumstances call for sympathy. Those who dwell at ease, and are surrounded with accommodations, little know the difficulties that many large families have to encounter. Attended a very large meeting, at Stow, on the occasion of the burial, in one grave, of the poor man and his wife, who died at Morton. Vocal labour seemed called for. It was a time of no small fatigue; but this is the thing least to be considered, if the blessed Name be exalted.

Eighth month 4th. Went to Arnscot, where a Friends' meeting is annually held; it was large. My mind was in a tried state, though mercifully kept patient; and I was thankful for the labours of some dear friends, who had to speak of the efficacy of the grace of God, revealed in the heart to cleanse from all sin, when believed in, cherished, and obeyed; and purifying from evil thoughts, words and works.

Christ died to save us from our sins, and not in them. O, the importance of every heart coming to know Jesus, in his spiritual appearance, sitting as a refiner with fire and as a fuller with soap! It is mournful that many religious professors seem to remain at ease in a nominal profession; with but little of that sense of sin, in all its deceitfulness, which is discovered by the shining of the true Light in the heart. Many seem content to be thought moral and respectable; but this falls far short of coming unto Him whose gracious consoling invitation stands on Scripture record, "Come unto me, all ye that labour and are heavy laden!" with the precious promise, that they shall find rest. All other rest is polluted.

As I was bereft of my companion, dear Sarah Lamley kindly joined me, in sitting down to enter into feeling with a man and his wife who came from a distance; the poor woman married out of our religious Society, wherein she had her birth and education. By this step she and others who have come under my notice, have brought upon themselves many distresses which they might have been spared. We had another sitting with persons similarly circumstanced, having a large family to bring up. We endeavoured to impress upon them the necessity of seeking the Divine blessing, and that the parents should encourage one another to live a religious life, and to be conscientiously diligent in attending some place of public worship.

6th. At Radway, I again met my kind and endeared companion, to our mutual comfort. The monthly meeting was held here, and afresh we had to acknowledge the mercy manifested toward the children of men, and toward our little religious band, though scattered up and down, here a few and there a few, with many deviations from rectitude. Mercy is still graciously extended towards us, as a separate people, and still preserves faithful standard-bearers, both in advanced age and among the rising youth, even in some solitary situations. We have sweet, clean, comfortable accommodation at the cottage of H. Summerfield, a wonderfully active, kind friend, in very advanced age, who has, for many years, gained a comfortable income by her industry.

7th. Attended the meeting, paid several family visits. There is much outward simplicity in this little group of cottagers, and in their rustic manners; something to be learned, and yet something wanting; viz. more earnestness, in many, to experience the work of sanctification.

8th. A pleasing young friend procured a little cart, to convey us about three miles, to the village of Tyso, where we arrived safely, after jumbling over very rough roads. We sat in

one family, and then called on another, consisting of a man, his wife and three children, in a poor habitation. We thought ourselves well repaid for our exertions, for there seemed to be peace in the dwelling, and heavenly kindness near us. These are precious feelings, and I think we are made thankful for such favours, extended to ourselves and others.

10th. Had a very comforting time with dear Hannah Palmer, in her eighty-ninth year; her natural and spiritual faculties lively. It was inexpressibly sweet and refreshing to feel an undoubted evidence, that there was no cloud in her way; nothing to separate the soul from God; no distrust or unbelief; but confidence that, by the new and living Way, Christ Jesus, there was, and is, free access to the Father. Marvellous mercy! the work of redeeming love! We took tea with a widow who has many trials; the little circle of Friends, in this retired, quiet spot, are not without their distresses. It is well to visit such in their own dwellings; and possibly some good may arise from passing a few days among them. This evening we had a precious little sitting with a poor man, at the close of his hard day's labour, in the harvest-field; his spirit was so tendered that the floor was wet with his tears. Ah! these are times of special favour.

11th. At meeting in the morning we found the necessity of deep labour, and of diligent watchfulness, in order to experience the arisings of the fresh spring of life. In the evening we had a crowded meeting of the villagers.

12th. We left our very kind, aged friend, H. Summerfield, with affectionate feelings, and in a grateful sense, that merciful condescension had been with us, under the humble roof of this dear friend, whose earthly pilgrimage seems to be drawing to its close.

13th. We were conducted to Campden, where we were cordially received at the comfortable habitation of Mary Bevington. She is a widow, in weak health and advanced life, yet freely disposed to entertain and to help those who, she believes, are bound to promote the cause of righteousness. As our time here was likely to be short, it seemed to impress our minds, that some steps should be promptly taken for having an evening meeting with the inhabitants; this our kind friend quickly promoted; the Town Hall was proposed, easily obtained, and a carpenter set to work; so that a neat and commodious room was soon fitted up. It was a large meeting, but very still; and we had cause to be thankful for the help received, enabling us to do what seemed required.

Mary Capper's humble-minded companion, Hannah Evans, having left a few memoranda respecting this religious engagement, and par-

ticularly mentioning this meeting at Campden, the following remarks are extracted therefrom, as showing how these labours were appreciated by those who witnessed them.

"Although I kept no journal, while I accompanied my endeared friend Mary Capper, in her religious visits to Friends in the South monthly meeting of our county, yet I can now, after the close of the work, say, that my heart was often clothed with thankfulness, and I am at this time humbled under a sense of the weakness and poverty which I often felt when sitting by this dedicated servant; yet I trust I was not an idle spectator, but enabled secretly to unite with my dear friend in the important work, with earnest desire that I might be enabled to be a help-meet, and bear part of the burden. I did often thankfully believe that she was greatly favoured, and instructed to divide the word aright; particularly so in a public meeting held in the Town Hall at Campden; where the Most High was graciously pleased to honour us with his presence. My beloved friend was engaged, for nearly an hour and a half, in a beautiful testimony; during which time I seemed, in an uncommon manner, to be in the enjoyment of heavenly Goodness, so that I thought it something resembled a Pisgah sight of the holy land of rest and peace, in a way rarely known by me. The people behaved with great solidity, and I thought the opportunity was cause for thankfulness."

To return to Mary Capper's diary:

Eighth month 14th. We had a time of lowly reverence of spirit, with the dear, humble-minded friend, under whose roof we have been kindly entertained and refreshed; soon after we took our leave, apprehending it may prove a final farewell.

15th. We came to Long Compton, and were but a small company at meeting; but we had afresh to experience that the spirit of the contrite ones is, from time to time, revived; so that it remains to be a blessed thing to be the Lord's poor.

16th. We visited an aged, infirm couple, in a very poor dwelling; we may observe, that when individuals among us lightly esteem their privileges, and turn their backs upon them, in the early period of life, their advancing years are often marked with distress, and the want of those comforts which they might have had; nevertheless, in this case, we had to admire the enduring mercy, extended even to old age; the cheering rays of light and of saving love, breaking in upon them, as in the eleventh hour, in their poor desolate dwelling; this is marvellous love indeed! We afterwards visited another of these poor forlorn ones, in his old age. He

lives with a daughter-in-law, who has a large family, and who seemed to have her hands and her mind full of cares and encumbrances. She looked rather shy upon us at first; but after a little free discourse, and some little acts of kindness, the clouds began to dissipate, and I felt a flow of tenderness toward her; viewing her as encumbered with many things, and possibly unacquainted with "that good part," needful for keeping the spirit calm, and all things in subjection. After a time, she was informed, that the object of our visit was, to sit down quietly with her father-in-law, who was present; and she was invited to sit with us, which she readily did, with several of her children. The free and unchanging love of our heavenly Father broke in upon us. Wonderful is his mercy and goodness! The dear children were quiet, and the poor woman melted into tears. We left her under much feeling, and upon our telling her, that there was likely to be a meeting for the inhabitants on first-day evening, she said she should be glad to attend. Thus can the precious love of God soften obdurate hearts! In the afternoon, we had a time of sweet retirement with James Bissel, in his humble dwelling, where he has lived in solitary widowhood upwards of twenty years; he is eighty years old, and his children have settled at a distance. It is admirable to witness the peaceful content, the comfort, neatness and order, of some of these solitary ones; and how little suffices for nature's real wants, where the mind has happily found the true anchor.

17th. I feel both weak and low; but through adorable mercy, I still go on, from day to day, in bowedness of spirit, I trust, so as to bring no condemnation, nor grieve the pure mind in any. If this be the case, I may be content, and render thanksgiving.

18th. First-day. In the evening we had a very full gathering; there was seriousness and stillness, but there did not seem to be the prevalence of that Power which contrites the heart, nor the openness to receive its influence, that we have known in some places. The cause we desire to leave, except as it induces a close heart-searching for ourselves; this secret work is, I am aware, needful; both when at home, and still more so, when moving from place to place, as we are at present engaged in doing.

22nd. We came to Brails; both of us poorly, and low in mind; yet not without a cheering hope, that by and by, it may fare better with us, and that we may be comforted with a little of that comfort, wherewith we have sometimes been enabled to comfort others.

23rd. We met, a large family party, at breakfast. One of the little boys is about to leave home for school; we had a sweet time of feeling, with him and his brother who remains

at home in delicate health; their hearts seemed tendered at the thoughts of separation, and it was like soothing oil, to participate in the sense of their brotherly love.

W. Gillet and sons have a manufactory in this village which employs many poor people; some of them came yesterday, at the request of the young bride, to take tea at the house. They were all neatly dressed. After their repast, we heard some young girls read in the Testament. J. G. has a school-room fitted up, where he teaches these poor children to read and write; we saw some verses of their composition, which were to be admired for their simplicity and originality; they chiefly related to the beauty of nature's scenes around them; the birds, fields, &c. There seemed something peculiarly pleasant, in the thought of these poor children being encouraged to observe objects around, and to cultivate and improve their minds. We were told, their essays were put into a certain place, to be examined by their master, who opens the budget once a month. This afternoon we visited a poor weaver, who has come to meetings for some time; we went to his habitation, which we find the most satisfactory way, when it can with propriety be so; we found his wife in a very declining state of health, and in a feeling frame of mind; an infant was asleep in the cradle, and there was a little girl, about seven years old, who manifested susceptibility of mind, by her tears, as we sat in solemn stillness; this was very precious to us, as the effect of that power which standeth not in words. Vocal prayer was reverently offered, and we believe the visit was acceptable.

In the evening, in retirement in this family, we were refreshed together, in drawing nigh to the true Source of help. As our minds are stayed here, all our wants are made known; and our pure desires are answered in due season, in the measure best suited to our growth and establishment in the Wisdom that comes from above. I trust these steppings among our friends are made mutually profitable.

25th. First-day. Our minds were, I believe, afresh humbled with the prospect of the day opening before us; quiet resignation is the best preparation for whatever may be brought upon us. After breakfast and the Scripture reading, I was constrained to express something, by way of stimulating, to good order in sitting down to meals; that we may be favoured, in our short pauses at such times, to participate also in renewed refreshment of spirit. Paying but a slight regard to these moments, allowed, in a family for individual, secret breathing to the Fountain of all our rich supplies, temporal and spiritual, is attended with great loss. There is a danger of the lamp of life, in a spiritual sense becoming dim, and even being extinguished, by

the cares of this life. The deep work of regeneration, redemption and entire sanctification, is not sufficiently the object of Christian professors.—The meeting in the morning was small; in the evening there was a very large attendance, and the meeting closed under a reviving hope that mercy and goodness were over us.

26th. Once more came to Shipston, as it seems that the close of our engagements here away is drawing nigh. I think we simply desire to depart in peace; to be willing to invite some of the inhabitants to sit with us to-morrow in our meeting-house, looks like the way to a peaceful release. This fresh act of dedication requires fresh-submission.

27th. The company of our kind friends from Brails, and of dear Sarah Lamley, was truly cheering. The house was pretty full, but want of punctuality in coming, interrupted that stillness which we consider a needful preparation for the spiritual refreshment which comes from the presence of the Lord.

I believe this meeting was thought satisfactory, yet in several of the last which have been held, my mind has not been so entirely relieved as on some former occasions. I desire humility and patience under the trial, as I am not conscious of wilful omission, or presumptuously engaging in service, without the fresh constraint.

28th. After a night of close searching of heart, with a desire for right discernment and entire resignation, I concluded to propose to my dear companion, if she could see it right, that we should stay over first-day, and have another meeting. Disappointing as this was to us, I was encouraged to believe, that I should be helped through this proving time. The thing was mentioned to a few friends, and no obstacles arising, my heart was partly eased of a painful oppression, and we had a comfortable time at the meeting this morning. Afterwards we came to Sarah Lamley's, at Tredington; a nice resting place!

29th. These kind friends being freely disposed thereto, we had a meeting this evening in their house, which has been licensed for the purpose. A good sized room and large passage, were nicely fitted up with seats, and accommodated about one hundred persons. It proved a satisfactory time.

31st. We have been favoured with two days of rest, both of mind and body, in this rightly regulated family, where the circumspect conduct of the mother seems to spread over, and influence the household. Our time was pleasantly, and not unprofitably, passed in reading, writing, and walking in the garden and fruitful orchard; also in a stroll in the village, which is a poor scattered place, with very few good houses.

Ninth month 1st. First-day. We were conveyed to Shipston in Sarah Lamley's carriage; the first meeting was a time of some rather remarkable counsel being expressed, especially to the young men, relative to the subtlety of the human heart. Nothing short of living under the all-regulating power of the Holy Spirit, manifested within us, can keep from evil. In the afternoon a very large meeting of the inhabitants gathered, and sat becomingly with us. It was a time of some openness, and I trust ended well.

2nd. Arrived at Warwick, with peaceful and thankful hearts, and in renewed confidence that all will be well that is ordered of our gracious Lord.

4th. The meeting was comforting. In a close retrospect of our late religious movements, I hope I have been afresh instructed, and confirmed in the belief, that the Lord teacheth his servants to profit; secretly instructing, gently reproving, and sealing his counsel with an evidence that no other teacher can impart. W. T. a solid and agreeable Friend, a minister, who is at Leamington for his health, spent the day with us.

11th. Our little gathering was favoured with the fresh extension of our Heavenly Father's regard. W. T. is still here; his solid, waiting frame of spirit was helpful, and the exercise of his gift in the ministry, truly acceptable. He dined with us, and we then went to the prison. It was distressing to see so many fresh faces and wretched objects. Many have come for a short term of imprisonment; some waiting orders for transportation. Very trying to the keepers of the jail is this class of prisoners; they are less subordinate than the others, and their manners and language more licentious. Alas! alas! poor unhappy men! We sat down with them, and prayer was offered for them; but we know that no efforts can avail, unless the Lord of life touch the hard heart. The poor man is acquitted of the intentional murder of his son, and is only to remain a few months in confinement; but we have reason to fear that he has not a right view of this mercy.

TO ONE OF HER NIECES.

Ninth month 12th, 1822.

I HAVE no discouraging language to hold forth; very marvellous in my view is the mercy that redeemed my life from destruction, and withholdeth not his goodness in my old age.

Prize your privileges, my beloved relatives! nurtured in the pure principles of gospel Truth, the unsophisticated religion of Jesus! My heart, my understanding, my every faculty is satisfied with the pure principles professed by the Society, in their first powerful promulgation, and

as I now believe them to be, held by the honest, simple and pure in heart, and the faithful in word and deed, among us. To be united in such a Society; to know the Foundation and living Corner Stone! ah! my soul, what is there comparable to this! not the increase of corn, wine or oil, or of any worldly possessions! With these views, my precious relatives, I do, at times, feel a gentle constraint to leave my own home comforts, which I highly value, and to go from place to place, and from family to family, with a heartfelt desire, so far as ability is given, to stir up the pure mind, which is liable, you know, to be oppressed; hardly rising at times above visible objects. Alas! how few come clean out of selfishness, and of the spirit and defilements of the world! Far am I from writing thus, as having overcome, but my heart's strong desire is to press on; not looking too much at discouraging things, past, present, or to come; but with a steady faith to put my trust in that Power which can subdue all that stands in the opposition. O! how does the Lord instruct us to live above perishing things, even his goodly gifts. How are we led along, as we can bear it! Thus, in all things, we may gather instruction; leaving such as we understand not to a future day.

MARY CAPPER.

Ninth month 22nd. First-day. With the unfeigned desire to be kept in my right place, I signified my wish to have some of the neighbours invited to the afternoon meeting. In the morning several came, and I thought a very precious sense of everlasting love was spread over us, and gathered our spirits into that serious calm, wherein the voice of the true Shepherd is distinguished from the voice of the stranger; a blessed preparation for each heart to receive heavenly instruction immediately opened therein; or, if so permitted, through the medium of words fitly spoken. The afternoon meeting was largely attended, and afforded me some relief.

23rd. We once more entered the prison, and sat down with the women, most of them newly committed. I felt particularly interested for a poor old woman, who seems likely to be executed for coining, and who seems scarcely aware of her awful situation. When we were last among the women, something impressive was felt and expressed, to a poor old female, who was confined for life. She has since died, we hear, in a favoured state of mind.

25th. Our quarterly meeting. It was to me a time of tenderness of spirit, and shedding of tears, not of sorrow, but of precious feeling, under the ministry of a Friend from London, travelling with certificate.

30th. I left Warwick, and my dear, affec-

tionate and truly sympathizing helper and companion, in the work whereunto I believe we were both of us bound; though her labour was frequently in silence, an important help it was, and my heart was made thankful for it. It is doubtless allowable to feel the separation, and to be sad for a season; yet in our several allotments, lowly peace will be found. I arrived at my own comfortable apartments, after an absence of more than three months. The mercies and comforts shed around me are very many, and I desire preservation from evil, and that I may render praise and thanksgiving to the Father of Mercies. Now and ever be his glorious Name magnified!

In the tenth month I visited the families at Stourbridge and Dudley, and had large public gatherings in both places, I believe to satisfaction.

Eleventh month 13th. Delivered up my certificate. The retrospect of an engagement so important, and in the latter part without a companion, seems to contrite my spirit, and again to raise the grateful acknowledgment, that in marvellous condescension, strength is given to those who have no might of their own.

TO ONE OF HER NIECES.

Twelfth month 30th, 1822.

I do not forget thee, my beloved niece, as one desirous to be and to do just what thy Heavenly Father would have thee. Conflict, doubt and fear may assail, even after being favoured with an evidence of the uprightness of our intentions. This is no new path. Do not bewilder thyself, but try to be content with a little ray of light. I commend thee, with my own spirit, to the gracious care and guidance of the great Shepherd of the sheep! I am gratified by Mary Hanbury's love and remembrance. She has no small share in the desires of my heart, that the children in our Heavenly Father's family may be kept from all that can hurt or destroy; so that the holy plant may rise into excellency and dominion.

In much affection, thy aunt,

MARY CAPPER.

CHAPTER X.

Services in and about London, in the years 1823 and 1824.—Letters, etc.

TO K. C.

Birmingham, Second month 10th, 1823.

MY DEAR NIECE,—No change of circumstances will, I hope, be permitted to interrupt what I esteem a precious union of spirit: however imperfect it is, I do hope it arises from a

spring unpolluted. It is a relief to my mind, that thy important decision feels satisfactory, and that calmness seems given as an evidence of right movement. In all our steppings, this token of higher approbation than our best friends can give, is truly desirable. I feel affectionately disposed to receive thy friend as one I could love for his own sake, because I believe there is a good work making progress in his heart. O! the condescending Power that begins and carries forward sanctification and redemption; perfecting the Divine image in the soul. Mayst thou, my precious niece, be favoured with a faithful helpmate on thy heavenward journey! May you freely dedicate your talents to every service unto which you may be called! whether separately or unitedly. Close heart provings strengthen the bond of true union. I love those who can calmly endure tribulation or conflict, best known to their own hearts.

MARY CAPPER.

Fourth month 9th, 1823. Mentioned at our monthly meeting at Stourbridge, a prospect of attending the yearly meeting, and of some religious service in and about the city of London. A certificate of unity was granted.

Fourth month 17th, 1823.

DEAR M. S.,—I have been concerned to hear of the sickness of thy dear children and servants; this trouble, I trust, is passed over; leaving the mind farther prepared by experience to encounter the next. In vain do we look to live at ease, in a world of fluctuations and trials; neither religion nor the nature of visible things, teaches any such doctrine. The religion of Jesus, as promulgated in the gospel, urges the necessity of daily bearing the cross of Christ, by which we are kept in lowliness of mind, subjection and patience, looking unto Him who bare our infirmities, and our chastisement was upon Him. Please to refer to this text; it does not occur correctly to me, though the precious savour cheers my heart. I have been under a considerable weight and depression of spirits at the prospect, under I apprehend religious constraint, of attending the yearly meeting, with a view to some other engagements. I believe none can fully enter into the preparatory low dippings, the humiliating self-abasement, the searchings of heart at such times needful, but those who, in some sort, have gone through the like siftings, &c. to fit them for inviting and encouraging their fellow-believers to lay hold of eternal life and be steadfast unto the end. Every fresh dedication is a fresh act of faith; no former experience will avail for present requirings. For my own part, I find as much fear and difficulty in decision and in speaking at this day as in the earlier periods of my life.

May it be well with thee, is the affectionate desire of thy friend and fellow-probationer.

MARY CAPPER.

TO R. AND E. C.

Warwick, Fourth month 25th, 1823.

MY DEAR FRIENDS,—I think it will gratify your affectionate solicitude to have information of my safe arrival thus far, and that, through condescending mercies, which are new every day, I am favoured with a calm, lowly frame of mind, not painfully solicitous as to how I may be disposed of. In the simplicity of a dependent child, my heart has craved entire submission and dedication. Here seems to be my strength, my peace, and my safety; and here I strive to dwell from day to day.

I have left many very dear, tried friends among you, unto whom I am bound in Christian fellowship. All have their secret bitters, their provings, humiliations and distresses. Their hidden way is known to Him who sees in secret, and never forsakes his poor suppliant children. Though our outward path differs, there is a deep sense that tribulation marks the way to the kingdom; it is tribulation that worketh experience, patience and hope; and thus it differs widely from worldly sorrow. Jesus died for sinners; to heal their wounds; to seal their redemption! Farewell, my dear friends; may your peace be sure; Your friend,

MARY CAPPER.

Fifth month 7th. The monthly meeting at Warwick was a time of precious union of spirit; a sweet sense of Divine love was felt among us, in which there is true fellowship.

9th. I left my dear friends under a degree of depression, in the prospect of a long separation.

This visit to London and its neighbourhood was attended with many trials to her affectionate feelings, in the blank occasioned by the death of her brothers, and of many dear friends, with whom she had been accustomed to take sweet counsel, and who had been removed from this fluctuating scene, since her former visit; so that it was evident that she often felt as one stripped and alone; yet the desire to cherish a thankful spirit, enabled her often to be cheerful; and the watchful frame of her mind was instructive to those where she sojourned, as she endeavoured, from place to place, to do her Master's will.

19th. Reached London on the 14th, and found my dear eldest brother in a weak state. Passed some days with him, and am now with my nieces, who are in sorrow, on ac-

count of the death of their much loved friend Mary Hanbury, the only child of William Allen.

29th. After the business of the yearly meeting was satisfactorily concluded, a very impressive pause ensued, for a considerable time; we seemed reluctant to separate, so precious was the bond of union and of cordial affection, as one family. O! that a growing union or fellowship, in the Holy Head, may be our individual experience; then will there be a harmonious labour, in our various allotments, to promote the good of the whole.

Seventh month 14th. Attended the morning meeting. A diary of Robert Searle was partly read: it is the Christian experience of a poor man, in the station of a servant. The recital of his conflicts, under the influence of Divine grace in the soul, much affected, and I hope, both instructed and encouraged me; seeing the fight of faith is to be maintained, through trials and provings, however our circumstances may vary.

In the afternoon came to Peckham; here I find an interesting family of children. The more familiar we are with such, the more we become sensible how much depends upon a patient, watchful care over them.

17th. My niece and I took tea with Margaret Hagen, a kind friend, in the decline of life. Her house is beautifully situated in a garden; the calm scene was gratifying, but a secret sense of spiritual refreshment was more sweet and encouraging to my soul than all that the visible world can give. I imperfectly expressed some of my feelings, and we separated pleasantly.

20th. First-day. The meetings were more refreshing seasons than I have of late experienced. I dined at Mary Dudley's, she, dear woman! is confined by weakness, and appears to be near the close of her labours and exercises, which have been many.

22nd. Called upon two young women, sisters; I thought there was a consoling evidence of heavenly and protecting goodness, while sitting with these dear young women, and I was thankful that I had had courage to follow the gentle pointing to call.

23rd. After the usual morning Scripture reading, I had to express my desire for the growth of the root and fruit of holiness in this family. I also took an affectionate and serious leave of the servants, in a manner unexpectedly impressive to myself, and I believe not quite unprofitable to them; so that I may say, that after many days of humiliation and some secret distress, not discovered by outward sackcloth, my weak faith revives a little. In reverence I note it, as a fresh token of mercy.

24th. We went to meeting; the retrospect is

comfortable. What a privilege it is to retire from the noise and hurry of the busy city, in order to meet, whether few or many, in religious fellowship; reverently waiting on the unchangeable Source of mercy, not being soon weary in mind.

Eighth month 2nd. Accompanied Charlotte Dudley to call on a friend; in a time of religious retirement, renewed desires were felt after that heavenly power which alone can do us good, and direct us aright.

4th. Came to T. B.'s, at Camberwell. This visit gave me the opportunity of tenderly feeling with a faithful, female servant, who has lived with T. B. for twelve years, and who is about to leave, from a sense of gratitude to a brother, now in trouble, who was like a father to her in early life. The prospect of poverty and distress does not deter this affectionate sister from leaving comparative ease and plenty, to assist her brother in the day of trial. We had a sweet time together, with a fellow-servant, who seemed of a tender spirit.

11th. Attended the morning meeting, with my niece. In the afternoon, prepared to leave her dwelling, as the household is about to undergo a change; these vicissitudes are very impressive and may be instructive.

13th. A very large gathering in Gracechurch-street meeting-house, on the occasion of the marriage of my niece. It was a time of solemnity and quiet. Comfort and counsel were ministered, and prayer was offered for help, and wisdom to direct, in all our various stations and duties through life. I went to Tottenham in the evening.

14th. Went to meeting with my nephew and his children. My mind was deeply affected with a sense, that Christian believers must know a breaking down, ere they can experience a building up, in the heavenly power, on Christ, the chief Corner Stone, elect and precious. All other foundations must be razed; not one stone left!

15th. I feel much at home here, being left free to pursue my way, as seems best; my dear niece having considerable domestic occupation, and now, in early life, filling up, as far as she can, I think, the vacant place of her precious mother.

19th. After rather a restless night, comforted with the thought, which arose with much sweetness, that the kingdom of heaven, wherein dwelleth righteousness, will make amends for all.

A variety of new publications, on many subjects, not uninteresting, and may be, instructive, are in circulation in most families. It seems, as far as my observation goes, that these novelties induce much transient reading, if it may be so described; but I doubt whether abid-

ing profit, in the useful and substantial culture of the mind, is thus obtained.

21st. Observed vacant seats at meeting; yet it is pleasant to see that there are some, especially young men, who do leave their lawful concerns and attend week-day meetings. This dedication will not surely be time lost, or vainly spent!

24th. First-day. Both meetings remarkably favoured, as times of waiting for spiritual refreshment, and witnessing the living Spring measurably to flow.

27th. Took tea with a young couple, and was gratified with the visit. It is very pleasant to observe young persons entering upon the important duties of life with seriousness and discretion.

Ninth month 5th. Deborah Stacey kindly called with me, upon a few friends in their comparatively poor habitations. It seems right, and in my view, instructive, that those who abound in ease and outward accommodation, should visit the poor, and cheerfully give, out of their fulness, a little of the good things that they possess.

11th. The monthly meeting. A day of some exercise of mind, and considerable weakness of body. What should we do; where should we find a calm, lowly resignedness of heart and of will, if the Father of Spirits helpeth us not?

My certificate was read, and I informed Friends how I had been engaged; that my movements are not in the usual course of a general visit to families, but chiefly among the poor, the lonely and the afflicted; and that I have in view, a meeting for servants, before I leave this place.

13th. This day mostly spent in serene quietness, intermingled with social converse. These are in my estimation, some of the sweet favours bestowed upon intelligent beings; freedom of spirit with mutual cordiality, is truly gratifying and often profitable.

14th. First-day. The morning meeting was a time of sweet solemnity to me, in silence; and in this I believe spiritual strength is renewed and a pure offering made, which is accepted.

19th. Dined with Hannah Kilham, who is preparing to sail for Africa. The meeting for servants in the families of Friends, was held in the evening, and was, I believe, satisfactory.

20th. Mary Harding accompanied me to Winchmore Hill, through a beautiful country, luxuriant in gardens, fruits, trees, shrubs and flowers, which the grateful mind may thankfully admire. In our way we made a call at Palmer's Green, where we met with refreshment acceptable to the weak body, and a yet more sweet and precious revival, in the fresh arising of that which strengthens the life of the

soul. How incomprehensible to the careless, unwatchful, worldly spirit, is this unity, which is to be felt in the bond of peace! We were very kindly received under the roof of John Catchpool, with that plain, simple cordiality which gratifies what I esteem as some of my best feelings.

22nd. A day of unusual fatigue and exercise! L. Catchpool accompanied me, in their convenient little carriage, about ten miles, and we made seven calls. In this round, we met with a variety of character and outward circumstances; some scenes almost of poverty and distress, brought on through want of care, industry and prudence. Thus, when we will mix our own cup in life, we increase the bitters!

23rd. Called on a tender-spirited, pious man, not professing with our Society; he is afflicted with bodily weakness, though in the meridian of life; his wife and daughter were with us, and we had a sweet little season of favour together; in oneness of faith and of spirit, I believe. O, how precious is this! strangers to one another, dwelling far apart on earth, brought to acknowledge together the wonderful power of our God!

24th. A very small number give up their time, on these workings days, to assemble for worship. The meeting was to me, and I believe to the few present, a very precious time of fellowship with the faithful and simple-hearted, the world over; also of very tender compassion for those who rob their own souls of that chaste joy, of that lovely, gentle spirit of peace, which flows from the celestial Spring. Returned to Tottenham.

25th. Called on a widow and her son; it was a time of renewed favour; condescending Mercy, which continues to be ancient and new, tendered our hearts; and this, as I apprehend, is the daily bread that we are taught to pray for.

27th. A favoured morning at Wm. Forster's. After the Scripture reading we were sensible of an impressive silence. Dear Hannah Kilham, who is now on the point of leaving her native country and dearest connexions, for service in a strange land, and among strangers, expressed, in a very feeling and humble manner, that nothing short of confidence in her God could sustain her, in so painful and arduous an undertaking; and that gratitude clothed her heart toward those who had aided and encouraged her, whatever may be the result. We were all tendered and comforted together.

28th. First-day. In the morning meeting, I found relief, in the expression of my firm belief in Christ crucified, as the Reconciler of fallen man to the favour of God; that in Him, our glorified Saviour, we have redemption, and ac-

ceptance with the Father; and that there is no other foundation than this which is already laid, &c.

29th and 30th. Attended the quarterly meeting. Some were absent, on the account of the death of Mary Dudley; thus are we stripped, from time to time! Came to Clapham.

TO HANNAH EVANS.

Clapham, Tenth month 6th, 1823.

MY DEAR FRIEND,—Thy love manifested in thy letter was never more acceptable. My almost continual prayer is, that our faith may not fail, even when blind and not discerning the Hand that guides. To be kept quiet, and still looking to the only sure Helper, stript and wholly dependent, is a safe though humiliating state. There are times when we desire no other, than to be kept in our right allotments, however trying to our nature. Ah! we know, in our measure, that a glance of Divine approbation, a ray of a Saviour's love, makes up for all privations; for all that we can suffer, in this our pilgrimage. This is not our rest; we seek one to come; full, complete in Jesus, the resurrection, the life eternal, the light, where darkness cannot enter! As I awoke this morning, very low and weak, my mind in some perplexity as to my next steppings, and how I am to creep through the approaching winter, the name of Jesus seemed to arise with uncommon sweetness, and to bring with it a calm, in which I desire to keep still, without attempting to "awake my Beloved, until He please." It is consoling that I feel assured thou understandest this, and a great deal more than this, without my being more explicit.

In tender love subscribes thy friend,
MARY CAPPER.

Tenth month 6th. Dined with Thomas Bréwster; a friend in whose house I stayed a few weeks many years back, at Woodbridge, when his sister Hannah, afterwards Alexander, lived with him. His own family is now grown up. I felt constrained to refer to days past, and to commemorate the mercy that I trust has kept us, through many changes and many trials, on Christ, our hope of salvation; the Rock that standeth sure, in the midst of floods and storms! May we, with reverent gratitude, take courage and press on; not as having yet attained, but reaching forward to the mark!

8th. At Gracechurch street monthly meeting, my mind was much tried; we know not, at all times, the cause of secret trials and siftings. I do desire an increase of patient endurance. I expressed a little, but I know not why it is, I rarely obtain relief in meetings; yet I am not

conscious of wilful omission or commission. I desire instruction day by day, that I may not err, nor hurt the right spirit in any; nor wound it in myself. O! it is a great thing to be kept in a humble and discerning mind.

9th. Hannah Messer read to us a remarkable account of a female, in a low station, at Yarmouth, who devotes some of her time to reading the Scriptures, and instructing the prisoners, &c. It is wonderful how much this individual has been enabled to do, in the reformation of those who have come under her care. She gains her own living by industrious labour, devoting one day in the week to her benevolent engagements.

12th. First-day. Wandsworth. I cherish the belief that our religious meetings, whether consisting of few or many, and whether times of silent exercise, of suffering humiliation, or of secret rejoicing, are to the sincere, times of pure instruction. In the afternoon meeting, I thought a little life arose among us, toward the close; we must ever bear in mind that this best good must be patiently waited for. From time to time, obstructions may arise; nevertheless if we faint not, there surely will be a rich reward.

15th. At Croydon meeting. A large proportion of young persons. An earnest solicitude is felt, that by this class in every denomination of Christian professors, Christ crucified for the sin of the world, may be believed in, and received in every heart, as a Saviour and a Redeemer; by the shedding of whose blood we are washed; and by whom, as the new and living Way, we have access to the Father. Dined with the widow of Frederic Smith; she seems to be waiting, in humility and faith, to be soon united to those, who, having passed through great tribulation, and had their garments washed white in the blood of the Lamb, are surrounding the throne, with palms in their hands.—Returned to Wandsworth.

16th. At meeting, on taking my seat, my spirit was clothed with solemnity, and if I may so say, entered into deep, secret exercise, on account of those who walk in a tribulated path, much unnoticed; it may be, unknown. This spiritual baptism seems to me, too little experienced, in these days of comparative ease; and dwelling as in ceiled houses, with gratification in outward display. But there are an afflicted few, with whom my heart seems to unite; and so I think it was this day, both in and out of meeting.

18th. Had a little friendly communication with the dear young people at Ann Masters's, also more privately with some of them, before taking leave; which I did under a sense of their kindness, and a desire to withhold nothing that I ought to make known to them. I believe that friendship would be truly valuable, and our

mutual intercourse instructive, did we speak to, rather than of, one another.

19th. First-day. At Southwark meeting. O! how I did desire that we might not be a superficial people, nor be satisfied with a nominal religion, but that we might in sincerity, humility and earnestness, seek and find Jesus of Nazareth, the crucified Saviour of the world; the Redeemer and the Mediator, by whom alone we can draw near to the Father. O! this important truth; how it presses upon my spirit, in meetings and in many companies. I fear it is not sufficiently pondered in the heart.

22nd. At the Peel monthly meeting. The meeting for worship was, I thought, favoured with an encouraging evidence, that mercy is not withdrawn from us, as a Society; that the humble and dependent are, from time to time, spiritually strengthened. I mentioned my prospect of visiting families. My mind was favoured with freedom from anxiety as to the future.

26th. First-day. Dined in a family who profess with us, but no way opened for a religious visit; it was therefore perhaps the best I could do to be quiet; though I felt sad, and mourned over that indifference and dissipation which stifle the good that might arise. In the evening, I was in a very different family; there was ability to express, and openness to receive, what arose as counsel, caution or encouragement; and we were comforted together.

Eleventh month 2nd. First-day. Christ rejected was the awful subject of contemplation; and in unison with something similar, spoken by an exercised minister, the matter was farther enlarged upon, with the sincere desire that it might impress every mind.

3rd. A favoured time in a poor family; in the fresh sense of heavenly kindness being manifested without partiality, both to rich and poor. It was a time of prayer and contrition of heart.

4th. Though unwell, I thought it best to pursue the plan laid out; as I would rather suffer inconvenience than give trouble, or disappoint those who expect a call. Having to go a considerable distance to a poor family, and the wind being very boisterous, I was conveyed there. The mother and children were in waiting, and the father, a labouring man, soon came from his work. It is instructive thus to visit those who labour for their bread, and are honest, frugal and diligent. There seems a blessing upon these; and among them is granted a nearer access in prayer, than with those who live at ease, in their sumptuous dwellings.

Twelfth month 28th. A meeting was held for servants and apprentices employed in Friends' families. Allusion was made to the lowly birth,

and to the example of the Lord of life and glory, who was, among men, as a servant; also to the exceeding great love of God, and to the forgiveness of sins, through the sacrifice of our Lord and Saviour Jesus Christ, the Sent of the Father; purifying our hearts from unrighteousness, by the sanctifying power of the Holy Spirit.

Thus close my very slow movements through this monthly meeting, and a quiet assurance clothes my mind, so that I thankfully hope that no presumption or wilful negligence, has been permitted to take place. I desire to come under the searching Power that knoweth all things, and seeth me just as I am. I covet no false covering, nor any subterfuge.

30th. At the quarterly meeting, Sarah Grubb was led to speak, with wonderful power, against the Babylonish mixtures, in which, as a people, we are mournfully involved, at this day. We have faithful testimony bearers.

TO HANNAH EVANS.

London, Twelfth month 30th, 1823.

MY ENDEARED FRIEND,—How fares it with thee? It is long since I had a line from thee, but I feel assured that thou wilt unite in my feelings of lowly thankfulness, when I tell thee that I have been mercifully led, in my solitary path of apprehended duty, to close the protracted engagement in the Peel meeting; the extent of the widely scattered families far exceeded my expectation. A meeting was held for servants, &c. which was well attended; and my secret hope is, that it was crowned with the presence of our dear Lord and Saviour, and that a measure of his precious power was over all. Thanksgiving and praise be rendered for his enduring mercy and condescending love, which is yet stretching forth the Shepherd's crook, to gather the wanderers to the one true fold. Farewell, my precious friend. Thy attached

MARY CAPPER.

TO THE SAME.

London, First month 2nd, 1824.

MY BELOVED FRIEND,—Thy affectionate salutation reached me, after I had despatched my last to thee. I am now resting for a time with my niece. I send thee my memorandums, which are scarcely worth perusal; I have considered myself as a little one, in leading-strings, mercifully kept from "wills and wents," from choosing or refusing; going forward or stopt by the way, just as my tender, watchful Leader opened the path before me. O! what shall I say of his mercy and condescension to one of the least of his flock! Let Him, the good and gracious Shepherd, be praised! Do not, my

love, think thy honest dedication is unacceptable. O! that there were more, simple, dedicated, faithful servants, in all places. How would Zion's borders be enlarged, spiritual strength increased, and those streams flow as a river, which make glad the heritage! Well! we must do whatever we can, and possess our souls in patience.

I dare not name a time for quitting this vicinity; when it arrives, it will be hailed as a favour. Thine,
MARY CAPPER.

First month 1824. I am now favoured to partake of a peaceful calm, at my niece S. C.'s. Much spiritual enjoyment I look not for; many things obstruct the feeling of joy; but lowly peace, with the evidence of being kept by a gracious Lord, in a plain, simple path, is enough to satisfy the poor, exercised travelling soul.

13th. Visited Esther Whiting; she has long been in a tried state, and is nearly helpless; the earlier part of her life was passed in faithful service, in the family of my brother Jasper, and she now enjoys an annuity, from his liberality, which is some alleviation. Her mind is calm, and she expressed a desire to be patient, and to experience the operation of that redeeming, sanctifying Power which could prepare her to die in peaceful confidence in her Saviour's love.

19th. First-day. Not without trials of faith and patience. Too few rightly prize the privilege of the time set apart for public worship. So lightly, or frivolously, are some minds occupied, that our meetings for worship are often oppressed; the light and life which might arise are pressed down, and we are not comforted together; nevertheless the humble, resigned and faithful ones may be encouraged still to wait and to hope for the renewal of their strength. I thought there was more life to be felt in the afternoon meeting, which ministered some encouragement.

21st. Accompanied Sarah Foster to Plais-tow monthly meeting, whence Elizabeth Fry took me to Plashet, where a room was allotted to me, to pursue my own occupations, or join the family as best suited me. Their family-party is large, and their dinner-hour late. I usually dined and took tea with the children, and joined the family in the evening. I endeavoured to be present at the morning reading of the Scriptures, which was mostly an impressive time. Sometimes I had the privilege of Elizabeth Fry's company in my apartment; but almost every hour of her time is importantly occupied, in benevolent exertions for the poor and miserable; much depravity comes under her notice.

What should we do if the foundation on

which a believer's faith is built were not sure! but it is confirmed to us by the living Power that cannot fail; "the foundation of God standeth sure." Rest, O my soul, in this; although storms may arise. Ah! ye poor benighted sinners, may Light mercifully beam on your souls, and bring conviction for sin!

Second month 1st. First-day. Plashet cottage. I have, for about a week, been kindly cared for, in this calm, lovely retirement, the habitation of Joseph Fry's sister. I was a little relieved by some expression of my feelings, in meeting this morning; but alas! the anointing Power, the abiding sense of redeeming love, seems low; patient suffering is the lot of believers; resignation gently smoothes the way, and faith is an anchor to the soul in the day of trial.

3rd. The weather is now very fine and mild; the spring flowers open their cheering beauties, the little lambs are brought forth in the fields; these are interesting objects.

8th. First-day. The morning meeting was a time of close exercise, in exhorting and endeavouring to arouse the careless professors. O! that there was an awakening from a state of ease and deadness, as to the spiritual life! the afternoon meeting lively; the evening passed in a calm frame of mind.

11th. Was some hours alone with Sarah Sheppard; this was very sweet to me, as this dear friend, being very deaf, seems to dwell as in the closet of prayer, the door being shut. It was refreshing to sit with her, as with one who is preparing for a kingdom where all infirmities will be done away. I hope to remember with profit, the privilege of being admitted as a familiar friend under this roof. This dear friend employs herself industriously, in reading, in working for her numerous grand-children, and in attending to abundant applications from the surrounding poor.

12th. Passed the day quietly, enjoying mutual communication and interesting reading at Edmund Fry's. These allowed intervals are to me gratifying, even in my present increased years; though not strongly bound to earth or earthly things, I have a pleasure in contemplating talents improved, inventive powers and genius rightly applied.

17th. At the monthly meeting I produced my certificate, and proposed going into the families of Ratcliff meeting. A feeling, humble-minded, valuable minister, Mary Marsh, expressed her unity, and her willingness to join me, which was acceptable to the meeting, and truly cordial to me.

19th. We had three sittings, in which we were favoured with an encouraging hope, that our engagement was under the direction of that Power which keepeth out of error.

22nd. First-day. I thought more solemnity and settlement of mind prevailed in the meeting, than in some where there is more expectation of outward ministry. A precious feeling clothed my spirit.

Third month 1st. We had several very interesting sittings, and may truly say, how various are the allotments of individuals and of families! We certainly see through a glass darkly, and can make but a very imperfect estimate how all things work together for good to those who love God.

5th. Great indeed is the variety which comes under the notice of those who thus go from house to house. Our Guide must be steadily kept in view, that we may not look on outward things and judge thereby.

10th. We hope to conclude our engagement this week. A desire daily clothes my spirit, that I may be led safely along; neither too much cast down, nor in any degree rising above the rightly directing gift of Grace!

11th. We took tea with Elizabeth Emerson, a valuable Friend in advanced life; of a tender spirit; encouraging to those who are younger and less experienced. We also had a time of entering into sympathy with a Friend and his wife who are in difficult circumstances. There are divers individuals and families, in the environs of this vast city, who are so situated as to claim tender care; and Christian notice.

12th. We were conveyed in a carriage, as far as it could safely go, and then walked, to the humble dwelling of a poor Friend; and while sitting with her, by her little fireside, I think we had afresh to believe, that the great Giver of all our mercies condescends to comfort those who seek Him, and who trust in Him. Among the hidden ones, the poor and the lonely, we have at times been refreshed together with what is far better than all that this world can give. We also visited a family, some of whom were not members of our Society; we met with a kind reception, particularly from the husband, whose mind is very susceptible of good impressions. It is not a name, neither is it forms, nor the relinquishing of outward forms, which can bring us into possession of the inward and spiritual grace. A new life, a spiritual creation, a death unto sin and a new birth unto righteousness, are the genuine effects of believing in Christ, of cherishing and obeying the teachings of his Spirit. We paid a very interesting visit to an old man in Trinity Almshouses, who had been a pilot in early life; he has a very neat, commodious, quiet retreat here. I think he married out of our Society. He is much respected, and his appearance is very striking; he is eighty years old, a fine, manly figure, with an animated countenance;

he has long been painfully afflicted; yet he appears patient and contented, and manifested tenderness and feeling, with a grateful sense of the blessings continued to him. He expressed thankfulness that he was remembered and visited by Friends, whose meetings he attended, as long as his infirmities would allow.—In the evening, we sat down with Joseph Fry and family. There is a uniting power in religious fellowship, which diminishes not with time.—This brings us near the conclusion of our present engagement; no great things have been attempted; if we have been in the way of our duty, I believe we desire no more; a peaceful acquittal will be a sufficient recompense for our small labours.

14th. First-day. Low, but feeling no condemnation. I consider it a favour to walk in the valley of humility. At both meetings and in three religious opportunities, I thought the best life triumphed over human weakness.

15th. Dear Mary Marsh and I dined in Whitechapel, with the Friends who showed me so much kindness at Leamington. I parted with my kind, humble-minded companion, under comforting feelings.

17th. Attended the marriage of one of my dear nieces, and we dined at Clapton. The day was very fine, and all around was pleasant, with a calm cheerfulness becoming the occasion.

26th. Clapton. I have been resting here, in bodily weakness; this, under the sanctifying influence of heavenly Grace, may be one of the means whereby a dependent mind is brought into subjection, humility and true resignation. Dear Esther Whiting's sufferings have now terminated; I went one day to see her; there was a sweet sense that heavenly Goodness was near, though the powers of nature were failing. May we seek the Lord, in the days of health and vigour, that He may be our support, when human aid is of no avail!

28th. First-day. I walked to Tottenham, and was favoured to receive spiritual refreshment. Dined with Tabitha Bevans and her sister. I thought we were united in that fellowship which flows from a belief in God, and in Jesus Christ, by whom we come to God.

29th. Attended the quarterly meeting of ministers and elders, and spent the rest of the day very pleasantly, with my dear sister Rebecca Tibbatts; it is satisfactory to see her comfortably settled with her son.

Fourth month 1st. On sitting down in the meeting-house at Tottenham, after the interment of Esther Whiting, a precious feeling stayed my mind, in contemplating the kingdom where the redeemed of the Lord will for ever unite in thanksgiving and in holy rejoicing.

2nd. Came to stay a few days at John Lis-

ter's, Stoke Newington, in order to call upon some of the few remaining here, with whom I was formerly acquainted.

3rd. In our calls, met with scenes of sorrow; saw William Allen's little grandson, bereaved of a young and lovely mother, and visited some young friends, whose parents are both deceased since I was last under the roof of my dear brother and sister in this place.

4th. First-day. Attended the meeting at Gracechurch-street. A day of some fatigue of body, and trial of mind. If in all things we are taught to profit, whether by a fresh sense of our own imperfections, or a sight of weakness in others where we did not expect it, it is no matter; instruction may remain for future benefit.

5th. Mary Lister called with me on Margaret Allen. She is reduced to a very weak state, yet there seems a lively sense and savour of that which is better than natural life; and my heart believes this will reign triumphant when the grave shall claim the poor, perishable body.

6th. My usual hour of rising is now six o'clock. The mornings are cold, but not unpleasant; a little turn in the garden, to observe the progress of Spring, in the vegetables and flowers, seems refreshing.

15th. Some time was very agreeably spent in reading extracts from the letters of Hannah Kilham and others, now benevolently engaged in the instruction of the natives of Africa, on the Gambia. These people appear to be living in a disorderly state, far from enjoying domestic happiness. May such as are more favoured thankfully estimate their own privileges, and contribute to the instruction of others!

TO HANNAH EVANS.

Clapham, Fourth month 17th, 1824.

MY BELOVED FRIEND,—I send some extracts from letters of Hannah Kilham, &c. I wish some liberal-minded Friends in the country, who devise liberal things, would read the reports, and find their hearts disposed to add their names to the subscribers, or transmit a donation. I think it would be a source of satisfaction, upon serious reflection, in days yet to come.

Never I think my endeared friend, did I more feel the force of the words, "rejoice with trembling." Every returning day and hour brings some proof of weakness, some disclosure of what is hidden in the heart; unlooked for circumstances arise to ruffle or disturb us. O! how pure is that calm, that peace which descends from the Spirit of the Lord! How different from the spirit of the world, from unsanctified self, from the unsubdued natural

temper! The state of my own heart leads to these reflections, and to the earnest prayer, that I may maintain the watch against the cruel enemy. Farewell, affectionately, my dear friend. Thine,

MARY CAPPER.

17th. It renewedly impresses my mind, that when a family meet together in health and safety, to partake of the first morning refreshment, there is a propriety in a serious pause, and a grateful recurrence to the Source of all our daily mercies. I am satisfied that we cannot too frequently recollect, that every hour in the day, we have need of the extension of that Power, by which alone we can be kept from evil. We separated this day, from the breakfast table, I hope, under profitable impressions.

18th. First-day. A day of serious engagement. Oh! for an increase of spirituality, and more entire sanctification. My anchor of hope is in the Redeemer, to cleanse from all sin.

19th. Came to Clapton. The weather is mild, and the country beautiful, yet my spirit seems sad, and I am poorly; but I ever think it right to cherish a lively hope and consolation in the mercy of God, in graciously providing a Mediator, a Saviour! Without this hope, this consoling faith, what should I, what could I, do!

21st. In this young and growing family, there is ample subject of interest and serious occupation. I had a delightful walk with my young nephew, the eldest child.

22nd. Was gratified in walking, with a little party, to Tottenham meeting. Our long devoted and experienced friend, Thomas Shillitoe, spoke with feeling and earnestness, on the subject of entire resignation, or subjection, to the will of our Heavenly Father; that its effects were peace. Probably few are better qualified to elucidate this subject; as his life seems devoted to the fulfilment of apprehended duty.

27th. Came to William Cawthorne's, at Somers Town, in Westminster quarter, this being the only meeting of our Society, near London, that I have not attended. I cherish the hope, that by and by, I may return, without any painful retrospect, to the enjoyment of my own home, and more select and endeared friends.

29th. The meeting proved to me a time of comfort, with a little fresh ability to encourage others to seek after the knowledge of God, and faith in Jesus Christ, as the Saviour, by and through whom we are redeemed and accepted.

Fifth month 10th. Left my kind friends at Somers Town; our separation was mutually felt, apprehending that we might thus meet no more, as dear William Cawthorne seems in declining health; patiently and even cheerfully bearing his bodily weakness and harassing cough.

17th. Yearly meeting of ministers and elders. Though many labourers in years past are now gathered to their final abode, there yet remains a faithful few. Among those who have seen many days, and kept close to that holy Power, which can keep us from fainting by the way; it was cheering to see William Grover, still active and useful; also James Howarth, &c.; and among the mothers, Mary Proud, Rebecca Byrd, &c.

19th. Women's yearly meeting. A full gathering, and something like a fresh evidence that we are still a people waiting on the Lord for his blessing.

20th. A testimony was read concerning James Birch. It set forth a character remarkable for simplicity; faithful to the Grace or Light of Christ manifested in the soul, which, as it is obeyed, will ever be found powerful to regulate throughout, and to sustain the soul in every conflict in life, and in the hour of death, as this dear Friend did experience. There was also a testimony respecting Elizabeth Foster. I knew her in former years; she was of a lively turn of mind, which, at that day, almost revolted at the idea of the sufferings needful to subdue the will, and bring all into subjection; but the sanctifying power of the Holy Spirit wrought the great change, and brought low all that was lifted up, or opposed to the cross of Christ. She could declare her experience of the marvellous mercy of God, in Christ Jesus, and she closed her day in peace.

In the afternoon an impressive testimony was read, setting forth the early dedication, exemplary life and peaceful death of Mary Hanbury, in her twenty-fifth year; the only child of William Allen. Many young minds seemed affected, and I thought the desire prevailed, that the purifying Word of power might do the same great work of sanctification for all of us. A precious time of stillness succeeded; and then a recommendation to be serious and retired in spirit, and earnest in watchfulness and prayer.

21st. Much was expressed, setting forth our faith in the Scripture doctrines, concerning the propitiatory Sacrifice, &c.

27th. Our honourable and aged friend, Mary Proud, was enabled, under much bodily weakness, in the strength afforded, to kneel, and powerfully to commend the keeping of our souls to the mighty power of a faithful Creator. The concluding minute was read, and after a solemn pause, we separated.

Sixth month 2nd. My sister Grace Capper conveyed me to Snarebrook, to spend a few days at the beautiful country residence of my kind and much loved brother George; for whose uniform affection I feel very grateful.

5th. I think my dear brother seems ration-

ally and thankfully to enjoy his house and grounds, on returning from business in the city. It is one of my gratifications, to find a thankful mind in the midst of worldly possessions and prosperity. His carriage brought me this day to Tottenham.

6th. First-day. Dined with Alice Chorley; a friend whose long-proved integrity, and plain, honest dealing and speaking, I do admire and respect.

7th. Favoured to feel the thankful hope, that I have not been forsaken, nor left to my own devices, in my solitary steppings, in the course of which I have had many searchings of heart.

9th. At Gracechurch-street monthly meeting, I felt a concern to go into the men's meeting; G. Birkbeck kindly accompanied me. To myself, it was a very serious time; I endeavoured to open the view then given me of the purity of that life which is hid with Christ in God. I think I felt the awful import of the subject, and a sincere desire that I might not exceed in words.

TO HANNAH EVANS.

London, Sixth month 10th, 1824.

MY VERY PRECIOUS FRIEND,—I have often thought, since separated from thee, and thy dear sister Lamley, (both of you faithful testimony bearers whom I dearly love,) that vast is the difference between fine speaking and that humble, lowly, self-denying life, shown forth in the silent, persevering example of a meek, consistent walk, as in the presence of the Holy One. For myself and for others, I have been distressed and oppressed; I have had close provings and deep trials; but in abundant mercy, the thick cloud, is in degree, dispersed, and a renewed dawn of consolation and of confidence arises. That Divine Power which delivereth my life from destruction, again gently breaks forth. I note it with reverent gratitude.

MARY CAPPER.

Sixth month 11th. Came to the house of my dear brother John, where I think of remaining a short time; and if permitted to leave this great city in lowly reverence and peace, and charity towards all the world, I think I shall be thankful.

14th. We had some sweet portions of reading after breakfast, and a silent desire arose to be strengthened to live and abide in the purifying, redeeming spirit of the Saviour. It seems a growing experience with me, that there are favoured seasons when a deep inward sense of the work of sanctification and redemption, seals the lips in solemn silence.

20th. First-day. Having made many calls

last week, I attended the Peel meeting, and was enabled to express an affectionate farewell desire, that the love of God might increasingly abide in our hearts, in which love we should have fellowship one with another, when personally separated. My mind was comforted, and a lowly calm clothes my spirit. Dined at John Eliot's, who conveyed me to my brother's, where we passed the remainder of the evening in serious reading, &c. What a favour, that amid diversity of operations, a precious harmony prevails, where the Redeemer is believed in, and his Spirit owned, and permitted to work in us and for us; teaching to bear and forbear, in meekness and love.

21st. Several of my dear relations called on me, and we separated in much affection, which sweetened the parting, even if we should meet no more! Spent most of the day in calmly enjoying the company of my brother and sister and dear niece Selina.

22nd. After breakfast my heart was renewedly filled with a grateful sense of the merciful dealings of our Heavenly Father with us, as a family; that in our different situations in life, and modes of manifesting our religious faith, we all agree in the great, essential truth, that to know God and Jesus Christ, so as to obey, is life eternal. We had a solemn time together, I hope in the unity of the Spirit, which may yield us comfort and encouragement, at some future day.

Accompanied by a kind friend, I left London in the afternoon, and travelled about twenty-four miles, to W. L.'s delightful habitation, near Berkhamstead. My mind is in a low, yet calm state; with serious recollection of affectionate relatives, &c.

TO HANNAH EVANS.

Sixth month 23rd, 1824.

MY DEAR FRIEND,—Yesterday I really turned my back upon the great city of London, and was soon set down at this neat, little dwelling. The transition from smoke, dirt and noise, is very striking, but my spirits are low. I cannot suddenly rise above the deep feeling, left by a solemn parting from many near relatives; yet I am thankful in being able to say I am without painful accusations; and surely this is enough, in a world where offences will come, and where evil abounds on every hand.

Oh! it is a mercy to be permitted to return towards my own dear friends, even thus far; in a sound mind and in rather an improved state of health. I do not puzzle much about the means of getting forward, as way has been marvelously made for me. I am now drawing nigh to the completion of every object I had in view when I left my home. I am humbled in the

retrospect, and desire no higher joy than the peaceful assurance that the precious Truth, as it is in Jesus, has in no way suffered through me. Very affectionately, MARY CAPPER.

28th. Came to Banbury, where I was cordially received by J. and M. Gillett, who have removed from Shipstone. Attended the quarterly meeting of ministers and elders. William Byrd, his wife, and George Withy were there.

30th. The sight of my friends at Shipstone, where I attended meeting to-day, and their kind demonstration of affection, undiminished by long absence, was more affecting than I could well bear. Dined at dear Sarah Lamley's, at Tredington, and proceeded to Warwick, where I enjoyed the long desired gratification of seeing my very dear Christian friend and fellow-traveller in this probationary state.

TO R. AND E. C.

Warwick, Seventh month 3rd, 1824.

MY DEAR FRIENDS,—I was safely conveyed hither on fourth-day, and dear H. E. received me with cordial affection. She is looking worn and poorly; her dear sister, R. Lamley, is in a weak state, though somewhat revived. Her countenance is wonderfully bright; expressive, I think it may be said, of a spirit redeemed from evil; her conversation is sweetly innocent, about the place where angels dwell, although she thinks that a cloud veils these glorious things from her. Ah! it is precious to believe that this veil of human infirmity will, ere very long, be rent, and an entrance given into the everlasting city, where the Lord God and the Lamb are the light thereof.

My mind is calm; no distressing retrospect. I trust I may safely say, I am satisfied with the secret evidence that my gracious Lord condemns me not. O! 'tis his favour that keeps in peace, resigned, and even thankful to be numbered among those who partake of the tribulations of the gospel, and who are, at times, permitted to rejoice in hope that consolations will more and more abound, letting patience have her perfect work. I could not manifest to my dear friends what I felt, at once more being permitted to see their faces. It was not insensibility; it was not diminished affection, or diminished interest in that which binds us as links in one chain. Do tell this to such of my dear friends as I might seem to overlook.

I have no evil tidings to report; whatever may be mingled in the cup of the true believer in the mercy of God in Christ Jesus, all will be well; and in the end, life, light and glory will arise and shine for ever! Farewell, dear friends, Your affectionate friend and fellow-sojourner,
MARY CAPPER.

Warwick, seventh month 11th. First-day. Many days have now passed over, in the sweet enjoyment of one another's company, as a little social band. Rebecca Lamley gradually gaining strength; her mind clothed with simplicity, gratitude and love! Sarah Lamley is also, at present, one of our favoured circle; for it is a favour to me to make one with the lowly, the poor in spirit, who desire to possess their souls in patience, and hold fast their integrity to the end. No joy is like unto having the evidence that the Lord is on our side!

12th. My dear friend H. E. and I went to the county jail, having learned from our friend, E. Tatnall, that there were some female prisoners for whom she felt considerable solicitude; particularly one in very precarious health, who seems penitent. We were introduced to three in one ward. The poor young woman, specially alluded to, was sitting, decently dressed, in an arm-chair. It was truly affecting to see, within the walls of a prison, under locks and bars, a sister by creation, with the appearance of talents, and of delicacy above the common standard. They were all committed for a misdemeanour. Enduring Mercy, which penetrates even prison walls, yea! the strong hold of the hard heart, was, I do think, manifested, to the bowing of our spirits together, and the prostration of our souls in prayer. We went through all the female wards. In the afternoon I took an affectionate leave of my precious friends, and came to Birmingham, where I was cordially received at my ever kind friend's, Richard Cadbury's. Sweet thankfulness, in mercy clothes my spirit.

14th. I returned the certificate, granted me last year, for service in and about London; which, having endeavoured to perform to the best of my ability, I am favoured to return home in a thankful frame of mind; feeling, at times, something like the simplicity of a harmless child, with the approbation of a tender, reconciled Father. O! merciful condescension; with which no earthly possession or gratification can be compared.

TO HANNAH EVANS.

Dale End, Seventh month 29th, 1824.

MY VERY KIND FRIEND,—Thy last communication has been cheering to me; to learn that weakness and infirmities are borne with meek endurance and resignation, is precious, as a confirmation that heavenly help is nigh, even that power whereby Divine Grace triumphs over human nature. Doubt it not, my Christian friends; I dare not question, or doubt it; "That which has helped us hitherto, will help us all our journey through." Naked faith, without claim of merit in ought that we can do,

is the anchor of my soul. O! what a mercy, in old age, to rest in redeeming love; a Saviour crucified! a Saviour glorified! May we happily be among those who centre here.

When thou seest E. Tatnall, my Christian love is to her, with the expression of the animating hope that she will be helped to hold on in well doing. I remember the poor female prisoners with very tender feeling.

Very affectionately, I subscribe,

MARY CAPPER.

TO R. AND S * * * *.

Eleventh month 19th, 1824.

MY KIND YOUNG FRIENDS,—While I decorated my windows and little apartment with the yet remaining beauties of a rich and luxuriant summer, how could I do otherwise than think of the great, benevolent Power that liberally bestows, and fits the awakened mind to enjoy the outward blessings that surround us! Even in the smoky, dense atmosphere of active commerce, and busy streets, there are times of cheering reflection, and transient views of happier, purer scenes than we can now see. I am sometimes favoured to participate in a glimpse of that renovation, that new creation, wherein old things shall have passed away, and we, being born again, shall rejoice in the new heaven and the new earth.

Thus I thought of you, as your kind attention furnished me with the means of present gratification. The flowers are fresh and beautiful. Accept my very affectionate acknowledgment, and my heart-felt desire, that lowliness of of mind, sweet peace, and assurance for ever may crown all. With tenderness and love, I subscribe,

MARY CAPPER.

TO M. S.

Birmingham, Eleventh month 29th, 1824.

MY LONG KNOWN AND VALUED FRIEND,

Had thou and thy dear connexions been much less in my remembrance than has really been the case, the receipt of thine would not have failed to revive the sincere love, the desire of my heart, for thee in years past; when I first saw thee in the simplicity of a school-girl, and in thy growing usefulness to thy precious mother, when she was stripped and bereaved. The after-steppings which have marked thy life, so far as they have been known to me, have obtained my tender regard, and I may perhaps safely say, my Christian solicitude, that Grace, Mercy and Truth may be magnified in and through thee.

Parental duties, &c. make a Christian's life serious and important. What, less than a Christian's own experience, can qualify a pa-

rent to "bring up a child in the way he should go?" It is pleasant to call to mind being with you; when, notwithstanding busy, moving scenes around me, activity in which it was not my personal concern to enter, I could enjoy interior quiet, cheerful calm, with a sense of goodwill toward every living creature; and I feel a persuasion, dear friends, that no lawful station, no honest pursuit, precludes from the love of God; and that, through this, all the toils, the lawful cares, and the troubles of human life, may work together for instruction, correction, and perfecting the Divine Will.

When, or if ever, I may again fill the well-remembered corner chair, time must unfold; as yet I have no glimpse of it; nevertheless my love remains undiminished. In tender affection,
MARY CAPPER.

P. S. I wish to have my Christian love expressed to ——. It is a great mercy to be kept, by the power of God, steadfast and without wavering, as to the object of our faith, through all the trials of our probationary state, to be abased, to suffer want, and sometimes to witness Grace to abound, and in all things to be instructed, to be humble, contrited, thoroughly sensible of our dependent state, at all times, and on all occasions. This is mercy! all mercy!

CHAPTER XI.

Account of her last journey with certificate, as a minister. — Concluding extracts from her diary.

TO HANNAH EVANS.

Bromyard, Second month 11th, 1825.

MY MUCH LOVED FRIEND,—Thou knowest that I may be reckoned among those who see but a very little way before them, scarcely knowing what an hour may bring forth. Desirous, I hope I am, to possess my soul in patience, and to be found watching when our Lord cometh. However weak, poor, and unworthy to be esteemed a servant, my heart's desire is to be made willing, without unavailing hesitation, to do the Master's will, to the best of my understanding and ability; if I err, when thus simply surrendered and dedicated, the stripes will be few and gentle.

On receiving the alarming intelligence of Thomas Hughes's illness, it almost immediately sprang in my mind that I should go to Bromyard. In a prudent point of view, it seemed unlikely, and I said little about it; but the event, the death of a young man, who had for years considered me as an adopted mother, and

for whom I had felt the solicitude and affection of a relative, seemed so decisive, that I did believe it required of me to look beyond bodily infirmities, fears and discouragements. Richard Cadbury, like a kind friend, and sympathizing brother, offered to accompany me, which was a truly acceptable relief, and the journey was performed with less fatigue than could have been expected. The interment took place the following morning. The attendance was large. My long-suspended voice was restored, when on my knees, in the act of prayer, I remain but weakly. Farewell, affectionately,
MARY CAPPER.

TO R. AND E. C.

Second month 17th, 1825.

MY DEAR FRIENDS,—I came safely to Leominster, in improved health, though still in a weak state, but I do not feel condemnation for making the effort. I have, before this day, found that when the mind is weightily impressed, and we can calmly look beyond surmise and doubt, for help and direction, there is a strength equal to the day. My heart's desire is to live close to this Power, in deep humility, at all times and under every dispensation. My low seasons are doubtless profitable, and I desire an increase of every Christian virtue, to the praise of my Redeemer and Lord.

I am well satisfied with having spent a few days at Bromyard, under the roof of my much valued young friend. I felt the settled assurance that all was well with him, and that there was mercy in the dispensation, unseen by mortal eye. It was gratifying to learn the general estimation of his character for industry, integrity and benevolence; also as a consistent member of our religious Society; prompt and useful in the station where his lot was cast; unassuming and exemplary. 'Tis consoling to those who loved him to contemplate his meridian sun thus set in brightness. My love is to you all, affectionately,

MARY CAPPER.

TO M. S.

Birmingham, Third month 23rd, 1825.

MY KIND FRIEND,—I think we parted under reciprocal feelings; my spirits were rather below their usual key, so that the beauty of the bright sunshine did not cheer me, and I thought I left thee in perplexity. It was not in my power to help thee, though fellow feeling may not be altogether useless. I believe there is individual profit in it; as far as respects myself, my mind is humbled, and my spirit tendered, in feeling with the tried and the afflicted ones. The ways of Providence are a great deep; we

cannot do better than submit, in reverence, as dependent beings, who see through a glass darkly.

I was very pleasantly received; my apartments clean and delightfully comfortable, though surrounded by smoke, dirt and noise without; but there is a favoured retreat wherein outward disturbances cannot enter. This is the secret place, where my spirit strives to enter and abide.

MARY CAPPER.

To HANNAH EVANS.

Birmingham, Fifth month 2nd, 1825.

MY BELOVED FRIEND,—My appetite and strength continue very weak; but what shall I say of the mercy, the goodness and heavenly kindness shed round about me! The envious power of the evil one seems rebuked, and not a thought has troubled me. It is the Lord's doing; and O! may patience and resignation still be granted.

I am sorry thou art suffering from various causes; but thy mighty Helper, in whom is thy trust, will never leave nor forsake thee. All thy troubles will, ere long, be taken from thee, or thou from them. My dear love to thy sister, and to your faithful Mary. Hannah Simms is a great blessing to me; I consider her as the servant granted to my fervent prayers.

Thy affectionate friend,

MARY CAPPER.

To HANNAH EVANS.

Fifth month 12th, 1825.

MY TENDER FRIEND,—I have been once out, but the exertion is rather too much at present, as I walk very feebly; my spirits are lively as ever, and I do not pass my days idly. It seems desirable to set many of my little concerns in order, as I wish as little trouble as may be to those who survive me. I consider my present restoration among the Lord's gracious dealings toward me; and I am content; yea! I ought to be very grateful, very humble, and resigned either to life or death. Thy affectionate

MARY CAPPER.

To M. S.

Birmingham, Fifth month 17th, 1825.

MY DEAR FRIEND,—Among other kind friends, thou hast manifested a tender solicitude in the time of my weakness. I believe the great reduction of my strength occasioned some serious apprehension, but it has pleased that great Almighty Power, in whom is my confidence and hope, again to revive, and daily to recruit my poor frame, for the great end of farther sanctification. The days of my pilgrimage I

consider as not a few; and though I have seen and felt much evil, nevertheless my quickened spirit can often praise the Lord my Redeemer, and speak well of his name. His Light and Love is revealed in the heart, and being obeyed, there is understanding given, to walk in the way that leads to pure peace, putting to silence all unavailing speculations, doubts, and perplexities, which disturb the wavering mind. Sweet is such a foretaste of rest, prepared for the people of God; of every age, nation and denomination, who are brought to receive the heavenly gift of the kingdom, as docile children; in no wise presuming to question, Why is it thus? The Almighty Power can work this subjection in the heart; for marvellous is the power of redeeming Love! Seek after it, my dear friend.

MARY CAPPER.

To K. B.

Birmingham, Eleventh month 7th, 1825.

I HAVE but little to say of my movements; my secular concerns are few. I have food and raiment convenient for me. O! I have comforts befitting old age; a cheerful fire, a good bed, &c. all that my drooping nature wants! My bodily health continues beyond what might be expected; my mind—O! here is the marvellous mercy! my mind is kept lowly, calm and content; though daily in the exercise of faith and patience. I have been much from home; some little engagement, one way or other, has claimed my attention, and a willing mind has been granted. However small, if any, the service, peace and love have been the unmerited, free reward; and again I retire, as for an uncertain period, to wait, and to be ready, come whatever may come.

MARY CAPPER.

To HANNAH EVANS.

Birmingham, Eleventh month 18th, 1825.

MY BELOVED FRIEND,—Ere thou receivest this, thou wilt probably have heard of the death of S. Burlingham's amiable wife; the interment to take place on first-day afternoon. If thy bodily ability permit, I think our tender regard and sympathy would not admit of hesitation to meet in the scene of sorrow.

I am not very well, yet I dare not get from under the solemn pressure on my spirit. Ease and quiet seem desirable, but no outward consideration can come in competition with the little sacrifices we can make, in endeavouring to fulfil our apprehended duties, whether active or passive. I very often think, my dear friend, of thy comparatively solitary, patient, enduring exercise, and unfeigned solicitude for the increase of righteousness. Thy secret wrestlings

and earnest prayers, in the silence of all flesh, I do not, cannot doubt, are as acceptable as the obvious, active services, where something of self may be intermingled, sometimes I have thought more availing.

In heart-humbling feelings on my own account, and endearing love to thee, I subscribe
MARY CAPPER.

TO HANNAH EVANS.

Birmingham, Third month 7th, 1826.

MY affectionately and truly-interested fellow-traveller in a path hidden from human view, and with which the worldly selfish spirit has no fellowship! Thy feelingly communicated letter of sympathy, it is almost needless for me to say, is as a refreshing stream, proceeding from the inexhaustible Fountain, that sends forth its pure water, far and wide, into the low vallies and thirsty ground. Much as I have been reduced, in body and in mind, I am satisfied with the lowly calm that is afforded, and in which I feel no discouragement, but am ready to say, It is enough. Yet I feel a solemn seriousness, in the view of opening my concern to my friends to-morrow at our monthly meeting. I have had a little conference with my dear friend Rachel Lloyd, whom I esteem as a worthy elder and mother in the church. Though, my beloved friend, I perhaps know but little of the peculiar circumstances that are now permitted to try thy faith, yet can I, dare I, doubt the sufficiency of that Almighty Power that has been with thee all thy life long? Did not Mercy watch over our childish days, and the yet more dangerous years of youth, when vivacity and inexperience led towards evil, which might have embittered our growing years? This Mercy follows us still; it is our hope and stay to this day; our all in all!

8th. A certificate is ordered to be brought to our next monthly meeting for me, as friends have expressed unity with my prospect; so far, my spirit seems relieved. In precious fellowship with thee, my dear friend, farewell!

MARY CAPPER.

TO K. B.

Birmingham, Third month 11th, 1826.

INCREASE of years wears down the powers of nature, but sometimes I marvel at the activity of my little, weakly frame; shaken as it has frequently been, through the long space of seventy years! and, even now, I seem like a child beginning to learn the perfect will concerning me. Sometimes light arises out of darkness, and simple dedication, with the little strength that I have, seems the way to obtain peace. Thus, after a time of much reduction of mind and body, with a little revival of

strength, a prospect, which I have had at times for some years, has revived; to visit the meetings and families of Friends in Derbyshire, Notts, and some parts of Leicestershire. The undertaking seems great; I have indeed felt it so; almost enough to overwhelm my weak powers; but I am not my own, and the time draws on when all sacrifices will be over, and redeeming Love be all in all! The unity of my friends is helpful to me.

I have received a very satisfactory account of the calm and favoured close of dear Sylvanus Bevan, the son of my late precious niece. O! the mercy which, in youthful days, as in old age, is the crown at the end. Who can desire human life, when redemption is complete? My accommodations, I know, are not altogether what some of my liberal friends desire; and some things there are, not very agreeable; but my dear niece, here I am, with food and raiment, a faithful servant, &c. &c. quietness within my walls! and what can I expect better, should I attempt, in my own will, to make a change? Such things as are not to my mind, I desire my mind may be brought to bear, and that I may be thankful.

MARY CAPPER.

TO HANNAH EVANS.

Birmingham, Third month 26th, 1826.

MY ENDEARED FRIEND,—It is a precious privilege to have spiritual unity, and secret fellowship, in hidden trials and provings of faith. Christian pilgrims have their sufferings; how else should they be disciples of a crucified Lord? and if we look around, on those who turn their back upon spiritual sorrows, is there any trouble like unto worldly sorrow? wave upon wave, a troubled sea! and no powerful Word, to speak, Peace, be still! Every tender feeling within us may compassionate the various sufferers of this day; the monied men, the manufacturer, and the labourer, are all involved in the present far-spreading dismay.

MARY CAPPER.

1826. *Fourth month 15th.* Arrived at S. Fox's, Nottingham.

18th. The quarterly meeting large; a considerable number of serious Friends; though, as in other places, the deeply experienced fathers and mothers are but few. A rising generation must learn for themselves to sit at the feet of Jesus, and be taught in the way of the cross.

20th. My very kind friend, E. Cadbury, left me; I feel the privation, being now alone, among almost strangers, though friends are very kind. Sarah Fox, the mistress of this family, is very delicate, and mostly confined up stairs

just now; but there are young persons in the household, who are very active and affectionate.

26th. Privileged with a shelter within doors, from the rain. Those who are to be visited are so kind as to come to me. I feel weak and poorly; but wonderful in my view, is the daily covering of Christian good-will, which condescending mercy spreads abroad, in the midst of my poverty of spirit. I hope I am in my right allotment in this place, and that I may be, in my measure, instrumental to stir up the pure mind in the followers of Jesus. Took tea with J. Armitage and his wife; surely it is for my own instruction that I am brought among these friends.

29th. Sat with two sisters in declining years; I thought the quickening life or power seemed at the lowest ebb that I had known, in retirement of this kind, since I came here. A young man afterwards sat down with me, and I believe something arose like life answering to life. This is marvellous! when light is thus permitted to shine out of darkness. In the evening, sat with a family, in solemn, quiet waiting for the renewed revelation of the light and life of Christ in the soul. O! how different this from lifeless form, or any outward dependence! how pure the desire to acquaint ourselves with that great and glorious Power that worked out our salvation, in us and for us! Yea! how chastened are our sorrows, how subdued our anxieties, our every trouble and care, when we can be truly resigned to the will of Him who ruleth over all, and doeth all things well! This little season has left a sweet savour.

30th. First-day. Before I rose, a grateful sense of past favours contrited my spirit, and raised the secret prayer, that the unseen but sustaining Arm may continue to direct my steps; that no presumption, no unwatchfulness, no neglect of prayer, may be permitted to misguide or delude me. When we met, in our little circle, to breakfast, there seemed a remaining dew, after a time of refreshing; and we had again a sweet token that the Lord's mercies are new, every morning. Our more public gathering for worship was, I hope, a spiritual benefit to some; but the want of united diligence, and inward watchfulness, for the arising of light, of life, and of prayer, is surely a hindrance from that approach unto God, which the quickened soul thirsts after.

To E. L.

Fifth month, 1826.

"O! THOU that hearest prayer, unto thee shall all flesh come!" All have need of prayer. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, I will hear from heaven and forgive!"

. Jesus, the Saviour, though without sin, prayed oft-times, as we read in the Scriptures; He enjoined his disciples, and all that believe in, and follow Him, to watch and pray, that they enter not into temptation. The Spirit of the Lord teacheth us to pray as we ought, though words may not be spoken. MARY CAPPER.

Fifth month 7th. First-day. At both meetings. With reverence I record it! my spirit was clothed with lowly dependence on that Power whence all our sure mercies come; and again I thought a ray of light mildly shone out of darkness, and I saw that it was good to be patient under humiliation, wherein a willingness is wrought in us to suffer with those, who, in their several stations in the spiritual family, are labouring for the fresh arising of life and power in our meetings. As we are a people who profess to have no dependence on outward ministrations, we, above all other Christians, have need to cherish the spirit of prayer, and an inward, reverent waiting for the renewal of our faith, and for ability to worship aright, and to walk worthy of our profession from day to day; otherwise our meetings are dull, heavy and vain pretensions.

11th. I thought the meeting was favoured with the overshadowing of that mercy which is ancient and new; but here, as in other places, there are comparatively few who make the necessary sacrifices to attend these religious meetings in the middle of the week; of course, there is a great individual loss of that spiritual consolation which would renew the best.

13th. Fervently prayed to be kept in the path of duty, humble and simple hearted, in no way presuming upon what I may think I know, or ever have known.—Paid a visit to an aged man, in very precarious health, yet cleaving to life; his earthly possessions, it is to be feared, are somewhat like chains, which fetter the spirit. O! I hope these bonds may be loosed.

15th. As my weak frame needs rest, I was conveyed about three miles, to S. R.'s, in a small, quiet village. The country is beautiful, but it is a cold, backward spring.

17th. Surrounded, in this peaceful spot, with rural sounds, and simple variety, my health seems to recruit a little.

19th. Having had about sixty sittings, it presses upon my mind to have a meeting with servants who live in Friends' families.

20th. Mentioned the subject to some friends, and nothing discouraging arose; but it ever seems a serious thing to gather an assemblage together. I desire to keep lowly, and fearful, lest in any wise, I should do evil. Surely I do wrestle in prayer, as far as I can understand what this means; I do supplicate, on the bended knees of my body, and in prostration of all

within me, that fatherly compassion and mercy may keep me from error, and presumption, in thought, word and deed! I have no might or wisdom of my own.

21st. First-day. A large gathering. Love to souls, in the offers of redemption from the bondage of sin, and of sanctification, with access to the Throne of Mercy, by Christ, the new and living Way to the Father, was a little opened; and counsel given to servants to be faithful in their different stations, not as eye-servants; with some encouragement, to the sufferers in the troubles of the present times, to endeavour after patient submission; and that there may be a serious search, how far any had lightly esteemed the Lord's mercies, in a day of comparative prosperity. It may be, these very things which seem against us, may eventually work for good. I thought the meeting closed with solemnity.

23rd. Walked a considerable distance, to visit a poor family; I found the mother, an aged Friend, with two daughters, in a small room, all that they had, except a shop below it; they were washing. On entering this little dwelling, I thought there was a sweet consoling evidence that the Son of Peace was there; more precious than the odour of rich perfumes, or than the rare curiosities which adorn the apartments of the affluent. I was thankful, and well repaid for bodily toil.

24th. Early occupied in serious consideration. O! who can set forth the secret ponderings of a heart, quickened with desire to know God, and to obey his will, concerning the rational creation which He has formed, to fill the right place and allotted station therein! May the Spirit help my infirmities! that I may ask aright for wisdom and understanding in the things belonging to salvation. Surely I do wrestle for the heavenly Gift, that leadeth into all truth, as it is in Jesus! not trusting to my own poor comprehension, which sometimes troubles and perplexes me, with what comes to the outward ear; nevertheless I dare not but rely on the mercy which kept me in my youthful days, from time to time manifesting a glimpse of the incomparable beauty of holiness; I dare not doubt the gracious design to complete the work of sanctification and redemption.

29th. First-day. At the morning meeting, my mind was under an unusual sense of distress, comparable to a thick dark cloud, obstructing the strong consolations that are in the faith, and the truth, as it is in Jesus the Redeemer, the atoning sacrifice, according to the Scriptures, which record my heart believes in; and I can, at times, joy and rejoice with full confidence in this salvation, for my own soul and for the souls of all who are reconciled to God the Father, through the mediatorial offering

of Christ Jesus, his Son. This dark and distressing feeling in measure passed by, as in much brokenness of spirit, and in the ability given, I spread it before those present; expressing my desire that, if any tender mind might be thus tried by the assaults of Satan, such might, with me, be fervent in prayer, until we had an evidence that our Lord rebuked the evil spirit, and in mercy, strengthened and increased our faith. In the evening, at the house of a friend, the same subject presented itself; my mind was brought into deep sympathy with the inexperienced who might be so tried; and counsel was given to be still, and to wait in humility and reverent silence, upon God, that He might be pleased more fully to open the spiritual understanding; that He might reveal his will in us, and give us the knowledge of the Son, by whom we have access to the throne of Grace, with Christian boldness. I have a lowly confidence that God the Father does and will teach his humble obedient, praying children, by his Spirit in their hearts; that He will deliver out of spiritual distress, when we are simple enough to trust in Him, without bewildering ourselves with the notions and opinions that are abroad in the world; and if we cannot contend, or give strong reasons, for our faith in Christ, I believe, that if we are willing in our measure to suffer for him, we shall in due time reign or triumph over his enemies and ours.

I accompanied a religious neighbour this day, to visit the poor women in the House of Correction; about twenty sat down with us. I was affected at the youthful appearance of some; their indiscretion, with its consequences, was set before them, and supplication offered on their behalf. We afterwards went in the town jail; I only saw the women, and I thought they were not past feeling. We returned from this little visit of Christian charity, not dissatisfied. There is a committee of females who visit these houses of confinement, to read the Scriptures, &c.

30th. At the monthly meeting, I was engaged to set forth what had appeared to me comparable to bonds and fetters, keeping the pure Spirit from arising into dominion. My spirits remain oppressed, and lowliness of mind is my portion; though I feel no condemnation, which I consider a special favour. All I ask is a peaceful acquittal, in having endeavoured to do what I could; the effect I would humbly leave, even when sadness may be my portion.

31st. Took leave of this kind family, from whose servants, as well as themselves, I have received much attention. Mary Armitage accompanied me to Mansfield, where I was kindly received.

Sixth month 2nd. One of my young friends accompanied me to the almshouses; six occu-

pied by Friends, and six by females not of our Society. "A place for everything, and everything in its place" seems here exemplified; and that but little room is actually needful, where there is good order. All was neat and clean; and I thought I could live, content and thankful, in such a spot, with the love of God, and a sense of his mercy in Christ Jesus.

4th. First-day. In the meetings, painful apprehensions arose that some were not humble enough; that they had notions and ways of their own choosing; disputations and cavils about Scripture doctrines, and the simple testimonies of experienced Christians, who declare the Truth as it is in Jesus. When thus tried, it is well to wait till discernment is granted, so as to divide the word aright. I hope seasonable caution and counsel were feelingly delivered. I took tea with a dear old Friend, and we had a refreshing time together. The spirit of prayer seemed to be poured forth; now that I am retired to my chamber, the close of the evening, in the outward, appears beautiful; the setting sun is bright, and all around is calm; nature is clothed in tints of glory and loveliness. O! for such a final close, spiritually, when the soul shall quit these changing scenes.

6th. The monthly meeting was a time of favour; we should learn to be humble and patient in times of distress, for such times are occasionally brought upon the Christian.

7th. Had the gratification of seeing my nephew and niece Backhouse, on their way from the yearly meeting, with their daughters, the interview was precious though short.

8th. Took tea with one of the Friends at the almshouses; these little, neat, quiet dwellings and humble inhabitants, seem peculiarly suited to my present frame of spirit. Godliness with contentment truly is great gain. Most of the inmates appear to prize their happy lot, and to live in peace and good will, assisting one another, as need requires, in sickness, &c. I called on two infirm, afflicted women, not members of our Society; one of them had kept her bed for two years. This dear old disciple spoke, with tenderness of spirit, of mercies in the midst of long continued helplessness and pain, and said she would not exchange her situation with the young, the healthy, and the thoughtless; her firm belief was, that when the right time came, her Lord would take her unto Himself. Another poor woman appeared patient under much suffering, and expressed her desire to be resigned to her good Master's will, He being very merciful, and comforting her. This confirmed me in the belief that the God of consolation is with the poor, in their solitary dwellings. This charitable institution is a noble instance of liberality; having been built and endowed by a townswoman, who had accumulated property

by keeping an inn, and having often entertained Quakers at her house, she generously provided for some of the poor among them; she likewise appointed members of our Society as Trustees.

13th. Sat with this interesting family. A caution to avoid disputation on Scripture doctrines was affectionately expressed. This caution has arisen in my mind from place to place, and I have no reason to think that my plain admonitions have given offence; whatever may be the notions which prevail, or may in future prevail, this must be left to a superior controlling Power.

14th. I think I have endeavoured to fill up my little services here, and that I may be favoured to depart in peace; a reward sufficient to satisfy.

15th. My kind friends conveyed me to Chesterfield, and left me under the kind care of A. Storrs.

18th. First-day. Scarcely twenty at meeting. It is consoling to have the gracious promise fulfilled that, where two or three are gathered in the name of Jesus, they witness Him to be in the midst, as their Teacher.

20th. The quarterly meeting fully attended, and much seriousness prevailed. After parting with our friends, I felt desirous of proceeding with the family-visit, and I went to dine with two valuable Friends, William and Rachel Brantingham, who are in the station of elders. We took tea at their married daughter's. I hope there are good desires in their hearts; with the young, there must be time for the bud, the blossom and the fruit. With watchfulness and prayer the work will go forward.

22nd. The few who did not neglect the usual meeting were refreshed; to me it was comparable to a cordial drop of Gilead's balm; a short but precious time!

23rd. Had an opportunity of communicating some caution and encouragement, from my own experience, to a young man who has joined our Society. After we have tasted that the Lord is gracious, the injunction remains, Watch and pray!—I was favoured with ability, this evening, vocally to ask for preservation from all that can harm, in declining years, when weakness and infirmity may increase. I asked not from a sense of desert or worthiness, but that fatherly compassion and mercy might crown our last days.

25th. First-day. William and Martha Smith, who arrived yesterday, expressed their grateful sense that heavenly Goodness was near, in our little gathering, this morning. In the afternoon, we had the company of a considerable number of serious persons, who had been invited to sit with us. Strength was given to point out the difference between mere profession with the lip

and tongue, and that conversion or change of heart, wrought by the Holy Spirit revealed in the soul. It is not enough to confess that Christ died for sinners; we must receive Him, and own Him by obedience, as a Saviour, a Redeemer from sin, and a Leader into all righteousness.

27th. Arrived at the house of Joseph Wooley, a pleasant situation at the extremity of the extensive village of Blyth.

28th. A long dry season, and a fervid sun, seem to cause considerable languor in animal and vegetable nature. I walked into the village, and sat down with a widow and her son, in a cool, retired room. I felt comforted in the time of waiting on the Lord together; and again I am confirmed in the belief, that it is good for us thus to visit one another, under the gently constraining influence of Christian love, something like iron sharpening iron.

30th. Mary Dudley mentions, in her journal, a medical man who behaved with great kindness; he sent a post-chaise four miles for us, and received us very hospitably at Bawtry. On my intimating a desire to sit down with the family, every arrangement was willingly made. Servants and inmates came, and all seemed serious. The landlady of the Crown, who gratefully remembered Mary Dudley, also joined us; and I believe the sweet influence of our Heavenly Father's love was felt among us. It is this alone that can do us any abiding good! it is the fresh sense of this that comforts my heart, renews my faith, and encourages me to hold on my way.

Seventh month 1st. A day of some rest, grateful to body and mind. My lot is in a kind, amiable family; the daily care of little children, and the well-regulated exertions of parents, may evidently be so ordered as to harmonise a whole family, and to cultivate that watchful frame of spirit which manifests our dependence on a superior Power to teach and guide us; a Power that keeps us from evil, and promotes a sweet union and affectionate accordance, when met in families or social companies.

2nd. First-day. In the evening, the neighbours having been invited, a large number came. I was particularly impressed with the serious countenances of the men, who mostly seemed of the class of labourers. Help was given to declare our belief in the doctrines and testimonies of Holy Scripture, concerning the birth, crucifixion, and resurrection of the promised Messiah, the Saviour, and the propitiation for the sins of the world, the Sent of the Father, to redeem those who believe in Him, and who, through his grace, forsake their sins. The gathering separated seriously, and thus, once more, my spirit was relieved.

4th. At the monthly meeting it was a satis-

faction to see the discipline of the Society conducted with so much good order, where there were so few.

6th. At meeting, at Chesterfield, I thought a sweet refreshing silence did us good.

7th. William and Rachel Brantingham accompanied me to Ebenezer Bowman's, at One Ash, a remarkably secluded spot, surrounded by the diversified wonders of nature; the hills, the dales, and the caverns afford ample scope for entertainment and instruction; this is in what is called the Peak country. Although other views occupy my mind, I cannot but see and admire the beauties of nature.

8th. Another day brings fresh desire to proceed in my engagement. Some of the more remote places, and difficult of access, seem to remain, and my strength is small; but I hope for renewed help.

9th. First-day. Attended the meeting at Mony-ash. The villagers having been invited to come in the evening, the meeting-house was filled with a quiet company. I felt thankful in believing that there was a right sense of that which alone can do our immortal spirits good,—the love of God in Christ.

10th. The Friends here are very tenderly considerate and kind. In the afternoon, Ebenezer Bowman conveyed me to Bakewell.

11th. Friends rose early, and we set out, some on horseback, and others in carriages, to attend the monthly meeting, held at the Bridge Inn, Matlock, about eight miles off; the road is fine and the country beautiful. I thought the meeting was a time of encouragement, and of tender feeling with one another, in our different allotments. If I am but kept in reverence and godly fear, filling up my appointed duties, doing neither more nor less than is required, and acting under Divine teaching and power, it is enough; this is the daily concern of my heart, at home and abroad.

We were somewhat disturbed by a noisy, indecorous party of young people; and as they sat with the door open, I just stepped in and civilly asked if they would give me leave to offer a few tracts. They were civil in return, answering, "Yes! surely;" but they appeared young and thoughtless. I spoke a few words seriously to them, to which they listened with attention, and they were afterwards more quiet in their behaviour. On our leaving the inn, I observed some of them reading; possibly a little hint dropped, even to the giddy, under feelings of tender compassion, may not be altogether lost.

12th. Visited a humble cottage, where a Friend keeps a little school for the village children, some miles from Bakewell. This Friend has made a large collection of the spars and minerals which abound in the neighbourhood, and he kindly gave me some specimens. I left

this little solitary family with the conviction that heavenly kindness is spread abroad, in a way not to be circumscribed by our limited apprehension. Came to One Ash, in what seemed to me a boisterous blast, but what is here considered a refreshing breeze. Very diversified are our local situations and our habits. There is instruction in all.

13th. Two female Friends, travelling with certificates, arrived late, with their guides; an addition of four, besides their horses.

15th. After the Scripture reading this morning, a reviving sense of mercy and goodness being near, shed a precious feeling over us, to which L. S. bore her testimony. I ventured to inform E. Bowman that a tender feeling toward the servants employed both in in-door and out-door business, induced me to inquire if it would be easy to collect them, which I left under his consideration. A poor woman walked five miles, in order to have an opportunity of sitting in religious retirement with us.

16th. First-day. This morning the servants were collected, and we sat down about fourteen in number. The universal love of our heavenly Father, who created all for glory, and is calling to virtue, revealing the Spirit of Christ, as a light, and a leader out of darkness and ignorance, was spoken of. After attending meeting, on my preparing to leave this kind family, I was peculiarly comforted, cheered and encouraged, by E. Bowman and his wife proposing to accompany and convey me, from place to place, through their borders.—We travelled slowly along together, making divers visits, till we came to Thomas Howitt's, at Heanor.

21st. The chapter in the Scriptures which was read in the morning, was succeeded by a solemn pause, during which the truths that we had heard seemed to open a view of the awful effects of disobedience, hardness of heart, and unbelief, from whence proceed all imaginable wickedness and deeds of darkness; turning from this dismaying scene to where Light, Life, and Mercy shine, and are followed by acts of obedience, how cheering, how consoling is the hope set before us! We came on to Derby, having visited the scattered families of Friends, upon the way from One Ash, in their solitary dwellings.

22nd. A day of weakness, but I cherish the hope that all which may seem against us, may work together for the furtherance of our faith, &c. Just now, I seem entirely ignorant as to my future movements, though I can see no way of escape without going into the families of Friends here.

24th. I have an affectionate invitation from Susan Greaves, of Stanton; also one from S. F. Church, teacher in the Moravian Congrega-

tion at Ockbrook. I feel grateful for this Christian attention, and disposed to accede to their wishes; but other engagements are now in view. Came to Castle Donington.

25th. Several Friends came from Nottingham to the monthly meeting. I believe it was mutually gratifying to see each other; and it was a yet greater favour to experience the renewed evidence of a Redeemer's love, by which the lowly-minded were refreshed and comforted, on their pilgrimage to the promised land.

29th. I may thankfully say, I have been helped every way, as occasion required; and I consider as a peculiar favour, the calmness which clothes my mind. There is much instruction in the various dealings of our heavenly Father, in order to convince us of our sinfulness, and of our need of redemption through the atoning sacrifice. How variously and how wonderfully, the work of repentance and faith is begun and carried on, if not wilfully rejected, even in the heart of the poor, the solitary, and the unlearned in this world's wisdom! Up and down, where I have been, sickness, affliction and trouble seem to have been the means of spiritual instruction, by loosening the strong bond of natural attachment to earthly things.

Eighth month 2nd. In a solid meeting for worship, I took a Christian farewell of my friends, in much tenderness. In the evening, came about six miles, to a place where I was cordially received, into a large family of children and grandchildren.

3rd. Accompanied my friend to the village, to make calls on the sick and poor. I thought, as we sat to wait upon the Lord with a poor cottager, that there was a heart-humbling sense of heavenly kindness, as a token of acceptance of this almost solitary, and in the view of high professors, this despicable way of seeking the Lord.

4th. The morning chiefly occupied in private retirement, and serious conversation. This was succeeded by some trial; there being a large mixed company at dinner. It was rather a thoughtless assemblage; and although not designedly indecorous, mirth and levity became irksome to some of us. I ventured, with deference to the master of the house, to ask leave to make a few observations, and a becoming quietness ensued. I then expressed my ideas of rational cheerfulness, and of a grateful participation of the bounties liberally bestowed for our bodily refreshment, which no human skill could produce, seeing that no man can cause a grain of wheat to grow and fructify; shall we then eat and drink, and forget the Power that supplies our need! Something of this sort was said, and listened to with a degree of attention;

and possibly it may recur at a future day. I felt much for my kind friend, whose situation appeared to me very trying. In the evening we went together to the village and sat down in a cottage; many came in and behaved quietly, and I felt an openness for expressing something on the faith and practice of our Society. We parted in cordial good will.

5th. After an opportunity of religious retirement with my dear friend and some of the servants, I took my leave and returned to Derby.

6th. First-day. Some strangers were at the meetings. Our simple manner of worship having nothing of external attraction, and reverent waiting on the Lord in silence being little understood, those who come among us from curiosity, or in order to hear, are likely to be disappointed.

7th. Commenced visiting the families.

10th. I felt very low, and unfit to minister to others; but in sitting with a poor, working man this evening, the liveliness and tenderness of his spirit were a help and comfort to me. The day closed in a thankful calm.

14th. First-day. Sat with a pious poor man from the country; there are several of this class who attend our meetings, and I think they help to keep alive the sacred flame of devotion among us.

16th. Went six miles to visit the Moravian settlement at Ockbrook. S. F. Church is connected with our family through my aunt Chase; he and his wife were truly kind, and I felt a secret unity of spirit with them, which is beyond names and forms. We separated in love, and a sweetness, best known to Christian believers, as being one in heart, seeking the Lord Jesus.

17th. The meeting at Derby proved a time of solemn parting; my heart was contrited in a view of the steps that I had been led to take. Goodness and mercy have kept me staid upon my best Helper, eternal in the heavens; and my spirit bows, in reverence and thankfulness, as with my mouth in the dust; believing that it is of the Lord that no condemnation disturbs my lowly peace.

20th. First-day. Loughborough. The neighbours being invited, a large number came to meeting in the evening. I was surprised at the extension of condescending mercy, in opening gospel doctrine, and Scripture testimony, respecting the consolations which are in Jesus, his redeeming love, and his atoning sacrifice, as well as his light, life and power, now revealed in the hearts of the children of men, to turn them from darkness unto light, to create a clean heart and renew a right spirit within them. This is the religion we profess; if we walk inconsistently, unmindful of prayer and watchfulness, condemnation must rest upon us.

21st. Took tea with a poor family; I believe the life of pure religion binds them together; and we were refreshed in the sense hereof, though they are among the lowly ones, having little of this world's goods.

22nd. Received the affecting account of the death of dear Mary Lloyd, formerly Dearman. A short time ago, she was young and lovely, gentle and engaging. Her spirit, I consolingly hope, is now clothed with purity, and admitted into the kingdom of rest, to join the redeemed. Occupied in visiting several poor families, some of whom occasionally attended our meetings; among them is a tenderness of spirit worth cherishing. I wish this care may ever be observed among us, as a people professing goodwill to all.

26th. The time being come when I apprehended myself at liberty to leave this place, I proceeded to Leicester. It is not easy to set forth the thankfulness of my mind in being thus brought in safety, and without a painful feeling of wilful omission or commission, throughout my many weary steppings, and my long absence from home. Though in a weak state of body, my mind seems to be resigned to enter into farther exercises, if such be the will of Him whose servant I desire to be; His will being my sanctification.

29th. Entered on a visit to the families at Leicester. I am well aware that there is no advantage in dwelling with or upon my own weakness, or surely I feel unfit again to enter on such an arduous duty; but the welfare of my Christian fellow-travellers is more important than my own ease, my health or my natural life, if I may only be enabled to hand a little help.

31st. We read that our Lord and Saviour often withdrew from the multitude and prayed; and that He condescended to teach his disciples how to pray. Why is it,—how is it, that we live so little in the spirit of prayer?

Ninth month 3rd. First-day. A day of much exertion. In the morning meeting there was an earnest pleading with those of our religious Society, that the light, the life, and the power of godliness might shine, with increasing brightness, among us; that our upright, conscientious dealing in all our concerns, our consistency and genuine plainness, throughout our life and manners, might show forth to others that we were taught in the school of Christ. In the afternoon, many of the neighbours sat with us, when the universality of the mercy and love of our Almighty Father was feebly set forth.

11th. Preparing to leave my kind friends here, with the intention of holding a meeting, at Hinckley. I was favoured with an opportunity for freely communicating, to a young medical man, some impressions on my mind,

which appeared to be well received; this was an unexpected relief, and confirmed me in the persuasion that it is well to wait, in the patient belief, that for every right thing, there is a right time.

12th. Favoured with quietness, in looking towards my departure hence; and before leaving had an opportunity of religious retirement with the servants, to my satisfaction. I feel for servants.

13th. Ann Heaford kindly accompanied me to the Crown, at Hinckley. She has long been acquainted with the landlady of this large, well regulated establishment, who seemed to consider it a privilege to spend part of the evening with us.

14th. We also had her company at our Scripture reading, after breakfast, to our comfort. Some sober people attended the meeting, and our religious principles, as founded on the gospel tidings of life and salvation, through Jesus Christ, were in measure set forth. After parting from my friends in tenderness of spirit, I came to Coventry, having accomplished my engagement.

Thus closed the labours of this devoted servant, as far as regards travelling in the work of the ministry; and here also ends her own diary; but, as long as she was able to pen an occasional memorandum, and to correspond with her friends, the effusions of her heart and pen gave undoubted proof of her growth in grace, while the genuine fruits of the Spirit were abundantly brought forth in her consistent, humble, daily walk.

The reader is now presented with such extracts from her letters, &c., as appears best calculated to demonstrate her progress in that path which shineth more and more unto the perfect day. The first extract is from a letter to one of her nieces, written before she reached her home, from the journey, the particulars of which have just been given.

Warwick, Ninth month 24th, 1826.

THOU mayst surely think that I have lingered on my way, when thou seest this date; but I believe I may venture to say, I could not make haste. My attention was turned to the poor, and almost unknown ones, in solitary dwellings and lonely cottages. O! how condescending Goodness shines, at times, like the enlivening sun, upon the penitent, humble, hidden Christian believer! The retrospect of such times as these, during my journey, is consoling and encouraging; and now, at the close of this engagement, reverence, tenderness and lowliness of mind, are the sweet reward of this little dedication. It is enough! I ask no more.

MARY CAPPER.

VOL. XII.—No. 3.

CHAPTER XII.

Memoranda.—Extracts of letters, ect.—Death of her friend H. Evans, and of M. C.'s only sister.

To M. S.

14, Dale End, Birmingham, First month 3rd, 1827.

MY LONG LOVED FRIEND,—We live to see various events and changes, but we do not forget our dear, unseen fellow-sojourners in a state of probation, and in what is at times a weary pilgrimage. Although it is ordered by our heavenly Leader, that our path through the wilderness lies hidden from each other, surely there are favoured seasons of sweet union in spirit. While each is pursuing the manifested way of duty, the port, the haven of rest, ever aimed at, and sometimes in marvellous mercy opened to our view, seems to bind together the disciples of the one Lord. My mental feelings have of late been various; I desire to bear, with patient, humble submission, the purifying fire, though I may be again and again cast into the furnace. I am satisfied that my Redeemer, the Son of God, liveth, and that, through Him, my soul will live also.

MARY CAPPER.

To K. B.

Dale End, Second month 5th, 1827.

MANY are the ponderings of my mind, on the important and deeply interesting subject of the hidden evils of the heart. My late reflections have been, that the subjugating power of Divine Grace, as it does much for the obedient soul, gives a quick sense of evil; manifesting the exceeding sinfulness of sin, and separating the precious from the vile.

8th. I have been prevented from following the train of my thoughts, so as to communicate them to thee, yet I desire to tell thee a little of the path I now tread. Self-reduction is a hard lesson to most of us; after years of religious profession, and even sacrifices not a few, some natural propensities still cleave close; and we may not be fully aware of their power unless occasion stirs them up. It is easy to conclude that all is well, when no temptation presents,—no provocation of temper arises; but I hope my late meditations have tended to increase my faith, my reverent, humble confidence, in the mediatorial sacrifice of redeeming love. The unfathomable mystery I willingly leave; and with thankfulness, cling to the things revealed to my understanding.

I think I have even recently seen, that when we are exercised in our Christian warfare, with deep humiliations, in the conflict of nature with Grace, it is at times, a preparation for some unforeseen trial or privation. The spirit being

hereby contrited, and the heart humbled, there is a submission wrought, a lowly bending under the hand that afflicts, and to the Power that forgiveth sins, that healeth all our mental diseases.

To M. S.

Birmingham, Second month 27th, 1827.

A SHORT time back I had not a thought of so soon taking my seat by your fire side. I anticipate being in my old corner; bear in mind that I am not a stranger, nor a visiter for a day only. I hope it is not presumption, when I think that it is Christian love which gently constrains me to leave my home and my dear friends here, in order to manifest, in person, the best desires that I am capable of forming, for my young friends, that in their early steps, and in the progress of their pilgrimage, they may ever keep in view, the redeeming, the sanctifying power of God the Father, revealed through Christ Jesus the Son; as testified of in the Scriptures, from Genesis to Revelation. MARY CAPPER.

TO THE SAME.

Birmingham, Fifth month 18th, 1827.

MY DEAR FRIEND,—I have not forgotten you; I have a pleasing recollection of the afternoon spent, under your roof, with T. D. &c. 'Tis sweet; yea! like unto precious oil, which gently flows over all, and smooths the rough surface, when we are favoured to feel the influence of Christian love, that love which thinketh no evil, but hopeth all things, even in dark and gloomy days, looking with an eye of faith, beyond those troubles and offences that do come, and will come upon us in this world. I much wish to know how dear Candia Burlingham is; she is a patient sufferer, and I have no doubt but that her Lord is purifying her immortal spirit, for an admittance into his glorious kingdom, where nothing shall any more offend. My dear love to them all. To thy husband, thyself, and the dear children, with their kind governess; I think I need not say much in order to assure you of my love unfeigned. While I write and think of you, my spirit breathes the petition, to the Father of Mercies, that He would never forsake you, but lead you in a plain path, keep you, with my own soul, from evil, sanctify us throughout, and clothe our spirits with the fine linen, clean and white, that we may be fit companions for the redeemed. My soul longs for this complete work. Farewell,

MARY CAPPER.

TO A FRIEND IN AMERICA.

Birmingham, Twelfth month, 1827.

DEAR J.,
As a friend long interested in what concerns

the best interests of thy parents and their children, yea, reaching to the children's children, the warm glow of my love spreads as a widely unfolding mantle over them, encircling parents and relatives, your grand parents, the dear friends I have abundant cause to remember in this my native country—they stand not on the back ground, in my present view of years passed by. Well and gratefully I recollect their kindness, when I was as one desolate, and in manner forsaken by father and mother.

These are times to be remembered when friends were raised up to feel with and for me in my mournful walk. Indeed, with reverence, and I hope in true deep humility, I may testify, our redeeming Lord, the Sent of the Father, the Reconciler, the Mediator and Saviour, has been my guide, my helper, to this day; and my only consoling hope is that Jesus the Son of God, according to Scripture, without note or comment, will finally be my soul's salvation. Unspeakable I consider, and I hope with unfeigned gratitude I oft in my silent retirements contemplate,—the favour of a calm, steady conviction, and firm unwavering adherence to those principles of Friends which first humbled my heart under a sense of my need of purification, yea, redeeming from the sins of thought, word and deed. Oh, who is there can purify his own heart, and make it clean in every part? Suppose we admit the Spirit worketh in us and for us—who and what is this Spirit, by and through whom was Grace and Truth brought to light? I joined you as a religious Society, surely believing that you not only professed, but truly believed and cleaved close to a crucified Saviour, and this is my abiding faith.

Desiring that the Lord may direct your steps and hide you from the strife of tongues, I remain with a sweet overshadowing sense of that love which is ancient and new, the affectionate well wishing friend of thyself and wife and children—it matters little what we have known, or what we have suffered, if so be that through sanctification, all things work together for good.

Thy sincere friend as heretofore,

MARY CAPPER.

In the Twelfth month Mary Capper attended the quarterly meeting held at Coventry, and went to Warwick, where she writes:—

Twelfth month 24th, 1827.

Found my dear friend, Hannah Evans, recovering from some alarming symptoms of apoplexy; we secretly enjoyed our mutual intercourse, in precious unity of spirit.

On the last day of the year, Mary Capper wrote thus:

TO HER NIECE K. B.

Twelfth month 31st, 1827.

MY BELOVED NIECE,—I am inclined to believe that we both accede to the truth that it is well for those who can look back, uncondemned, on the past year, and recount their mercies. With humility and contrition we may see, and mourn over our omissions and commissions, our defects and infirmities; to this very day I am as weak, of myself, as the least babe; by watching unto prayer, is my faith renewed, my hope of entire sanctification, and of salvation.

I dare not cherish dismay or discouragement, though I secretly mourn, in times of deep humiliation; but with reverence and thankfulness, my heart owns the mercies of God in Christ Jesus. O! how unspeakable is the favour when we stumble not at those things, which, as yet, we do not comprehend, but with reverent fear, keep low, and patiently wait for farther illumination. May presumptuous disputation ever be kept from us, and from entering the thoughts of a rising generation!

In the early part of 1828, Mary Capper visited her friend Sarah Lamley, at Tredington; and about the 14th of first month, went to Warwick, where she found her long-loved friend Hannah Evans much indisposed, and concluded to remain with her for a time. It proved to be to the conclusion of her course. They were permitted many times of much enjoyment together, during H. Evans' decline, partaking of the sweets of true Christian friendship and love. While there Mary Capper heard of the death of a friend to whom she was much attached, respecting which event she wrote to R. and E. C. as follows.

Warwick, First month 25th, 1828.

MY KIND FRIENDS,—On all occasions I witness your prompt exertions and affectionate desires to serve and gratify me. What shall I render for the continuation of mercies which I consider as flowing from a far purer source than any good in me! I wrestle in the spirit of prayer, that a thankful heart may crown every blessing so graciously bestowed. The details respecting our late endeared friend have been perused with no common feelings, the thoughts of my heart have been night and day occupied on the solemn subject. O! that ten thousand times ten thousand may be gathered to the standard of the Christian faith, the faith in which this, our highly favoured friend, lived and died; in the glorious hope of salvation, through Christ Jesus, who shed his blood for sinners! To see how a Christian can die is a privilege; but to die the death of a Christian,

clothed with the light, and life of our Mediator and Advocate with the Father, O how glorious!

In a memorandum made at Warwick, Mary Capper says, respecting Hannah Evans, "I was favoured with strength to attend my beloved friend in the last conflict of nature, which was suffering in the extreme, from sickness, &c: so that I was thankful when it ceased. She died on the 13th of second month, 1828; and although I have to mourn the painful void, I am thankful too for the retrospect of our precious union and fellowship."

Mary Capper attended the yearly meeting this year, and remained in and about London till the seventh month, visiting her friends and relations. Her only sister, Rebecca Tibbatts, was then in poor health; and on the 5th of the seventh month, she departed this life, at the house of one of her sons, who had long made her a comfortable home, and been affectionately attentive to her. Mary Capper was much gratified in being occasionally with them, and witnessing their mutual attachment; she also was comforted in the belief, that it might be said of her dear sister, who had had many sore tribulations, that her last days were her best days. She died meekly confiding in her Saviour, and exclaiming, "Happy, happy, happy!"

Thus rapidly was Mary Capper stripped of her near relations and friends; but through all, she was enabled to confide, and to rejoice, in Him who had attracted her to Himself in early life, and for whom she had been enabled to give up all. He proved Himself to be to her a never-failing friend, almighty to console and support.

She was much tried, while in London, by the serious illness of her faithful servant, Hannah Simms, who had lived with her eight years, and whom she had taken to town with her as her attendant. Hannah Simms was, with difficulty conveyed back to Birmingham, to which place Mary Capper also returned in the eighth month; on the 23rd of that month, Hannah Simms breathed her last; much regretted by her affectionate mistress, though she writes on the subject, "I was favoured with a calm, lowly resignation of my will to that Divine Power who reigns over all, and who orders all things well. My kind and attentive friends, R. and E. C. propose my being their inmate for a few days, and E. C. with the affection of a relative, came for me. I have some consoling ground to believe that dear Hannah Simms has, for some time past, been under the refining hand and power of the Redeemer, who prepares a place for all those that patiently abide the fire and sword, sent to separate the precious from the vile. Her hope of salvation was fixed on

the immutable Rock of Ages, and this Rock is Christ."

An awful visitation of fever was permitted this year at Ackworth School, and many who attended the general meeting, were made partakers of the affliction. Rebecca Dickenson, a lovely young woman, the daughter of Barnard Dickenson, of Coalbrookdale, took the fever there, and died, after about twelve days' illness, at Darlington, where she had gone on a visit to the house of John Backhouse, whose young people also took the same complaint at Ackworth. While they continued struggling with the fever, Mary Capper wrote to her niece Katharine Backhouse as follows :

Birmingham, Ninth month 5th, 1828.

MY DEAR NIECE,—Yesterday I received the affecting account of your trials; my own sink in the scale, as of minor weight, save only, as in some sort, they fit my heart and spirit to enter into sympathy with the afflicted. O! how sweet and confirming when the young Christian believer, thus called away by the Lord at the early dawn of the day, can emphatically testify her only trust, her hope and her joy, to be in a Redeemer, a Saviour from sin and its condemnation; how this encourages us to press forward, though we may mourn the privation! The dear friends who have been bereaved may allowably indulge a tender sorrow, but I hope they will be comforted by the evidence of their dear child being safely landed. For you and your children, affecting as the event has been, and painful as is the uncertainty which still rests on the future, my faith points to the Rock of our salvation, trusting that the sustaining arm of Divine help will be underneath, in the trials of each succeeding day. Your dear Ann, in her weak, low and suffering state, with sorrow around, may prove a favoured scholar in the school of Christ, her Redeemer. This sickness, not being unto death, may be to the manifestation of the power and glory of God.

TO A FRIEND IN AMERICA.

Birmingham, Twelfth month, 1828.

DEAR J. and C.,

ACCEPT my little offerings; though trifling, they are tokens of my affection towards you, and your dear rising children. It cheers some of our hearts, yea, those who are not parents can rejoice in believing, that in these days of deep trial and sadness, there is an unchangeable power, sparkling and more powerful than the vivifying outward sunbeams, in fructifying the seed of the kingdom of heaven, although the storm and the blast beat terribly. In deep reverence and Christian humility may we che-

rish the hope sure and steadfast, that the dark days will pass away, the winter be over, the voice of the turtle, the singing of the birds, will be heard in different dwelling places. Hold fast your integrity my Christian fellow believers of the mercies of God in Christ Jesus. Train up the lambs as of the flock of Christ committed to your charge in the wilderness. Suffer not the dear children to gain dominion over parental authority.

My love, please to express impressively to your mother W., she is very affectionately in my remembrance. It is unnecessary I should enter into domestic details. I hope we are each desirous to be found in the right path, whether in the commencement, or drawing to the close of time.

I subscribe sincerely your friend,
MARY CAPPER.

Ann Backhouse, did apparently recover from the fever, but symptoms of consumption showed themselves early in the following year; and Mary Capper thus writes to her afflicted parents :

Third month 11th, 1829.

VERY many are the trials, and various the provings of faith and resignation at this day; but shall we call in question the dealings of Omnipotence, in whatever is brought upon his servants? Rather may we unite in prostration at his footstool, supplicating that neither things present nor yet to come may shake our Christian confidence. Entire reduction, perfect submission to the Refiner's power, seems in my view a great work, a work of wonder, but a needful work; for here indeed, no flesh can glory. My kind nephew! thy communication of affection and unity is truly acceptable; surely it is well thus to encourage one another. The declining health of your endeared child is indeed affecting; a rose in the bud is no small sacrifice; but to bloom in perfect beauty sheltered from the storm and blast, O! how cheering to the Christian believer is the prospect. We may weep, but there is a balm to mollify our wounds. Your precious child is gently dealt with, to be thus kept, by the power of redeeming love, patient and calm, and no way dismayed at the apprehension of an early dismissal from the world, "with life's bitterness untried." The God of all consolation, who comforteth those that are cast down, be with you, and manifest his power, in a day of trouble.

TO M. S.

Birmingham, Fifth month 11th, 1829.

MY KINDLY PARTIAL FRIEND,—I would relieve thee from thy solicitude as to my health,

which is improving. O! for sanctification of spirit; I feel far short of this; and no doubt it is safe to be humbled at the Redeemer's feet; what else can keep us from falling, through the power of temptation suited to our various temperaments. Let us pity the fallen, and fear for ourselves. To thy dear husband's sister, under solicitude for the sight of her eyes, so precious a gift, I wish to express the love and sympathy of a fellow pilgrim toward the Celestial City, where there is no darkness at all!

MARY CAPPER.

TO B. C. AND M. C.

IN LONDON AT THE YEARLY MEETING.

Warwick, Fifth month 28th, 1829.

MY KINDLY INTERESTED FRIENDS,—Whilst you are met in a large number, for the help and strengthening of the different members, imploring that healing balm, which can comfort the mourners and cure the wounded, the solitary ones may also have their portion of exercise in spirit. I believe my right place was with those left at home, stripped of many, whose countenances and help are missed; however, it is perhaps wisely ordered, as it breaks our dependence upon human aid, that our faith may be increased. It is likely that you would hear of the death of John Whitehead. I felt bound to attend the interment, for which purpose I came to Warwick; you, my dear friends, may judge that it was no light matter to me, to sit as one alone, to be gazed at by a very large concourse, but my mind was kept calm. O! how condescending is our heavenly Father. Can we, his poor children, be too humble, too watchful! I hope what was spoken was right; no condemnation rests upon my spirit, which I consider a great favour.

MARY CAPPER.

TO C. B. C.

Leicester, Seventh month, 1829.

I HAVE abundant cause, with reverence, to acknowledge that all things needful to my comfort are provided for me; living as in the bosom of affectionately attached friends, what can I desire more, but an increase of humility and of thankfulness, and of watchful obedience to the beneficent author of all our mercies. Thy love is very precious to me; it is a sweet cordial, in lengthened years, to love and be beloved. May we continue to look straight on, toward the mark for the prize of our high calling, undismayed by those things that are brought upon us, in our pilgrimage journey.

TO A FRIEND IN AMERICA.

Warwick, Ninth month 28th, 1829.

My well esteemed Friends, and endeared by long continued family attachment, and repeat-

ed acts of kindness and attention to me in particular, still manifested by parents and children; 'tis my wish to cherish the union. I hope that with true thankfulness of heart, I may on my part acknowledge the mercy and heavenly favour, that like the knot more and more closely tied by receding in opposite directions, we are strongly bound in spirit and fellowship by the safe immutable guide of salvation; though sea and land may separate us from personal intercourse, and the time draws nigh when present scenes will be changed, and an eternity open to our view; oh, 'tis a mercy not to be set forth, to contemplate a Saviour—to know that our Redeemer liveth, and that in him we shall see God. I enter not into the disputations of the present day; notions, differing opinions, and futile arguments upon subjects too high for human capacity, are no new thing; they had early place in the wise and learned of this world, who are recorded, and may yet be reputed, as wiser in their generation than the children of Light; the God of pity and of mercy, past our finding out, may open the blind eye, and unstop the deaf ear of those who as yet do not see aright. 'Tis a mercy when a plain path is set before us, and experience confirms our confidence, that in watching unto prayer and simple obedience to manifested duties, is our safety, and keeps the host of enemies within and without, so far in subjection to the power of the truth as it is in Jesus, that we hold no parley with them. This, dear friend, is the path of my religious experience, and I find nothing in my advanced years (74,) that induces me to let go my humble, yet confirmed confidence in the propitiation, the redemption, the purifying spirit and reconciliation to God the Father, by the mediation of Jesus the Sent of the Father, as set forth in the Scriptures, preserved from generations for instruction, or reproof, or consolation, unto this day. The doubting, disputing mind, claims pity; 'tis a sad unsettlement; why should we pry into secret things that belong unto the Lord? Enough is revealed to satisfy a humbled obedient heart. What is now hard to be understood, it may be because we are not prepared to receive it whilst clothed with infirmities of flesh and blood, is it not safest and best to leave in the hand of that gracious creative Power, who has formed man for glory and for virtue? Oh! it is good to feel submissive lowliness and godly fear, that no presumption get dominion over us.

I would still in much sincerity express my Christian love and unfeigned good will to every branch of your family, known and unknown, and subscribe, as in days past,

Your real friend,

MARY CAPPER.

To C. B. C.

Dudley, Eleventh month 4th, 1829.

THE report from your dear parents is truly acceptable; the retrospect of years gone by, when, in our youthful vigour, we joyed together, and exchanged lively tokens of affection, seems to touch a tender chord yet in tune, and raises tears; not tears of murmur or regret, ah no! but of grateful recollection, that enduring Mercy has kept us from the broad way of destruction, and in adorable compassion, forsakes not in old age. In sickness, weakness and suffering, when mental and bodily powers fail, O! how consoling is the belief that the arm of Omnipotence sustains us, sanctifies every dispensation, and prepares his children for a glorious immortality; a purchased possession for the ransomed and redeemed of the Lord. MARY CAPPER.

Early in the year 1830, Mary Capper went to Coventry, where she was detained by a lingering illness, the effect of a cold. While there she wrote,

To J. AND K. B.

Coventry, Second month 4th, 1830.

I SHOULD not now, perhaps, call to mind your days of sorrow, in the bereavement, and in the deposit of the remains of your beloved child among strangers; but, with you my dear relatives, I have a grateful remembrance of the mercy mixed with the dispensation, by that gracious Being who fitted and emancipated the soul of the young Christian for heaven. I seem gently impressed to communicate the language which arose in my heart, on reading thy testimony, my dear niece, corroborated by others who knew something of the life and manners of your precious child; the language still arises with freshness, Happy, happy spirit! so early released from a mortal tabernacle. May we not say, favoured to know comparatively little of life's bitters, and spared the many conflicts which, in the allotment of uperring Wisdom, the wrestling spirit has to endure, in life's protracted, lengthened span. But who shall say to the righteous Judge of the whole earth, What doest Thou? O! for a calm and quiet mind, to live by faith, a simple faith that asks not why or wherefore, nor requires sensible tokens, but receives the transient gleams of good, from the most excellent Glory, with deep reverence and gratitude. This is what my spirit presses after, not as having attained, but I dare not halt, through unbelief. Your lonely situation, in a foreign land, may be blessed; you and your dear children may seek and find, by patient

waiting for it, the refreshment which cometh from the presence of the Lord.*

I am almost weary with writing, and have not yet noticed your pleasant prospects, myrtles, orange trees, &c. the snow-girt mountains, and the volcano. Admirable I doubt not; but my little home in Dale End suits me better. I hope you may be favoured in due time to return in peace to your own country and endeared friends.

On the 29th of the third month, Mary Capper made the following memorandum:

"I have had so much fever as greatly to reduce my strength, and am still nearly confined to my bed and chamber. This is a trying dispensation, though made comparatively easy by many mercies; let me gratefully acknowledge favours received!"

About this time she addressed these lines to the friends where she was staying:

To J. AND S. C.,

While resident under their roof, in much bodily weakness.

Coventry, Third month, 1830.

As an individual incorporated into the Society of Christian believers, denominated Quakers, not by education nor much familiar intercourse with any of them, not in my minority, but in more advanced years of my life; and having seen, with serious observation, it may be rather more variety of scenes and manners than falls to the lot of every private person, I may say, that although I was ignorant and as easily led into folly as my associates, brought up in the same habits and dissipations, there were times when I was led, in deep thoughtfulness, to query with myself, What is a profession of religion? Having, at an early age, gone through the forms of what is called our National Church, and with reverence partaken of the outward and visible sign of faith in the blood of Christ, as an atoning sacrifice, oftentimes it arose in my mind, What has this done for me? Does the inward and spiritual grace subdue my evil propensities, and direct my steps into a path of circumspection and self-denial, consistent with the promises made for me in my unconscious infancy, and afterwards made binding, on my own responsibility, as I came of age to understand the nature and import of the engagement? I was aware that the ceremony was but a shadow of the substantial good.

I simply relate my own experience, implicating none; 'to our own master, we must stand or fall.' Without a laborious investigation of the

* See notice of Ann Backhouse, in Memorials of deceased Friends, by S. Corder.

opinions of the various denominations of Christians, but not without sacrifices, hindrances and discouragements, by little and little, not rashly, but after mature deliberation, in simple obedience to apprehended duty, I attended the religious meetings of Friends. To me, solemn and reverential was that stillness, that silence, which seemed to hush every thought. I believe, that in this still calm, there is a renewal of spiritual strength to be known; yea! an enlargement of spiritual understanding, in communion with the Father of Spirits, which surely is true, spiritual worship. Thus, as an individual, I was led step by step, and found no difficulty in comprehending the ground and consistency of adopting plainness of speech, behaviour and apparel; all seemed consonant with apostolic counsel, evangelical doctrine, and the example of the early Christian converts. A corruption of language and of manners has crept in, and is adopted by many Christian professors, in the present day. The Society of Friends having seen this, and being gathered in early times as a 'people turned to a pure language,' I marvel not at their setting a cautious guard against innovations.

A friend to consistency though no dictator.

MARY CAPPER.

N. B. It has been remarked that the Romans were particularly careful to preserve the purity of their language. The state itself, it seems, thought it a subject so worthy of attention, that no innovation was allowed, in their public acts, without permission. Seneca gives it as a certain maxim, that when a false taste in style or expression prevail, it is a sign of corruption of morals in the people. (See Pliny's Letters, Book the First.) Why not apply this to our present instructions?

Mary Capper appears to have returned home in the fourth month, whence she writes.

To M. S.

Birmingham, Fourth month 30th, 1830.

EXPRESS my affectionate remembrance to A. F. To her this is a mournful bereavement; but what can we do better for ourselves and others, in the day of trouble, than in the exercise of humble, though firm confidence in prayer, to cherish hope! O! had we been a rightly praying people, surely so much declension had not spread among us. May there be, through a rising generation, a revival of true spiritual mindedness.

My long confinement, at Coventry, under the kindest possible care, has left me somewhat reduced; but, through all, I was passive like a weaned child, and even cheerful and thankful. Ah! dear M. this was nature subdued; and now, at a lengthened out day, my heart's most earn-

est desire is to live near to the subjecting power by which this is effected; the power, if I understand aright, of the cross of Christ.

MARY CAPPER.

TO A FRIEND IN AMERICA.

Birmingham, Fifth month 25th, 1830.

DEAR J. and C.,

THIS is a day and time of important serious interest, yet I do not,—as a poor, short-sighted individual, measurably quickened and made alive as I humbly hope by Divine grace,—I dare not cherish dark, gloomy, dismaying views, though I hear sad tidings of pernicious principles, and I am well aware of bad practices. Alas! for the poor hearts, that are not changed,—sanctified by a new and spiritual birth in Christ Jesus, the Light, the saving Life in man! If we can feel pity and compassion one for another, oh! how short, how imperfect our comprehension of that love, that tendering mercy which brought a Saviour down to suffer for sin and sinners,—'tis a glorious, marvellous theme! and sometimes put to silence, solemn silence, all that would rise in judgment within me, either as to the dead or the living. My solemn interest is to know more fully than I yet know, Christ my Redeemer, as my perfect reconciler to God the Father, being cleansed from the guilt of all sin, by the atoning sacrifice of the Son of God, as testified in the Scriptures, and opened to the understanding of my humbled praying spirit. I never felt these Divine truths more consolingly than in the time of a late reduction of bodily strength and deep humiliation of mind, wherein I had no high or luminous thoughts; but as a poor dependent child, my views of a Saviour's compassion and power, were very, very sweet, calming every fear, and putting to silence doubt.

I have scribbled this whilst an inmate in thy father's house—as I was left alone, and a clothing of peaceful serenity around me, it came into my mind to acknowledge, that your conjoint messages of affectionate remembrance are cordially accepted.

May lowly peace in the love of a reconciled God through Christ Jesus our Redeemer, be the blessed portion of you, of your children, and of all those who are near and dear unto you, is the unfeigned affectionate desire of your Christian probationer and friend,

MARY CAPPER.

To M. S.

Seventh month 26th, 1830.

MY VERY DEAR FRIEND,—Do accept a short but grateful acknowledgement of thy friendly

communication, with the instructive memoir accompanying it. O! that I may die the death of the faithful, and that my end may be like his; may my close be calm, lowly and peaceful; but even this it is best to leave to a faithful, just and wise Creator. Death has not always been disarmed of terrors, even to the upright, and I wish to leave it to the Lord; to whom I desire to resign soul and body, with all that I have and all that I am. Lowly obedience has consolations in this life, and the bright beams of hope sometimes break forth out of darkness; so the safe path is perseverance. Dear John Pumphrey called this morning; he is a pleasant picture of old age.

To K. B.

Birmingham, Ninth month 14th, 1830.

In these places there has been great stripping; elders and standard-bearers have been taken from this scene of trial and probation; some of their successors have turned from the narrow path, and by imprudent marriages and other deviations, have defrauded their own souls, and mingled their cup of life with many bitters; added to which, I consider it a serious wrong to children's children.

If the Good Shepherd were not enduringly merciful, what indeed should we do? but when the sorrowing heart is humbled, in the house of sore bondage and in the land of captivity, where the cruel enemy of all good has carried them, then if they cry unto the Lord like captive Israel, O! then, in pity, heavenly mercy delivereth them out of their distresses. Some circumstances have very seriously affected me; for although my view of mercy is large, yet it bows down my soul to see mercies received and lightly esteemed. But let me turn to a brighter prospect. There are, I hope, not a few, within the borders of our own religious Society, who prize their privileges, and who have the heart-humbling, tendering belief of the forgiveness of sins, and sanctification from sin, through the mercy of God in Christ Jesus. These, with my own soul, watch unto prayer, enduring hardship, as soldiers engaged in combat.

MARY CAPPER.

To THE SAME.

Birmingham, Second month 14th, 1831.

My much-loved niece! perhaps never being in more sweet union than at this day; having our senses exercised to discern good and evil, through that measure of mercy which has not left us to perish in ignorance or unbelief. Since I last wrote to thee, I have been almost a prisoner, from debility and loss of appetite. I was nearly ready to conclude that the remaining

springs of natural life were gently wearing away; but a childlike, cheerful confidence kept my spirit calm and undisturbed. O! what shall I say of the free mercy that thus sustains me in lively faith and hope; not for any dedication or faithfulness in me. Ah! no; I am a poor weak child, an unprofitable servant, if ever I have done ought of service in our holy Saviour's house. Mercy is my only plea for favour here, and for acceptance hereafter. Again my bodily vigour is a little revived; it is the great Creator's will, so may it be to his gracious purpose. I dare not foster a will of my own, knowing that I am weak and blind. The religious prospect of your kinsman James Backhouse, his affectionate mother, his dear bereft children, are subjects of much interest; but all centers in the will of God. We may rest in gospel promises, whatever is given up for the sake of fulfilling this requiring; but what could be the happiness of a Christian in disobedience, though possessed of houses, lands and kindred; yea, of all that this world could give?

To A FRIEND IN AMERICA.

Coventry, Tenth month, 1831.

My oft remembered friends and tenderly beloved members of kind and dear connections round about me, whose kindness is of so long continuance from parents and children, that it is no marvel that I feel some affectionate interest in the well-being of children's children, which seem to multiply and spread as in my own family like olive branches; and though a young scion is sometimes taken off, in its early tender state, to ripen and mature in a better clime, sheltered from every possible blight or chilling blast, may we be grateful, and acknowledge the gracious Power that cultivates the yet live branches, watering, pruning, fitting these to bring forth good fruit in due season.

I am now permitted to enjoy the fine fresh breezes of this pleasant autumnal season, congenial to invigorate with the gratifying society of long known friends.

To you dear friends, what can I say more than I have in time past expressed. May uprightness and integrity guide you and all yours; may the balmy breath of a Saviour's peace be the clothing of our spirits in time and in eternity, in life and in death! So craves the heart of your fellow probationer and affectionate interested friend,

MARY CAPPER.

Old England preferred with all her faults and commotions. Nations, kingdoms, tongues and people, will have an end, but heavenly power and mercy endure forever and forever.

To K. B.

Birmingham, Fourth month 7th, 1832.

ON the eleventh of this month, if my life be lengthened to that morning, I shall have seen the end of seventy seven years. I still feel as a child, depending upon a tender Father's daily mercies; upon Him who has taken my earthly parents to Himself, I assuredly believe. O! the goodness and mercy that follows their children, yea, I doubt not their children's children. My dear mother was a woman of prayer, private prayer; the remembrance is precious to this day; in my early days her influence led me to bow at the footstool of mercy, at least often to retire in secret; and in some favoured seasons, I had to shed sweet tears of tenderness, arising from the desire to be good, for I was aware of evil in my heart. Who can set forth the compassion which has followed me, and does yet help, teach and comfort me! that has united me to a people whose genuine religious principles satisfy every faculty of my soul, and are my strong consolation, with hope in a Redeemer's love and power; even that He will complete his glorious work, and own me among his ransomed ones.

MARY CAPPER.

To J. AND S. GRUBB.

Birmingham, Fifth month 25th, 1832.

DEAR JOHN AND SARAH GRUBB,—The salutation of an old friend, if in any sort it may be in the newness of life, I seem constrained to believe, you will not reject. Many years and many events have passed, dear Sarah, since our personal intercourse with each other, and with dear friends in this place, now gathered to their rest; the remembrance arises in liveliness before me—no bitterness mingled therewith. Thou wast then engaged with dear, faithful, lowly-minded Ann Baker. In my little measure I loved you then; and I cherish the hope that, in the school of experience, my best love increases, with the increase of my union and fellowship with the long-tried, faithful labourers, in the present day of sifting, and of deep plunges, even as in the pit of darkness, tumult and dismay. Well, dear John and Sarah Grubb, is it not a marvellous mercy, that, as a people, we are not forsaken! Prophets and prophetesses are yet raised up among us. May these go on in the strength of the Lord. Accept this my poor offering of affection in the seventy-eighth year of my pilgrimage, and permit me to add, that with reverence and heart-contriting thankfulness, I acknowledge the mercy that united me to a religious people, whose genuine principles of faith in Christ

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Jesus, as a Mediator, a sacrifice for sin, and reconciler to God the Father, through justification and sanctification, is fully satisfying to every faculty of my soul, as the glad tidings of salvation.

Farewell, friends beloved in the fellowship of the Gospel,

MARY CAPPER.

To M. S.

Birmingham, Sixth month 7th, 1832.

MY KIND FRIEND,—How inexpressible is the privilege of a retired apartment, in the very midst of contention; how privileged we, as a Society are, if we keep within the limits of our religious profession.

I think that "Hancock's Principles of Peace," exemplified in the conduct of the Society in Ireland, in 1798, cannot be too attentively and generally read. Whatever may be the result of the unsettled state of nations, kings and kingdoms, there is a ruling Power, above every other power. May this be our help and our shield. Poor devoted Paris! after the destructive pestilence, follows the more destructive desolation of sword and bloodshed. O! for an interceding, praying spirit, for ourselves and for others, that a sure place of refuge may be known.

To THE SAME.

Birmingham, Eighth month 16th, 1832.

I ATTENDED our quarterly meeting held at Shipstone; we were favoured with the company of some choice, ministering friends; John Dymond and wife, &c. &c. Shipstone is a small meeting; I profess myself a lover of society, and I think there is an advantage, especially to the young, in living more in a body together; though no earthly situation is secure from the venom of sin; nor is there a solitude which excludes a Saviour's redeeming love. I was absent longer than I had anticipated, as I felt a little bound, if I may so say, to attend the meeting still annually held at Armscot, a village not far from Tredington. I accompanied dear Sarah Lamley; she is well-known and highly esteemed among the villagers there-away; and she seems peculiarly qualified to preach in plain, searching language to them. A very large crowded meeting there was. I was also at the small meetings at Camden, Brails, &c. The overshadowing of mercy is to be experienced everywhere. O! how it would flow, did every heart watch and pray.

MARY CAPPER.

To C. C.

Birmingham, Tenth month 2nd, 1832.

MY DEAR FRIEND,—I am concerned to hear that thou art suffering, and I believe it will in-

terest thy affectionate feelings, to learn, that I am again in the school of reduction, I hope not in displeasure, but for my profit and purification. What can we do better, my precious friend, than resign body, soul and spirit to the Power that formed us, and who best knows how to fit and prepare us for a glorious inheritance.

Cloudy days and an oppressive atmosphere may be our portion, in our pilgrimage journey, and I was thinking that we may even look for boisterous gales at times; but in our case, they may only be permitted, I trust, to sweep away the chaff, leaving the substantial grain to be gathered in security.

Accept the unfeigned love of

MARY CAPPER.

To S. H.

Twelfth month 18th, 1832.

DEAR S. H.,—Thou art very often in my affectionate thoughts; and this morning more especially, as my heart was tendered before the Lord, I thought of thee, with something like the interest of a Christian mother. It is obvious that thy health is precarious, a consideration that must be trying to a young man, in the opening day of human life, with the prospect of a settlement, as to a maintenance. But, dear Samuel, the Power that mars these prospects, can provide better things, for his children and people, though seen through a glass darkly. Bear in mind, that however kind, and even amiable, any may be by nature, there must be a change of heart experienced, termed in Scripture a new birth, or new spiritual creation, through the secret operation of Divine Grace in the soul. My measure of experience disposes me to feel tenderly for those in whom this work is begun, because I am aware that it must be carried forward through humiliations and close provings and searchings of heart. Nature has her strong holds; but be not discouraged though the triumph of Grace be a great work. The Divine Power is above every other power, and can complete as well as begin that which is our sanctification. I know there are times when our faith is so weak that we can scarcely read and understand the Scriptures; this is no new thing; our prayers too may seem unavailing, and clouds of thick darkness may appear to envelope us; but we must persevere in earnest, wrestling prayer, though it may only be with sighs, and conflict unutterable. And dear Samuel, I would say, enter into no disputations.

Thy affectionate friend,

MARY CAPPER.

To ———.

Twelfth month 26th, 1832.

I SEEM gratefully constrained to acknowledge thy cordial Christian salutation; how inexpressibly precious is Christian fellowship! it is a feeling which has no fellow. My heart was tendered in reading thy lines, at a time when the pure life was low, though I may thankfully say it is yet preserved. No marvel if there is a secret sense of sorrow for the too general prevalence of spiritual deadness, and for our own imperfect views of heavenly things, the ways of our God being past our finding out. But when the redeemed, sanctified soul shall be unclothed of the frail body, then shall we know as we are known, of Him who purchased salvation for us. Great and glorious is the new and living way which he has cast up for faithful believers to walk in. When pondering these things, all that is spiritually alive within me seems to be humbled and contrited, under a sense of the infinite condescension that has turned my feet into this blessed way.

MARY CAPPER.

To K. B.

Birmingham, Fourth month 4th, 1833.

I do not say short and evil have been the days of my sojourn, though ignorance and folly have had their share therein. Never did I view heavenly mercy, free and pardoning Grace, brought to light by our Redeemer and Saviour, more clearly, more consolingly, than in these times of stripping, when self has not a rag to clothe itself with. I believe that those are not our most favoured moments wherein the subtlety of self can take a part; but that when the good leaven is deeply hidden, it works the designed end.

To JOHN AND SARAH GRUBB.

Birmingham, Fifth month 24th, 1833.

MY DEAR CHRISTIAN FRIENDS,—Contenders for the faith, or the Truth, as it is in Jesus! still ye are called to labour, the end not being yet, when the faithful shall receive their full hire. At this time of renewed exercise, you are again fresh in my remembrance; there is fellowship in the lowly valley of humiliation, however differing in degree and circumstances.

In my solitude, may I say it with reverence, a spark of spiritual life is mercifully kept from total obscurity, though death and darkness seem, at times, to hover round me. O! the mercy that glimmers, or arises out of darkness. Surely our Heavenly Father deals gently

with the feeble of the flock. I can bear my testimony to his protecting power, the internal evidence, manifested in the soul. O! how it checks, how it teaches, how it guides from childhood to the oldest age, just according to our state, obedience opening the way to an enlargement of spiritual understanding. Marvellous are the Lord's dealings with his humbled, patient, believing children. O! that there was a believing heart in every child of man; there would be no need to puzzle and bewilder the mind, in things too high for us; secret things would be left to the Lord. I am set much as a solitary one, though in the bosom of kind friends. Shall I be presumptuous if I record, with feelings of great seriousness, that my prevailing exercise in this my latter day, is secret, wrestling prayer, oft on the bended knees, in my quiet, secluded chamber. My spirit craves for more evident marks of godly simplicity among the Quakers, so called. I am one of those who mark the boasted "march of intellect" with a jealous fear. The refinements of our day seem, in my view, to draw the mind from under the cross of Christ. According to my observation, we are not the plain, unfashionable people that, if faithful, we should be; we are too generally intermingled with the manners and maxims of the times. Everlasting Mercy can yet turn and overturn, and settle a faithful people.

Farewell, dear friends, subjoins

MARY CAPPER.

To C. B. C.

Birmingham, Fifth month 31st. 1833.

MY KINDLY AFFECTIONATE FRIEND,—As I sit solitary, and contemplate the close of time, the mind being measurably free from care as to this life (which with thankfulness I may record is mercifully my allotment) the thoughts of the heart take a wide range, and I think of my fellow-probationers, in their diversified circumstances. If there were not a heavenly pilot, through storms and clouds, what should we do? The most skilful human mariner could not steer the vessel aright, nor save her from wreck.

I think, with tender sympathy of thee, and of thy dear parents in their suffering; but there is the consoling evidence of the building being on the sure foundation, the Rock of Salvation, that cannot fail; though the body be dissolved, the redeemed soul will return to God, as a glorified spirit. There is strong consolation for the humble believer, in the unalterable mercies which are in Christ Jesus; though bereavements are permitted, and we are left to mourn, but not without hope, nor even without, at seasons, a transient view, as it were, of the glorious

mansions prepared for those who have held fast their confidence in redeeming love and power, unto the end of the Christian warfare. Accept the grateful acknowledgement of the love of

Thy oft-obliged friend,

MARY CAPPER.

FROM SARAH GRUBB TO MARY CAPPER.

Stoke Newington, Sixth month 10th, 1833.

MY DEAR FRIEND,—Thy salutation of love by letter is precious to us, as the long-continued friendship thou hast evinced has always been. How encouraging it is to see those who made many sacrifices in early life, for the Truth's sake, not satisfied to rest in past experience even of the Lord's goodness, but as those who remember that "He that thinketh he knoweth anything, knoweth nothing yet as he ought to know;" and even in old age, are concerned to go on learning of Him who said, "I am meek and lowly in heart." I am glad that thou canst so fully subscribe to the "Anointing, which is truth and no lie;" the Unction from the Holy One, as an internal evidence, manifested in the soul. What shall we do if we suffer ourselves to be drawn from this blessed Spirit of the Saviour of men, or from the measure thereof, which is given to all for our profit! Where, but within our own hearts shall we find the Comforter and the safe Guide? Surely the Holy Scriptures direct us to Christ! * * * The Scriptures came by inspiration of God; yet, in my view, the same inspiration must be with us, to give us to comprehend their spiritual meaning and application. The natural man, even though he may compare Scripture with Scripture, and acknowledge to their harmony, is nevertheless the natural or unregenerate man still, without the operation of the Spirit in his soul, even that grace which is the Divine gift to all men, and which I conceive brings all, who adhere to it, into a converted state, whether they be favoured with the inspired writings which tell of the blessed and holy Redeemer, or whether they be ignorant of them. Must it not be our experience, in order to partake of the benefit of the sufferings and death of Christ, to be brought into obedience unto righteousness? And what can do this for us, but the Power of God immediately made known to us by the inward revelation thereof? In short, my dear friend, I feel alarmed in seeing that we, as a community, are in great danger of leaning to the understanding of man; and that for want of trusting in the Lord with all the heart: we are intermingling indeed with that which is not distinguished by gospel simplicity, but which has a tendency to bring us to be satisfied with many things, out of which, as a people, we were brought by a strong hand,

and a stretched out arm, which delivered from the iron hand of cruel persecution, as well as from all false dependence in religion. All will not, however, thus return, either to the maxims or customs of the world, or to the beggarly elements, to be again brought into bondage; a precious seed remaineth, and will remain, however hidden, where the real life of the crucified Immanuel will be found, and who will, by and by, come forth, and shine as the children of Him who is Light, and in whom is no darkness at all. Yea, I believe that it shall yet be the inquiry relative to such as abide in the Truth, "Who is this that looketh forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners?" Ah! my long-loved friend, I am persuaded that thou dost know what thou professest, and that the possession of the Truth as it is in Jesus, has been thy primary concern, in the different stages of life; thou hast now, at times, the certain evidence of having been kept from following "cunningly devised fables;" and I humbly trust that the saying of Him who enabled thee to separate thyself unto Him, will be realized to thee, "Lo! I am with you alway; even to the end of the world!"

Amen, saith thy ever affectionate friend,
SARAH GRUBB.

TO JOHN AND SARAH GRUBB.

Birmingham, Seventh month 5th. 1833.

MY DEAR FRIENDS,—I seem constrained to acknowledge the receipt of your interesting communication. My feeble faith still holds out, that the Lord's own works will praise Him. O! He has done wonders, in generations that were before our days; that passed through the sea and through the cloud, and the Rock followed them, which Rock is Christ, revealed in the soul, believed and cherished, as a Leader and Teacher, made known to the simple, faithful humbled heart. Happy, they who cherish this belief, and truly desire to know the Lord to be their Teacher; for He leadeth gently along. He careth for the lambs, and He feedeth his own sheep, in pastures convenient for their growth; the herbage may be mingled with biters, but this may prove a strengthening portion. To you, my much-loved friends, I need not scribble thus; but allow me to say, do not be over much cast down; 'tis the child-like hint of simple child-like love. It is among the Lord's merciful dealings, that this poor tabernacle has stood the wear and tear of seventy-seven years, without violent disease, though often shattered and reduced. Through all, redeeming love and mercy lifts up a standard against the enemies of the soul, and my spirits are mostly cheerful. All the sacrifices made

in obedience to gentle requirings, in the early part of my spiritual warfare of faith, O! they have been abundantly repaid; yea, seven fold! though it was to the giving up of father, mother and my father's house; with even the man I loved! I record not this to boast; O! no, but, if it might be so, I would encourage a rising generation to obey the "still small voice" manifested within, the Word nigh in the heart.

Accept my love, affectionately,
MARY CAPPER.

TO K. B.

Seventh month 9th, 1833.

I WAS gratified with the short visit of my nephew and niece; their appearance and manners indicating that they are learners in the school of Christ, the good old way. O! it comforteth me. I think I am not quite ignorantly prejudiced against intellectual progress; but I am jealous lest any should depart from under the yoke and cross of Christ; for what would then be the final event! I long for Christian believers, in and out of our own Society, to be more spiritually minded, bound together in true unity, and in the peaceable fellowship of the gospel, in the holy Head. Every sacrifice of self-love and self-will, of the unsanctified part in us, will have an abundant reward.

MARY CAPPER.

TO A FRIEND IN AMERICA.

Birmingham, Seventh month, 1833.

A fresh spring of tenderness and Christian love seems to flow from the fount new and old, towards the offspring and descendants of those dear well-known kind friends, thy father and mother, who were in kindness as nursing parents in my early entrance into the field of Christian faith, as in that day many sacrifices were called for, and my mental conflicts were not small. With reverence let me record the mercies that have followed me hitherto, and crown my present declining years with a child-like peaceful simplicity. Go on, dear friends, ye rising generation; mind not the lo! here, or lo! there; continue humble learners in the school of Christ, the highest, best academy. Oh, how sweet is the unity of the Spirit of Jesus, in the bond of universal peace, or love without guile!

MARY CAPPER.

In the 79th year of her pilgrimage.

TO M. S.

Birmingham, Tenth month 14th, 1833.

MY PARTIAL FRIEND,—I am not what I was, previous to the late severe attack, nor do I

anticipate full restoration; surely my views rise upward, I hope not presumptuously, but with entire trust, reverent, humble confidence in redeeming mercy, in the atoning sacrifice for sin, whereby the believing heart cries, Abba! my reconciled Father! Ah! my beloved friends, what is there so consoling? And it is sweet to love our fellow-pilgrims through this our wilderness journey; but how far beyond our present feeble conceptions is the view, that when unclothed of these mortal bodies, we shall be translated to the kingdom of our Lord Jesus Christ, and join the church triumphant!

MARY CAPPER.

To S. L., JR.

Birmingham, Third month 30th, 1834.

DEAR SARAH,—You are all often in my thoughts, with the recollection of events and of years passed by, as one of the first interesting “Quaker” families, with whom I was familiar. I have a lively remembrance of early impressions, and my spirit longs, at this day, for a more prevailing sense of what I then felt; but dear S. we must be willing to walk by faith and not by sight, that patience may have her perfect work. I have satisfactory information from Worcester; dear Candia and Sarah Birmingham submit with Christian resignation to their loss of a dear sister. Maria was meek and lowly; a patient, silent sufferer from early years; the close exceedingly sudden, and so calm as to be almost unperceived. I was particularly interested in the long confinement of Dr. ——. I believe his views of salvation in Jesus were correct; but O! how a death-bed view, with eternity before us, shows the wood, hay and stubble which must be consumed by fire—the fiery baptism of the Holy Ghost!

MARY CAPPER.

To ———.

Fourth month 18th, 1834.

I do very tenderly sympathize with your deeply-tried relative, but there is one unfailing remedy, viz. resignation to whatever a God of mercy and compassion pleases to lay upon us. Surely it is unavailing to struggle with ourselves about sins that we cannot blot out. We should rather bear the condemnation, and sit at the footstool of mercy, with our mouths in the dust. O! this entire, this silent resignation; I believe the evil spirit opposes it, and self-will opposes it, because it proceeds from simple, pure naked faith in the redeeming power of Jesus, the friend and Saviour of sinners, who gave his life a ransom for us, to deliver us from sin. Here the vilest sinner may take refuge, and be safe.

MARY CAPPER.

To JOHN AND SARAH GRUBB.

Birmingham, Fifth month 18th, 1834.

DEAR FRIENDS,—Be not dismayed; the spiritual Head of his own church worketh, and will work, in a way that human wisdom and foresight knoweth not; He will bring his own glorious work to pass, though He leads his faithful servants in a way they know not. You, dear friends, are again entering the field of Christian warfare; bear in mind you are one year nearer the end that crowns all, than you were twelve months gone by. Let not go the right shield, and the battle axe. Everlasting mercy and help is on the side of the humble and devoted, though they have to pass through many tribulations.

As far as condescending favour has led me to discern the work of Divine Grace in the soul, the internal evidences of Christ revealed as the true Light, the Life, the Way to God the Father, O! I dare not enter into doubtful disputation. Often in the day my prayer is to be kept lowly, simple, dependent as a helpless child. My old age, now in my eightieth year, is calm, with abundant cause to be content; yea, very thankful, for innumerable blessings. I lack no earthly accommodation.

Ye dear labourers who have yet to bear the heat and burden of the day, surely your rest will be glorious! This is the view rising before me. Affectionately,

MARY CAPPER.

S. GRUBB TO M. CAPPER.

London, Fifth month 27th, 1834.

DEAR AND PRECIOUS FRIEND,—Thy lively communication has done me good; how sweet is the sympathy of a mind regulated by the pure principle of Divine Grace placed in our hearts! Few letters that come to my hand are fraught with so much encouragement as thine; so genuine is the desire breathed in thy expressions for our preservation every way, and that the good cause may prosper in and through us; and so evident is it that He who was thy morning light is now thy evening song; as well as that He remains to be like dew, which keeps thee fresh and fruitful still. Yes! thy address to my dear husband and me, seems to invite us forward in the race set before us, while we often feel far from either swift or strong. Sometimes I can only wade through difficulty and much impediment; yet, so far, my poor mind can acknowledge, that they who wait upon the Lord renew their strength; that herein ability is received to mount upward too, at seasons, even with wings as eagles; to run and not be weary; to walk

and not utterly faint. The present is a time peculiarly calculated to depress; for yet, within the borders of our religious Society, we find there is, too generally, a sliding from that situation in which Infinite Wisdom and Power placed our early predecessors; when their light shone as from a hill, and men seeing their good works were induced to glorify our heavenly Father.

I could say much more in a plaintive strain, but forbear. Let me watch well over my own heart! besides there is room, amidst all our occasions of sadness, to be humbly thankful that the sure Foundation is kept to, by a living remnant; and also that a little firm faith is vouchsafed, that the ancient testimonies of the immutable Truth will continue to be upheld by at least a few; and the standard raised in its own dignity and simplicity. That which has stood the test of ages will yet stand through all, being truth and righteousness unfailingly, and it requires not the torch of human reason to search it out. Thy affectionate friend,

SARAH GRUBB.

To JAMES BACKHOUSE, then in Australia.

Birmingham, Fifth month 30th, 1834.

MY VALUED FRIEND J. B.,—I have sometimes been privileged to see extracts from thy letters to thy dear relatives, &c.

The Good Shepherd knoweth the right time and place, when and how, to feed the scattered flock. He goeth before, and leadeth the blind in a way they knew not, but of his own preparing.

All this, and much more, is well known to thee; I may add to you, dear dedicated servants! I am personally a stranger to thy companion G. W. Walker, but I feel no separation in the best desires of my heart, that the universal Father of mankind, to whom we are reconciled through faith in Jesus Christ, the atonement for sin, the Saviour of the poor contrite sinner, who has no other hope of salvation, may continue to bless you. May He increase our true faith, so that we may avoid all doubts and vain wranglings; simple obedience seems to me much wanting among religious professors.

It is very gratifying that thou rememberest me in the bond of Christian affection; often, very often, do I think of thee, especially in my solitary sitting, in my own apartment. When I call to mind thy report of your favoured retirements, I seem in some imperfect measure, gathered by the One, eternal Power, to the same footstool of Mercy where you are so eminently favoured and comforted,—brought as it were, into the bosom of your own dear absent friends,—pouring forth the spirit of prayer, renewing your spiritual confidence, and afresh

resigning all! This is the Lord's doing, and He is greatly to be praised.

I cannot but smile, my Christian brother, when thou designates me "The ancient friend;" though it is true I have lived days and years not a few (fourscore years!), yet, believe me, I feel myself a very child; having to learn a new lesson every day, and to be thankful if the evening bring no condemnation for wilful omission, or any other cause; also that the morning light again arises with renewed mercies.

My health, though never robust, is sufficient for the exertions required; my spirits cheerful; all my wants supplied, and crowned with calm content. What can a Christian, drawing to the close of time, desire more; save to press forward, to the mark for the prize at the end of the race! Accept the simple, sincere love of

MARY CAPPER,

in Old England; loved, though not faultless.

To M. S.

Birmingham, Sixth month 22nd, 1834.

THY affectionate partiality will peruse what is now sent with indulgence. I have not made any particular remark respecting joining the Society unto which I at this day consider it an unspeakable favour to be united. The religious principles professed by us, in their purity, as set forth in the Scriptures, which testify of Jesus, born of a virgin, as foretold, to bruise the head of the serpent, yea, manifested in the flesh, and dying to redeem the fallen race of Adam, and to cast up a new and holy way of access to God the Father—these principles have been, and are still from time to time, so far opened to my spiritual understanding, that my heart is at rest. As to the result of what conviction has wrought in my life and manners, since united in your favoured fellowship, my familiar friends must testify. I can only add, that I am bound in gratitude to acknowledge the gentle hand of Mercy that has guided me hitherto, and joined me in strong affection to the Society, and satisfied my seeking mind as to the genuine gospel principles of salvation.

MARY CAPPER.

It is probably the following series of reflections to which Mary Capper alludes in the foregoing letter; as they bear date about this time.

Birmingham, Sixth month, 1834.

AFTER a considerable lapse of time, now in the eightieth year of my age, yet a sojourner and a pilgrim, pressing forward as not having attained all that my soul longeth after, I have this testimony to bear. Being lively, active and volatile in my early years, I account it not

one of the least of many mercies that my natural frame was feeble, and that sometimes I was much reduced by sickness. At these seasons, O! marvellous mercy! I was favoured with much tenderness of spirit, and shed secret, soothing, precious tears, in an indescribable sense that God was very good, and that He saw me; and I think I did breathe the prayer that I might not be left to my own guidance. When sin and sinfulness were set before me, in the times of my folly, and I felt not the sweet, gentle balm of our Heavenly Father's favour, I did inwardly mourn, and did ignorantly, if not sinfully, wish that I had never been born. For many years, under a variety of outward changes or events, the secret, progressive work (may I not say, the genuine power of pure religion) was preparing the way for clearer views respecting the soul's salvation. In these babel-like days, whatever I found to obstruct daily prayer—lowly supplication at the throne of mercy, seemed in my view sinful, and must be overcome. Verily I have found it, and I do still find it, a wrestling warfare! The new birth is a marvellous work; a complete spiritual creation, with all things new, is not wrought by the reasoning powers of the natural man. God the Father reveals the Son in us, as the Light, the Life and the Way; and gives us power to believe in Him also as the atoning sacrifice for sin, whereby we have access to a reconciled God and universal Father. This spiritual view of salvation, as set forth in the Scriptures, and abundantly testified by the faithful of former generations,—this atoning Sacrifice, this Way of redemption, (begun, carried on and perfected for me and in me,) is the rock and ground of my Christian faith, and of my hope of acceptance, when this mortal shall put on immortality. My simple, yet reverent testimony is to the marvellous love of God, in Christ Jesus, as the guide of youth, and the staff of lengthened years, to those who acknowledge Him in all their ways. My heart rests in the belief that these will not be left to perish through ignorance. Obedience is the test of our sincerity. Acknowledge God in all thy ways, and He will direct thy steps aright, from youth to old age.

MARY CAPPER.

To K. B.

Birmingham, Eighth month 27th, 1834.

MY MUCH LOVED NIECE AND RELATIVES.

Shall I meet you with this letter, in the favoured shades of a father's planting! as I have understood that your annual retreat is among tress cultivated by a parent's hand. Whether this may reach you there or not, something alive within me, better than naughty self, seems as it were to unite with your

contrited spirits. The Saviour's gentle, sweet, marvellously kind, and feeling language of invitation to his faithful followers, presents, as so beautifully applicable, encouraging and consoling, that I think I must refer to it, namely, "Come ye yourselves apart into a desert place, and rest awhile!" I can hardly forbear to copy a few lines from a beautiful comment on these words;

"Gladly we catch the tender sound,
Which bids us come and rest awhile;
Come, breathe with me the desert air!
Come, breathe to God the secret prayer!
We come! we come!—the harass'd soul
Longs to escape this war of words,
The clouds of care which round us roll,
And rest with thee, thou Lord of lords!
And once again, the bark refit,
Ere we the quiet haven quit!"

My own "dear little home," as thou so justly termest it, is a prepared place of rest for me. No human contrivance or foresight could have so provided for my ease and accommodation; no anxious cares, no daily solitudes, which press with even lawful weight, in many situations; and what shall I say? reverence and humbling contrition clothe my spirit. Language would fail me to tell of the lowly calm, wherein my thoughts are fixed on the mercy which has followed me from my childhood to this day. In my lowest estate I have the anchor of hope, and dare not cherish unbelief, nor unprofitably dwell on things too high for my present comprehension. Even my very weakness proves an exercise of faith and patience. These things I write, not so much for your instruction, as to signify that we are fellow-contenders for the end of our faith—the salvation of our souls.

I mark thy observation on the too frequent and familiar mention of the name of the blessed Saviour, both in public and private. Through faith in this name, my belief is that we shall be saved; but the solemn admonition sometimes rises before me, "Let every one that nameth the name of Christ depart from iniquity."—O! I long to depart from all iniquity; this is a marvellous work of the Lord's beginning, carrying on, and perfecting.

MARY CAPPER.

CHAPTER XIII.

Death of her brothers John and James.—Reflections.—Extracts from letters, etc., from 1835 to 1838.—Deep spiritual conflict.—Relief therefrom.

ON THE FLUCTUATION OF THOUGHTS.

Reflections, dated First month, 1835.

It has a little opened to my understanding, that as involuntary thoughts are not at our

command, we are only responsible as we willingly cherish, and bring them into action. Secret evil suggestions, which we cannot prevent, arising probably from the yet-permitted power of an unsanctified spirit, are not our thoughts, so long as they are a grief and burden to our hearts; and truly they are humiliating, permitted doubtless in order to humble us, and to shew us what yet remains of the unrenewed, evil nature, or it is possible, that after having measurably experienced, yea! testified, to the power and efficacy of redeeming Love, we might be tempted to conclude that the great work of sanctification was complete, and thus be lulled into a false rest, and forget, or neglect, the important injunction, "Watch and pray!"

Memorandum, Third month 4th, 1835.

This morning's post brought the affecting tidings, that my dear brother James Capper died in London; he was a dearly loved kind brother.

To M. S.

Birmingham, Third month 12th, 1835.

MY KIND FRIEND,—Thy unfeigned sympathy is truly cordial to me; also thy kindness in sending the lovely harbingers of spring, which now adorn my apartment and cheer me. I thought, as I separated them, (and now think with a sigh of tender sadness) could my beloved brother James have entered my room, he would have admired their beauties, and said, with his usual courtesy, "And how nicely sister Mary has arranged them!" Ah! how memory brings to mind his gentleness in early life, his patience with my untowardness; and in maturer days, his liberality in pleading my cause, as being of an age to judge for myself respecting the most acceptable way of worshipping God. I do not remember ever to have heard an unkind word from his lips, or a harsh censure, on any occasion. My precious brother was, for a season, deeply humbled under a sense of his unworthiness; although he had preached Christ, as the Saviour of sinners, he feared that he had not done all that he might have done for those under his care. I have not yet received full particulars, as the survivors have been occupied in the removal of the body to Wilmington, where he had long been known as a father and a Christian counsellor. But I have not a doubt regarding the spirit, redeemed and sanctified by a Saviour's love and power; being stripped of every rag of self-righteousness, it will be clothed in the fine linen, clean and white. This is my hope and consolation for myself and my dear friends. I do feel these privations, in my lengthened life; yet I should be an ungrateful receiver of continued mercies and privileges, if a murmuring or discontented thought were

cherished in my heart. Thy kind correspondent brings my mouth to the dust, so to speak. O! if a spark of genuine good desire has ever been kindled, through so weak an instrument, the praise belongs to a higher Power.

Farewell, my dear friend! with all whom the Father of mercies has given thee.

Thus subscribes thy affectionate friend,

MARY CAPPER.

TO THE SAME.

Fourth month 17th, 1835.

THE changeable weather is unfavourable to my frail tabernacle; fourscore years is no short period, but marvellous are the gentle dealings; the wearing down is gradual, without any violent dilapidation; but with mild warnings, the great and merciful Lord of all is pleased to instruct me. My prayer is, "Teach me Thyself." Yea, Lord! permit me to be numbered with the children who are taught of Thee, as an aged disciple, sitting at thy feet, with my mouth in the dust; only in favoured times, if it may so be, in my feeble way, setting forth thy condescending goodness toward thy rational creation, formed for immortality and glory. Thus my long-valued friend, I have desired to be led in a plain path, from my early years; far from disputation, or speculation on things too high for me, but in simple obedience; and through the vicissitudes of my long life, I have been favoured with a measure of inward tranquillity, a little foretaste of that peace which this world cannot give, but which is all of mercy.

MARY CAPPER.

MEMORANDUM.

Received intelligence of the final close of my dear brother, John Capper, the eldest of our large family; the remaining links of the chain are now only two; my youngest brother and myself. My dear brother John died on the 26th of the fourth month, 1835.

To E. S.

Fifth month 9th, 1835.

MY oft-remembered young friend, and fellow-prisoner, in a land of pits and snares! I wish to give thee a prompt assurance that I have read thy last communication with very tender feeling and interest. If my experience can avail anything for thy help and encouragement, I would say, fret not thyself at the present strife of words! It is nothing new. Controversies and strange voices have existed ever since the fall of man, disobedience having marred the divine image. Enduring mercy, in tender compassion, made a new covenant, in order to redeem mankind, according to the Scriptures,

which testify that the Son of God was manifested in the flesh,—a body prepared of the Father; this he laid down, as a sacrifice for the sins of the world; suffering, the Just for the unjust, that He might bring us to God. And in his spiritual appearance, He is made known to the simple, obedient believer, who will not follow the voice of the stranger; for the voice of the stranger he knows not.

As sheep then of the Good Shepherd's fold, may we, my beloved young friend, press into this safe enclosure, and quietly leave all controversy to those whose food it is. Cultivate inward stillness, that thou mayst be favoured to know the secret teaching of the Holy Spirit. Meddle not with argument. What comes to thy ear, unsought, bear patiently; guard against excitement; wrestle in prayer, both for thyself and others, for strength, if in the right, still in the right to stay; if not, that heavenly Wisdom may teach the better way.

MARY CAPPER.

TO. J. AND S. GRUBB.

Fifth month 15th, 1835.

YE DEAR LABOURERS,—Be faithful unto death! There is a rest, unpolluted by the strife of words. Controversy has no place in the heavenly city. As one drawing nigh to the end of time, who has indeed been tenderly dealt with, I turn from the strange voices of the present day, and intermeddle not. Yet I think I do a little enter into feeling, and Christian sympathy with the faithful, exercised servants, who have to preach the cross of Christ. O! may a Redeemer's love and power keep you, dear friends, and every deeply proved, tried mind, from the tender youth to the aged sojourner on this side the promised land, that ye faint not, nor grow weary in the Lord's work.

MARY CAPPER.

TO J. AND K. B.

Birmingham, Fifth month, 1835.

MY BELOVED RELATIVES,—I contemplate you in London, with divers others, as disciples, or learners from day to day at the feet of Jesus, in the good old school, with your mouths in the dust, while some may be busy around you, with a zeal to do well, and to serve the Lord. Gentle, yet impressive was the Saviour's rebuke, "Martha! Martha! one thing is needful!" O! blessed privilege, to sit at the Redeemer's feet, to know his voice, to learn of him, in the depth of humiliation, to come unto Him of whom the inspired Scriptures do amply testify. My faith increases in the promises as they stand recorded there; and in the gracious influence of the Holy Spirit, to lead out of all error and into all truth. O! if we had not a merciful High Priest,

touched with a feeling of our infirmities, and acquainted with our temptations, what indeed should we do! My spirit is revived by a consoling hope that these clouds and storms, by shaking, to the very foundation, all that can be shaken, will work together for a good end, yet but dimly seen. And I do hope that no unprofitable dismay will obstruct, in any heart, the benefit of the yearly meeting. Of course it is not for me, a solitary one, to presume upon my feelings; nevertheless I may state, that in some favoured moments of stillness,—in a quiet not to be formed by human skill, and under a secret sense of that Power that brought me among you as a religious body, and that is still the mercy of the present hour, I have had a belief granted me, that this annual gathering will, at times, be favoured with the overshadowing of divine love and mercy.

MARY CAPPER.

Seventh month, 1835.

MARVELLOUS is the condescending mercy that has brought me hitherto, through a wilderness of pits and snares; and in my old age, provided all things for my comfort; and above all, settled my heart in a peaceful state; no more tossed with floating opinions, but watching, waiting and praying to be perfected and fitted for the kingdom of heaven. The Lord's own works can alone praise him!

Had I the pen of a ready writer, or the gift of an evangelist, what could I write more impressive than what has been already written and stands upon sacred record! viz. "Do justly, love mercy, and walk humbly with thy God. Watch and pray, lest ye enter into temptation." All the wit and learning of the most learned men, can never equal the precepts of Scripture.

TO S. L., Jr.

Birmingham, Ninth month 21st, 1835.

DEAR SARAH,—It seems long since we had any communication. Months have passed away, not without solemn events and changes, within the circle of our own kindred; so at least it has been permitted to me, to experience link after link to be broken.

My eldest brother died a few weeks after the decease of my dear brother James, who was educated for a preacher in the established mode of worship, and lived, as a pastor, fifty years at Wilmington in Sussex, where he was beloved and lamented. In life and in death, all his hope of salvation rested on the Rock of Ages, which Rock is Christ: his language in his illness, was, "None but Christ! none but Christ! I wish to embrace Him in all his fulness, to be swallowed up in his love!" The enemy of souls endeavoured to persuade him (says his

watchful, affectionate daughter) that he would never attain to what he so earnestly desired, viz. a fitness to meet Christ; but he said, "The waves of the sea are mighty, but the Lord on high is mightier!" and at times, after a sore conflict, he would break forth into praises. He was much in prayer for himself and for others; petitioning his heavenly Father to look upon him, and to have pity; often repeating, "Mercy is all my plea." In his dying moments, being asked if he was comfortable in the assurance that Jesus would receive him, he replied "Yes;" and with his usual tenderness, added, "and you too!" These were his last words.

I hope this little extract, so interesting to me, will not be intrusive. I wish to convey, as far as expression can do it, my very dear love to thy mother, who, with my own soul, longs to be found at the mercy seat, waiting for the fulness of redeeming love and power.

MARY CAPPER.

To E. C.

Dale End, Ninth month 29th, 1835.

DEAR ABSENT FRIENDS,—Oft-times present in mental view—it is pleasant to hear of your rational enjoyments, surrounded by a part of your family—permitted to leave lawful and domestic cares in their lawful places for awhile. Surely this is a privilege, best and rightly appreciated by the grateful thankful heart, that traces all our blessings, all our genuine gratifications, temporal and spiritual, to their marvellous, inexhaustible Source, the one true spring of mercy to the soul of man, which includes the rational creation, the world over.

I think we had a sweet, short little meeting in our reduced number this morning. We had the company of the dear aged Christian minister, William Rickman. His meek and humble testimony, to that portion of peace which is the fruit or reward of faithful dedication, was precious indeed—and to my thoughts seemed to flow like sweet odour, or Gilead's balm—a short impressive address to the school boys, was also instructive. The report of the dear man's kind reception by divers Friends, with his public services, as mentioned by his companion, and his own grateful acknowledgement, are particularly consoling.

I shall send you a poor scrawl, as the shades of the evening now seem to come over us almost unawares. I wish you at any rate to be assured, that your kind tokens of affectionate remembrance in the repeated messages of love, are very cordial, and the response is centered in that one emphatic word—**LOVE**.

Including you all, parents and kind children, in the precious bond of union,

I subscribe affectionately,

MARY CAPPER.

FRAGMENT ON PRAYER; ADDRESSED TO A FRIEND.

Eleventh month, 1835.

WITH diffidence, as ever becomes me, I am willing to attempt expressing my ideas on the subject alluded to in our late conversation. I am aware that my understanding is very limited, but I think my simple views are not irreconcilable with precept and example in the inspired records. Can there be anything more imperative than the command, "Watch and pray!" or any language more sweet and encouraging than "Pray unto thy Father, who seeth in secret?"

Doubtless Christians should live in the spirit of prayer. "It is the Christian's vital breath;" and marvellous is the privilege, unto this day and hour, of communion with the Almighty Power, God over all, who breathed that breath of life whereby we became living souls! By the same Almighty Power, we are kept from the path of destruction. Sweet is the inviting language of our Redeemer, who has cast up a new and consecrated way, by which we have access to the mercy seat. "When ye pray," said He, "say, Our Father!" Glorious privilege! that while clothed with human nature, feeling and mourning our omissions and our commissions, we may "kneel before the Lord our Maker," in prostration of body, soul and spirit! Although utterance may fail, there is an availing sigh, a tear of contrition, and a Spirit, better than our own, helping our infirmities! I allude not to any forms, but to the real, humble breathings of the soul, athirst for the living God.

MARY CAPPER.

On the 26th of the first month, 1836, died Sarah Lamley, of Tredington, after a short and suffering illness; this event was much felt by Mary Capper. In allusion to it, and also to a recent illness with which she had herself been tried, she thus writes:

To SARAH LAMLEY, JR.

Birmingham, Third month 1st, 1836.

DEAR SARAH,—I have abundant cause for thankfulness, having been tenderly cared for in my weak state, and supplied with all the comforts that I needed. Above all, I hope I write it with reverence, my mind was mercifully kept in peace; no doubts troubled me; but, marvellous condescension! the spiritual Guide of my youth (so far as I have been an obedient learner in the best of schools) has brought me hither-to; and with my whole heart, I trust He will be my Guide all my journey through; the staff and stay of my lengthened day!

Very often do I think of your dear valued

mother; memory retraces the many calm and peaceful hours in your little circle, the pleasant steps in your garden, when your precious mother examined and admired the opening buds and flowers. These liberal gifts we contemplated as coming from Him who adorns this lower world, and who cheers the grateful mind upon the way to that glorious city, where anticipation shall be lost in fruition. May your Christian mother's blessing rest upon her children's children!

Express my love to thy sister, &c. Farewell, my dear friend.

Affectionately I subscribe,
MARY CAPPER.

To K. B.

Birmingham, Third month 3rd, 1836.

I LAMENT the separation of some promising ones; their being driven by strange voices and tumults from attention to the still, small voice of the Good Shepherd. O! my heart pities, and when enabled, breathes the secret prayer for the sheep scattered from the true fold—the quiet habitation. Never, my dear relatives, did I more appreciate the privilege of being joined to a Christian people,—to the Society to which I am favoured to be united by increasing conviction at this day, of its pure, unsophisticated, gospel principles. The Shepherd of the sheep is indeed good. O! how gently He leads the simple, as the flock and the children can bear it.

MARY CAPPER.

To A RELATION.

Third month 4th, 1836.

THE secret language and aspiration of my spirit is, O! that our youth, entering the field of faith and of responsibility, O! that they may be kept from the strange disputations of this day. But why think it strange? Look at the history of mankind from the fall of Adam; disobedience has marked every succeeding generation; subtle device or open rebellion has drawn aside thousands, and continues, in various ways, to allure and deceive the children of men. The natural, uncontrolled, active mind delights in doing something that shall appear goodly; yea, can make sacrifices in its own will and way, and is gratified in self-complacency, and it may be applause; yea, in external acts of religious worship. My long life and observation, tossed and sifted as I have been, have given me a measure of experience in the delusions of self. O! how different, how widely different, from the lowly, humble waiting at the feet of Jesus, the highest Teacher, as with our mouths in the dust; feeling our own impotency, our own blindness! Here is subjugation indeed,

bearing the true cross. Ah! my dear, say not in thine heart, "Who shall show us any good?" who shall ascend, or who shall descend, to bring our best Teacher? Believe me, He is nigh thee; the living Word! writing the new covenant on the tablet of thy heart. Believe and obey this, and thou wilt be led gently along, as thou canst bear it. When we are faithful in the little, the way is made for farther manifestations of the Divine will concerning us. Avoid speculations, and vainly exercising thyself in things too high for thee. If I know anything of true peace, it is in simple, child-like obedience to the still, small voice of the Good Shepherd, who instructs the lambs and sheep of his fold; a stranger's voice they will not know nor follow.

This gracious, enduring mercy was the Guide of my youth, turning my steps into the narrow way; and it is the stay and the staff of my old age; and never did I more fully appreciate what I believe to be the genuine principles of the Society to which I am conscientiously united, than at this day.

Sacrifices not a few have been called for, but not one which is not doubly repaid by sweet peace. Not one painful accusation is permitted to trouble me; thankfulness and cheerfulness clothing my spirit, in the midst of great reduction of bodily strength.

Though I know not the heart of a parent, I feel much for the rising generation; if there was not faith in an over-ruling Power, our poor thoughts might trouble, if not overwhelm us; for what a sitting day is this, among professors of religion! our own little favoured band not exempt. There seems a prevailing mania, a strife of words and of strange voices! But the Good Shepherd knoweth his own sheep, and they follow Him.

To M. S.

Birmingham, Third month 12th, 1836.

MY KIND FRIEND,—Little less than miraculous is the restoration of this poor body! it is marvellous in my view, and I believe in the view of those who witnessed the almost suspension of animal life. For what end thus re-animated, I know not; it is enough for me to know that the Giver of life is good, though I am blind. I am still weak, though I can walk alone from my easy chair to my desk, use my pen as thou mayst perceive, and value the privilege, as I can relieve my affectionate friends from anxiety on my account. I have been very tenderly cared for; indeed the friends of my youth have been more than replaced. Wonderful favours and mercies have been added to my lengthened days. Time would fail, and language be insufficient, to set forth

the mercy that keeps my mind calm, lowly, dependent as a child, disposed to learn at the feet of a crucified Lord. My heart compassionates those who have left the Guide of their youth, or who have not yet known the witness for God in themselves, the Spirit that leadeth out of error into the plain path of duty. O! my precious friend, if we were faithful to the dictates of this Spirit, how many snares and entanglements we should escape; and how would the bitters, mingled by a Sovereign hand, be sweetened!

MARY CAPPER.

TO J. AND K. B.

Birmingham, Fourth month 5th, 1836.

THE recent intelligence of your devoted kinsman James Backhouse, and his companion, with satisfactory accounts from Daniel Wheeler, are consoling evidences that the universal Father still regards his rational creation as one family, however circumstances may differ; our limited capacities see dimly, and we too often lightly esteem our own mercies. With reverence, at this day, I am ready to testify, that although the surrender of dear, very dear parents (for I was prohibited the paternal roof,) and of a strong, heart-engaged attachment, led me indeed in a way that I knew not, yet I was favoured with an internal calm that could not argue the matter; to all enquiries, I could only answer, that my peace of mind seemed to depend upon simple obedience. And still, in this dependent, child-like state, humbled by a sense of my evil propensities, which brings me to the foot of the cross, I can now say that every sacrifice made in obedience, is rewarded an hundred fold; infinite adorable mercy crowning the poor worthless offerings of his children, with the assurance that He accepts them, and that Divine Grace shall be with them, in life and in death.

It seems to me of great importance that there should be no self-complacency, nor creaturely glorying, but true self-reduction, bearing the cross.

MARY CAPPER.

TO M. S.

Fourth month 12th, 1836.

A BOUNTIFUL Creator continues to allure us to love, obey and praise Him. Had I the pen of a ready writer, had I the gift of an evangelist, my theme should be, Praise the Lord! Let everything that hath breath praise Him! The way to praise that Almighty Power, who has formed his rational creation for immortality and glory, is obedience. He has not left us without an internal witness, to manifest our errors and our sins, and to point and to lead into safe paths. I assuredly believe that there was a

consciousness of good and evil, even before the Gospel dispensation; which is the fulfilment of prophecy in a Saviour incarnate. Glad tidings indeed! Glory to God in the highest! Peace on earth; good will to men! ratified by a new covenant, written in the heart, and confirmed by Scripture testimony, that Jesus Christ came into the world to save us from our sins,—to redeem us from all iniquity. What can be more convincing! Our restless wanderings arise from the neglect of watching unto prayer, and daily bearing the subduing cross.

MARY CAPPER.

TO K. B.

Birmingham, Fourth month 30th, 1836.

MY VERY DEAR NIECE,—This doubtless is a time of mourning, and of tenderly sympathizing in the bereavement of thy dear relations; there are other causes for mourning also, of which I doubt not thou art sensible. I would that I could comfort thee, but thou hast a better Comforter. The spirit and power of true consolation is nigh, though it may not always be discerned by those who are cast down. O! how sweet is the belief that they who are kept through tribulation, at the foot of the cross, are in safe keeping! It is my desire that we may not cherish anxiety with regard to the things which are brought upon us, in this our day. Old things revived, as respects our Society. Misapprehension or misrepresentation, and want of faithfulness among ourselves, have assuredly brought about a Babel confusion; but there is no diminution of that Power which can bring good out of evil, and cause the vain efforts of his creatures to promote his own gracious purposes.

I am endeavouring to look beyond the cloud, when (if my natural day be not so prolonged) others may be favoured to see the Sun of Righteousness shine gloriously.

I remain affectionately, thy aunt,

MARY CAPPER.

TO J. AND S. GRUBB.

Birmingham, Fifth month 13th, 1836.

MY BELOVED FRIENDS,—Shall I once more greet you with the language of affectionate encouragement? Though the sun, in the visible firmament be in eclipse, it is not lost. The creative Power that gave it for an external light remains the same; even the universal Father of mankind, good, very good to all who seek aright to know and to obey Him, as his truly dependent children. He who set the visible sun in the sky, has not left his rational creation, formed for immortality, without a witness in the heart, as the Scriptures amply testify.

What indeed should we do, if left to doubtful disputation! If the true light in the soul become darkness, how great is that darkness! Watch and pray that the day-spring from on high may again arise upon us as a religious Society, somewhat scattered and shaken. Possessing our souls in patience, may we have compassion one for another! The foundation standeth sure, though there may be builders thereon of wood, hay and stubble.

Well, my dear friends, after this unpremeditated introduction, I recur to what first arose in my thoughts, in viewing you as contending, again and again, for the faith, or unchanged Truth, with fidelity and unwearied diligence. The Spirit of Truth will guide into all truth. O! it is a blessed thing to be docile, humble learners at the foot of the cross.

14th. This is the third or fourth time that I have taken the pen, for I have been cheered by some kind calls from dear labourers, on their way to the yearly meeting. Sadness clothes the spirit as we commune together on the things which are brought upon us. Nothing new! old revilings! After a time of lukewarmness, or living too much at ease, may it not be said, a woe is brought upon us, that availing, spiritual-sorrow may spread, and may arouse the dormant faculties to a right and true exercise; and that babes may be fed with the pure milk, prepared for their nourishment, that they may grow thereby, and be able to bear stronger meat, so that they may endure to the end that crowns all, and experience the salvation of the soul, through Him who was crucified for the sin of the world,—the Son of God? “Flesh and blood hath not revealed this unto thee,” &c. May I not reverently say, the spirit within me prays, with increasing fervency that revealed truth may work the work of righteousness, to the praise and glory of the Holy One.

I think I must conclude with what was in my mind as a beginning; thinking of you, dear friends, there was a sweet, abiding impression that there is a rest, an undefiled everlasting rest, prepared for the patient, faithful labourer, in the Lord's vineyard. Your work, my precious friends, may not be finished; this glorious rest awaits you, and every true labourer, so believes,

MARY CAPPER.

FROM SARAH GRUBB TO MARY CAPPER.

London, Fifth month 24th, 1836.

MY DEARLY BELOVED FRIEND,—This day thy precious, sweet letter was handed me. O! how truly cheering it is to contemplate the state in which Divine Goodness has kept thee to this day. I can look back to my childhood, when I first saw, with wonder, the tears flowing from thy eyes in meetings; when thou

wast an example to many, of nobly denying self, taking up the cross, and following Him who “bore the contradiction of sinners against Himself;” and who has been pleased to lead about and instruct thee ever since. Yea! He has kept thee as the apple of his eye; and so I humbly believe He will keep thee to the end; guiding thy feet the few steps that remain, and ultimately granting an entrance into those blessed regions where none can say, I am sick; where there is no more pain, neither any more sorrow; but the Lamb that is in the midst of the Throne doth lead to living fountains of water, and all tears are wiped from the eyes for ever.

Some, in this day, are almost ready to adopt the language of the prophet, “O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!” for truly there is that among us which lays low the pure innocent life that ought to be in the ascendancy. Yet my faith is that better times will come, even to our religious Society. There is, I do believe, a living remnant left, who being preserved through the shaking which has come upon us will shine forth by and by, even as the light, and many will come to its brightness, so that there will be Quakers still; those who hold the precious testimonies of the Everlasting Gospel in their primitive simplicity and unmixed purity. And surely it is unto the Truth, as it is in Jesus, that the nations must come, in the fulfilment of the prophecy, “The kingdoms of this world shall be the kingdoms of God, and of his Christ.”

We have had some favoured meetings at this our annual gathering. Yes! at seasons, the Lord's own blessed presence and power have been over all, to his own praise; to whom all honour and glory now and ever belong.

My husband sends thee much unfeigned Christian love, in which I tenderly unite, and remain, Thy ever attached friend,

SARAH GRUBB.

TO HANNAH WATKIN.

Birmingham, Seventh month 1st, 1836.

MY VERY DEAR FRIEND,—It sometimes seems marvellous in my view that our natural life is lengthened for weeks, months, and it may be years, after being brought as it were to the brink of the grave, looking for the salvation of the soul, through the redeeming love and power of the Saviour, who was crucified for sinners. No other name do we own, or profess to believe, can save us. This I consider as the unchangeable foundation of genuine Quakerism; and it is to be accompanied by a consistency of conduct, not to be controverted, agreeably to

the Scriptural doctrine and precepts left upon record by the Highest Teacher, and to the example and testimony of holy men of old. As far as my spiritual understanding has been enlightened, this is what I apprehend to be Truth. Secret things belong to the Lord. My belief is, that sufficient is revealed for our instruction, and that, while persevering, in faithful obedience, we shall find that lowly, peaceful, spiritual poverty is a soul-satisfying reward. I believe it is safe, and best in the present times, to leave judgment unto the righteous Judge, as to this or that; and to take the impressive counsel, "What is that to thee? follow thou Me!" I hope not to weary thee, dear friend. I think only to add, that Christian union, love and fellowship, were never more precious, nor more binding to my fellow-professors in the Society to which I have been conscientiously united for upwards of fifty years; and I am so far from being dissatisfied, that in my most favoured seasons, I daily contemplate it as a mercy. Farewell affectionately,

MARY CAPPER.

From S. K. a child five years old, to Mary Capper.

MY DEAR FRIEND,—“I should like to hear thee talk to me about heaven, where dear little children go when they are good; and if thou wilt be pleased to see me, I shall be glad to see thee; please, when will it be a suitable time? I love thee, and am thy friend,

S. K.”

ANSWER FROM M. C.

Dale End, Eighth month 14th, 1836.

DEAR LITTLE FRIEND,—I am quite pleased with thy little letter, and I am glad that thou lovest me, for I have much love for children; and I am glad when they wish to be good, and to know something about that Saviour, Jesus, of whom we read in the Bible.

When I was a little girl, I had naughty tempers. I wished to be good, and I often cried when I was alone, because I wanted to be good all at once. I was like thee, dear child, too young to understand that I must be patient and humble, and learn that Jesus Christ came into the world to save us from our sins, and our naughty tempers, and to make us gentle, patient and obedient. We cannot see the blessed Jesus as He appeared in this world in time past; yet his mercy, love and power are over us all; to take away our perverse dispositions, and to prepare us for heaven, that happy place, where all are good, happy, and blessed for ever. That thou, dear S. mayst be one of those who are eternally blessed, is the affectionate desire of Thy friend,

MARY CAPPER.

To C. B. C.

Birmingham, Ninth month 21st, 1836.

MY KIND AND DEAR FRIEND,—Thy affectionate communication was, as ever, very cordially accepted. That thy precious mother will witness the best of Comforters to be near, through all bereavements and trials, I doubt not. My best love is to her. The foundation stands sure that unites the humble followers of the Redeemer. This is my hope and my anchor. My soul longs and breathes, in the spirit of prayer, for preservation, in this day of sifting. Sometimes I think in my solitude, that perhaps I enter, in proportion to what I can bear, into what some dear fellow-probationers have to sustain, in the present state of our religious Society. My heart mourns; but I know not what to do better than to leave all unto that Wisdom that ruleth over all. In our deep humiliation, we may be dumb with silence; but O! if we can trace the hand of the Lord in it, we may take courage, and hold on our lowly way, as disciples of a crucified Saviour, bearing his cross from day to day, until we put off these corruptible bodies, and rise triumphant over all opposition, through that Power that conquers death, hell and the grave. That I may really be a humble waiter, in patience, at my Saviour's feet, is daily the petition of my soul, and that I may tenderly feel for, and with my conflicting friends.

MARY CAPPER.

To K. B.

Tenth month 21st, 1836.

IF it be from the Lord, doubtless his tender compassion will bring me through the searching trial which has brought me very low, in mind and body, and yet keeps me so. As I write, I feel a fear of taking myself out of the Lord's hand; for he alone can perfect his own work,—the great work of entire sanctification. On the receipt of thy letter, O! how I wished that I were worthy to mourn with those who mourn for the state of things among us. To bear a part in the sufferings and afflictions of the true disciples of a crucified Saviour, seems indeed a privilege.

MARY CAPPER.

To THE SAME.

Birmingham, Eleventh month 15th, 1836.

My dear brother James used to say of his wife, that she remained as a bruised reed; so I think I may say it is with me; but with the cheering hope, if not the abiding belief, that enduring mercy will not break that which is bruised, nor quench the smoking flax. My soul longs for an increase of faith, patience and re-

signation. If the tender sympathy, and I believe I may add, the prayers, of dear affectionate friends are availing, surely I may be encouraged. I am greatly surprised at the interest manifested on my behalf; it excites the strong cry at the mercy-seat, that I may not be permitted to bring sorrow or dismay upon the Christian believers, nor dishonour upon the glorious cause of the Redeemer.

MARY CAPPER.

About this period Mary Capper had to pass through much distress of mind, in consequence of the departure of some whom she dearly loved, from that path of simplicity and self-denial into which her own feet had been turned, in early life, and which she still considered "the more excellent way." Her sorrow on observing that some of these were counting light of those views and practices, which it had cost her much to adopt, was so deep that it materially affected her health and spirits for a time; but He who saw the integrity of her heart, and who watched over her with a Father's love, was pleased, after a season of proving, to remove the burden, and to grant her a renewal of faith and of confidence, enabling her again to go on her way rejoicing. She thus describes her state in a letter.

To K. B.

Birmingham, Third month 15th, 1837.

I HAVE abundant cause to take fresh courage and be thankful; for a consoling hope, and lowly confidence in redeeming, sanctifying Power, cheers the path-way before me. My general health gradually improves, and my cough is abated; and how shall I describe the favour of being permitted to lie down in peace, and to take rest in safety, under a protecting Power! Thus, my dear niece, I am tenderly dealt with. I go to our religious meetings once in the day; and though faith and patience be tried, the hope of finally reaping the rich harvest of promise, urges my spirit to press onward, through all that may at times cloud the beatific vision. I walk out most mornings, rising about seven o'clock; my faithful, valued handmaiden reads portions of Scripture to me; the day is spent mostly in solitude, and closes with reading a chapter or two in the Bible, when I am early ready and thankful to retire.

About the same date, she thus writes

TO A FRIEND.

THOU wouldst no doubt hear, from time to time, of the state of my health as precarious; indeed I was much confined to my apartments, and yet remain very feeble. But my spirit is

relieved, in mercy, from a distressing exercise, which almost seemed to separate from the consolations of adoption through the Saviour. Now, in a humble, lowly calm, with watchfulness unto prayer, and that continually, a plain path in the strait and narrow way seems set before me; turning neither to the right nor to the left, to hear what others may say, but keeping in view what first brought my wandering feet from the broad way.

TO JOHN AND SARAH GRUBB.

Fifth month, 1837.

YE DEAR LABOURERS,—As ambassadors it may be, oft-times in bonds, it is in my heart once more to attempt to greet you, in a measure of that love which, I cherish the hope, is a badge of discipleship.

I cannot say that none of the things, brought upon us at the present day, move me; in measure I think I participate in the clothing of sackcloth and mourning; perhaps it is a sign of life, to mourn with those who rightly mourn for the desolation spread among us. For my own part, I dare not step out of the strait and narrow way, which I believe is cast up as a safe path for me to walk in, by faith in the redeeming Power of a crucified, glorified Saviour, manifested in the humbled soul, as the true light and life, which opens the blind eye, and leads in the way of salvation. I am sensible that consoling evidences may be veiled; that bright vision may fail, in a long, dark and gloomy day; the cloud resting upon the tabernacle. Is not this the trial and proving of our faith even at the present time? But with thee and thy dear husband and family, I look forward with cheering hope that brighter days are in store for those, who in faithfulness, hold fast their confidence in the mercy and love of our Heavenly Father, as a reconciled God. Divine compassion can alone begin, carry on, and perfect his own glorious work; my impotence and ignorance keep me, as I think, at the Saviour's feet.

MARY CAPPER.

To K. B.

Fifth month 29th, 1837.

MY BELOVED NIECE,—Morning by morning my thoughts seem to bring to my view the dear exercised labourers of the present day. Solitary and useless as I apprehend myself to be, my best desires, in favoured seasons, are earnest, in the spirit of supplication, that heavenly mercy may be manifested to heal the wounded spirit, to strengthen the feeble-minded, and to confirm our faith in the one sacrifice for sin; that we may know the effect of sanctifying Power, while passing through this time of

probation. My heart seems to press after the experience of a prepared state for a prepared place.

MARY CAPPER.

TO THE SAME.

Birmingham, Twelfth month 14th, 1837.

COUGH and debility keep me much confined, though I am favoured to attend most of our religious meetings; and with the ability given, I think my heart has united with those who are exercised in desire that we may experience a revival of spirituality, with that faith which produces a right preparation to worship in spirit and truth. O! for a more powerful sense of this in all our religious assemblies. Lowly, persevering waiting at the Redeemer's feet, seems to me the watchword for the present time. My dear niece, may Israel's Shepherd keep thee, and all who are dear to thee, with my own soul, nigh to the mercy-seat, and finally complete his own glorious work of salvation!

Thy aunt,

MARY CAPPER.

TO B. AND C. C.

Second month 22nd, 1838.

MUCH LOVED FRIENDS,—There never was a day in which I so fully entered into sympathy with my fellow believers in the sure mercies of God in Christ Jesus. Though these may have received, in favoured seasons past, sweet evidences of walking acceptably in the Divine presence, yet at the present time (it may be for the accomplishment of the Lord's purposes,—for the completion of his own work) the poor, disconsolate traveller may seem to be forsaken. I do know something of this continued warfare; but in adorable mercy, the wrestling soul can hear the cheering language, "All is not lost that is out of sight."

With you, my precious friends, my desire and prayer is, to look, beyond all doubts and fears, to a gracious Redeemer, whose power is above all; for we may feelingly adopt the language, "This is mine infirmity!"

Very affectionately,

MARY CAPPER.

To ———.

Birmingham, Second month 29th, 1838.

MY FELLOW-PROBATIONER,—For whom I continue to feel an affectionate Christian interest. I think thy letter would not have lain so long unacknowledged, had I anything to offer that could minister availing instruction. My limited experience however, leads me to cherish tender sympathy with every one who is convinced of the sinfulness of sin, and of our depravity by nature.

It is recorded in Scripture, from the Highest authority, "A man must be born again, or he cannot see, or enter, the kingdom of heaven." This new birth, or new creation, is a blessed change of heart; all things become new; new thoughts, new desires, and new views of ourselves. I may venture to say, that it appears to me, that thy present humiliating sense of gross commissions, with thy mournful retrospect thereof, and thy turning from thy unrighteous ways, are tokens of mercy, that thou art not forsaken, or given up to hardness of heart, so long as a secret spirit of prayer, or good desire, is raised, and kept alive in thee.

Although, as yet, thou art tossed and not comforted, remember, there must be a time of trial, ere the soul can come to rest on the Rock of salvation. We are assured, that "To know the only true God, and Jesus Christ whom he hath sent, is life eternal." This is a knowledge too high for the natural comprehension; but we are also assured, that the grace of God, or the Holy Spirit, is given unto us to profit withal, as testified by holy men of old, and by faithful Christians, from generation to generation. The Holy Spirit, the Saviour's gift, is to this day my Comforter, carrying on, as I humbly hope, the great work of sanctification throughout, in body, soul and spirit. From my early years, I had a secret belief that religion was pure and holy, and that it led to purity and holiness of life; and I was induced to consider that the Society of Friends manifested more consistency of manners and conduct, than was discoverable among others.

The fundamental faith of the Society in a crucified Saviour, as a Redeemer, and a reconciler to God the Father, I have never doubted; and had there been more faithful obedience to that Spirit which leads out of error, I am inclined to believe we had not been so scattered a people as we are at this day. My enfeebled state of body and mind disqualifies me from entering into argument. My peace seems to be in quietness, and in holding fast my confidence; taking a retrospective view of the way in which I have been kept and led hitherto.

With an earnest desire for the welfare of souls, for thee and thy dear family,

I remain affectionately thy friend,

MARY CAPPER.

TO JOHN AND SARAH GRUBB.

Birmingham, Fifth month 19th, 1838.

MY PRECIOUS FRIENDS,—Although my powers of communication are at a low ebb, I would most willingly, with unfeigned, uniting love, again greet you. Your dear children also seem to have place in my best desires, that they may be safely kept in the lowly valley,

and patiently abide the siftings and provings of this day. I think I do enter into tender sympathy with a rising generation, and with my fellow pilgrims, who may be, at seasons, tossed and not comforted. Nothing less than enduring mercy and goodness can keep alive an availing faith in the Rock of ages,—the Light, the Life, the Power that leads to a life of holiness. My soul presses after this in my present weak estate. Ye dear labourers and faithful servants, may the hope set before you be clear and steadfast. To be willing to bear one another's burdens, to suffer with those who are tempted, buffeted and grievously tried, is the work of the good Spirit, that clothes the Christian believer with the mind that was in Christ, so far as seems meet to perfect wisdom: so that my endeared S. G., I notice, with a measure of grateful admiration, thy willing submission to a restoration of health, and renewed power to be helpful in thy own dear family and to others, by encouragement and example, that they faint not by the way, though it seems rough and thorny. Thy affectionate communications are very welcome and cheering to me.

I was favoured to pass through the protracted winter with as little ailment as the generality of my aged fellow pilgrims, and have been privileged to get to our meetings for worship, almost constantly, having the free use of my limbs at the lengthened period of eighty-three revolving years! But a recent attack of erysipelas has much reduced my mental and bodily powers.

With all my infirmities, the good Spirit is not wholly withdrawn, and I wrestle in prayer for resignation, faith and patience. Accept my imperfect offering, in the love I bear to thee and those most dear to thee.

Affectionately,

MARY CAPPER.

SARAH GRUBB TO MARY CAPPER.

Clapham, Fifth month, 1838.

DEARLY BELOVED FRIEND,—Thy sweet and precious letter has done me good. O! how delightful it is to see that some hold on their way, in this day of backsliding. This yearly meeting convinces us that we are still, too generally, a revolting people, and my portion of labour has been much in the line of laying open our condition, and calling back the wanderers; for it seems to me to be a day of renewed visitation. The heavenly Wing is extended to gather into safety; while yet many are not prepared to come under it, for want of being sensible of their danger and of their own helplessness. There is nevertheless a little band of humble, simple ones, who feel their entire dependence upon the Almighty Helper, and these

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are very near and dear one unto another, wherever they are, and however circumstanced; among such is thyself; kept, through Divine mercy, in the holy oneness, maintaining the unity of the Spirit, in the bond of peace; and although some of thy steps, now late in the race, may be painful, I do believe thou wilt find the end to be crowned with peace and satisfaction for ever.

My dear husband let me come alone this time, he not being vigorous enough to make his coming prudent. My children feel the tender regard expressed for them in thy letters to me. We seek not great things for them, any more than for ourselves, either as to temporals or spirituals, but true Wisdom, whose ways are pleasantness, and her paths peace. Many are the baptisms, even in youth, known by such as yield to the preparing power, which brings to a holy settlement, on the sure foundation.

It is very sweet, and confirming to some of us, to see Daniel Wheeler return safe and sound, in every sense; and to hear him tell, in a few sentences, of what he has seen of the works of the Lord, and his wonders in the deeps, and testify to the sufficiency of Divine Grace, as he has witnessed it in himself and others. He says that if he had entertained any doubts before (which was not the case) concerning a measure and manifestation of the Spirit being granted to all men, they would have been removed by what he has seen among those whose situation in the world left them in ignorance as to the outward, yet who acknowledged to being sensible of the reproofs of the great and good Spirit in their own hearts. Daniel is as tender and as humble as a child, after all that the Lord has wrought by him, as well as for him. I may now take leave of thee, my very dear friend, and remain, I humbly trust, in the fellowship of the gospel, and also a partaker with thee in tribulation.

Thy affectionate friend,

SARAH GRUBB.

MARY CAPPER TO K. B.

Birmingham, Fifth month 22nd, 1838.

My spirit does hunger and thirst for an increase of holiness,—for complete sanctification. We seem very much stripped in our religious gatherings; may we cherish the hope that spiritual strength and confidence may be renewed! This is not a day with us as a Society, to proclaim that our cup runneth over with heavenly consolation; nevertheless my earnest prayer is, that I may be kept from turning aside, and that mercy may crown all with the everlasting anthem of thanksgiving.

TO THE SAME.

Birmingham, Sixth month 15th, 1838.

I HAVE had satisfactory reports of the yearly meeting, and Elizabeth Robson called upon me, and confirmed the encouraging intelligence, that we are not a forsaken people. I believe that if there was more individual faithfulness, we should be more conspicuously favoured with light, life and power, as a spiritually-minded people, who having left the shadow, are pressing after the substance.

Second-day. I have now had the gratification of seeing my dear nephew and niece Mounsey, and I hope we were mutually refreshed with something better than the wine of the best grapes of Canaan.

MARY CAPPER.

TO S. L.

Birmingham, Sixth month 22nd, 1838.

DEAR S. L.,—Although a considerable lapse of time may occur between our communications, I am satisfied it enters not our thoughts, that we are forgotten by each other. Many a sweet and uniting recollection arises in the retrospect of days past, when we were favoured to participate in that refreshment, which renews our faith and our confidence in redeeming love and power, which is unalterable, though we may witness so many changes, that we may seem comparable to the solitary in a family. I am not a stranger to a feeling something like this; but the spirit of prayer earnestly breathes in secret for patient submission to the preparing hand of our Lord; and while thus enduring the separation of the precious from the vile, we may truly, and very tenderly, feel with and for one another; and when so favoured, rejoice together in a grateful sense of continued mercies. I understand that at the yearly meeting, condescending goodness and mercy were measurably experienced; so I was informed by a dear aged friend, Alexander Cruikshank, of Scotland, humble and tender in spirit. O! that there were more, of such consistency of life, and circumspect conversation, under the guidance of the Holy Spirit; then I do believe the genuine foundation of our faith and hope of salvation would be more manifest. The savour of this dear friend's spirit seems to remain as precious odour spread around. I understand that dear, aged William Rickman was a faithful testimony bearer, in London this year, being upwards of ninety-two.

MARY CAPPER.

TO K. B.

MOST likely thou hast been informed that thy dear brother is in London, in obedience to his religious duty. O! what a favour that there are those yet to be found among us, to

preach the gospel to the poor, the wretched; yea! the most degraded of the human race. I can scarcely credit the result of thy patience, in arranging the almost voluminous scribbling consigned to thy care. If aught of interest or usefulness can be found, I am most willing that thou shouldst have the selection, and consider it very kind that thou art willing to take the encumbrance. In concluding these words, my dear niece, I am reverently conscious that it would be ungrateful not to acknowledge the tender mercy of our Heavenly Father, which has kept me, from my youth to this day, from following on in the broad way that leads to destruction. For this, his revealed power, and redeeming love, be rendered glory and praise!

MARY CAPPER.

In explanation of the foregoing remark, it may be proper to observe, that Mary Capper entrusted her journals, &c. to the editor, some years before her decease; and then supplied some of the earlier pages of this memoir; but it is to be regretted that her memory could not then furnish some connecting links which would have been desirable and useful. It is hoped, however, that the pious walk of this lowly-minded hand-maiden of the Lord, is sufficiently manifest in these pages, to add one more to the many inducements which are held forth, to follow in the footsteps of the flock of Christ,—even of those who obey the voice of the good Shepherd, and walk in his paths.

TO K. B.

Birmingham, Tenth month 25th, 1838.

IN my eighty-fourth year, I seem but as a child; the sustaining arm of mercy is still underneath, or faith and hope would fail, as I am in some measure alive to the exercises brought upon us, as a religious body, at this day. Surely there must be a backsliding from our genuine principles,—a departure from the faith, that Jesus Christ, the Son and Sent of the Father, died for sinners; that his atoning sacrifice, with all its wonder-working effects, too high for human comprehension, brought light and life, or grace into the dark heart of our fallen race, and most mercifully put us into a capacity to experience salvation. O! how superior is this dispensation to the Mosaic, with its types and figurative ceremonies.

How is it, my dear niece, that I have ventured thus to pen my views? My heart, in unison, with every humble believer, longs and presses after the knowledge of God our Saviour; whom truly to know is life eternal; and as a weaned child I am, at times, quieted. May I be thankful for countless favours daily bestowed!

TO THE SAME.

Birmingham, Twelfth month 4th, 1838.

As the end of my lengthened life draws nigh, my hope of salvation is still in the Saviour. Thy retrospect of the close of time to thy precious parents is very impressive; it is consoling to contemplate the mercy which we have good ground to believe, prepared, and has gathered their sanctified souls into the kingdom where sin, the root and germ of sorrow, can no more disturb, neither interrupt the undefiled rest of the ransomed of the Lord! I cherish it as a token for good, that we are brought to each other's particular remembrance in our most favoured times. May we not accept it as a sweet, encouraging evidence of the power that baptizes into one Spirit, by the "one baptism," which is beyond elementary washing or dipping, or any thing perishable?

10th. Our quarterly meeting has appointed a committee, in concurrence with the advice of the yearly meeting, to visit friends in their families, and to offer affectionate counsel, in that wisdom and discernment which may be granted, that all may be induced to press after holiness and godly simplicity. It is well to be stirred up to enter into self-examination. I think my confidence was somewhat renewed by the visit of four friends to myself.

MARY CAPPER.

CHAPTER XIV.

Extracts from her last letters, and from some of those of her friends respecting her.—Last illness.—Death.

TO J. AND K. B.

Birmingham, First month 21st, 1839.

MY VERY DEAR RELATIVES,—From day to day I think of your kindness toward me, and my spirit is bowed before the Source from whence all our reciprocal Christian good-will must flow. Something like a glance of a precious future union seems to enliven the present moment, as I pen this, though my body and mind are in a weak state; but I think it is ungrateful to intrude my infirmities on your tender sympathy; rather, with reverence, may I acknowledge a sustaining Power, that keeps the spirit of prayer alive through all. There is much to humble us, and to mourn over; yet there is encouragement for the faithful. Press forward!

TO T. AND M. S.

Dale End, Third month 6th, 1839.

MY VERY KIND FRIENDS,—I cannot rest satisfied without attempting some acknowledg-

ment of my grateful acceptance of a gift, so instructively interesting as the life of your truly valuable relative Thomas Shillitoe, with whom I was favoured to be somewhat familiarly acquainted, in the early days of my attachment to a religious Society, unto which, after upwards of fifty years experience, I am still conscientiously bound; not as having attained, but as earnestly pressing after the mark, for the prize of our high calling. I am well aware that consistency with our profession leads to much self-humiliation, and may emphatically be designated the strait and narrow way; but my faith encourages me to believe that it will be crowned with enduring peace, when the redeemed spirit shall enter that undefiled rest which is prepared for the prepared soul.

Accept, dear friends, my affectionate goodwill, with my best desires for your present and eternal blessedness, in the path of obedience to the sanctifying power of a Saviour. With a very grateful sense of your liberality towards me, I subscribe,

MARY CAPPER.

TO K. B.

Birmingham, Tenth month 4th, 1839.

I HAVE just parted with my endeared niece. I cherish the hope that we have been favoured to encourage each other, in our desire to be submissive learners in the school of the Redeemer, and to possess an increase of that availing faith which is the root of holiness in all its branches, working by love, to the purifying of the heart. I hope I do not presumptuously express my thoughts on this important subject, or on that of prayer. I have pondered it much, and this morning it has opened in my view, that to manifest by consistency of conduct, that we live in the spirit of prayer, may have an influence on those around us, which we are not conscious of, though our family and connexions may not see us on our knees, nor witness our supplications in secret, when the door being shut, we bow low, at the feet of the Redeemer.

With regard to thy last communication, I have thought, when manifested duties succeed each other, how unspeakably great is the mercy that gives the willing mind in the day of power! In this the subjugated heart has nothing to boast, but may persevere, in lowly obedience, whether secret conflict be the allotted portion, or a chastened joy be permitted, in the promotion of the Gospel of peace and salvation. I am daily conscious of diminishing powers, but continue to wrestle for patience; and in unison with, or in answer to, the desires and prayers of my endeared relations, I experience the Comforter to be my help and my shield.

MARY CAPPER.

To C. B. C.

Eleventh month 3rd, 1839.

MY VERY DEAR FRIEND,—There is a little, all-important word of four letters, that when stamped on the tablet of the heart, is not easily effaced. This is love. This sweet token of union I believe we do gratefully accept and cherish as a precious boon, from the Author of all pure fellowship. I am aware of divers obstacles to our personal intercourse, and I consider, with much tender feeling, thy domestic occupations, which claim the sacrifice of some gratifications; but the place of duty is the place of safety, and will be blessed; so, my dear friend, we must not disturb ourselves, but rather be thankful. In much affection,

MARY CAPPER.

To K. B.

Birmingham, Twelfth month 10th, 1839.

MY VERY DEAR NIECE,—Thy letters bring a grateful sweetness with them; it would be gratifying could I diffuse the same; but length of days, with natural decay, now claims a continuance of that affection which can yet discern a little life in the root. I think we may cherish the belief that a good work is begun in the heart of our dear kinsman; and I do believe there is also a willingness wrought by the same Power, that redeeming love and mercy may perfect the will of our Heavenly Father. As fellow-probationers, we have learned, in some measure, to sympathize with, and it may be in favoured seasons, to pray for one another; knowing that there are many lively enemies, seeking to mar the good work; many a strong hold to be pulled down, and many a dark and cloudy day, ere we obtain the blessing in store for those who hold out to the end.

My dear brother George's greeting, in my own apartment, was almost overwhelming, as I had no previous information of his visit; but we were soon affectionately clasped in each other's arms. I hope he is seriously disposed to look beyond the present scene. He visited the receptacle of the dead, where the bodies of our parents, &c. are deposited in a vault; but I have no desire that my poor body should be laid there. My soul rather aspires to be fitted to join the ransomed of the Lord in heaven.

I apprehend that B. S.'s labours among us are drawing to a conclusion; we have much bestowed upon us, in instruction, reproof, warning and encouragement. I am afraid of taking up a rest in consolations, as suffering seems the allotment of the present day; and I do petition for patient submission to whatever may be brought upon me, either by the conscious in-

crease of mental and bodily weakness, or in a measure of Christian sympathy with my fellow-travellers Zionward. MARY CAPPER.

To THE SAME.

Birmingham, First month 18th, 1840.

MY AFFECTIONATELY KIND NIECE,—I do desire gratefully to acknowledge the mercy that produces so much interest in what concerns my welfare. It is marvellous in my view; and in my present weak estate, I cleave to the Power that thus condescends to uphold me, and to spread the feeling of sympathy far and wide. My bodily frame is in a very debilitated state; but when the cheering sun-beams break through the mist, I almost long to be in the air, and again to be privileged to meet my fellow-Christian professors, and unite in waiting upon the Lord.

MARY CAPPER.

Mary Capper did not again rise much out of the state of feebleness which she here describes; but she continued to enjoy, during the remaining years of her protracted life, a comfortable degree of health, and was capable, to the last, of enjoying the Society of her friends, to whom she ever continued to be affectionately attached.

Some of her relations, who visited her in the spring of 1840, among whom was the editor of this volume, found her in a strikingly happy and holy state of mind,—a state which seems best described by the word, heavenly. She retained the power of epistolary correspondence for some time after this period, and continued to manifest her interest in the welfare of others, as the following extracts from her letters will testify. She thus addressed her niece K. B. during the yearly meeting:

Birmingham, Fifth month 22nd, 1840.

MY ENDEARED NIECE,—My thoughts, with some of the best desires that I am favoured to feel in my solitude, seem to bring into mental view, the dear dedicated Friends, now sitting together; in reverence and lowliness of mind, waiting for a renewal of strength to press on, toward the unpolluted rest, prepared for the redeemed, sanctified soul; patience having her perfect work. Though my present ability is small, it is gratifying to myself, even thus imperfectly, to greet thee by the way. I hear thy dear brother is liberated to return home after his arduous engagement in the environs of London. I think it a privilege to feel tender sympathy with such labourers.

To THE SAME.

Birmingham, Eleventh month 28th, 1840.

MY AFFECTIONATE NIECE,—In reply to thy kind inquiries, my general health is better than

it was, and I am favoured to have some relish for my food, and ability for calm repose, when I retire to my comfortable bed; favours indeed reverently to be acknowledged! Yet I mourn the low estate of my mental and spiritual powers, and I long to be more patient and resigned, trusting in the Rock of my salvation.

I take my little rambles most days, though we have fogs and rain. I am not so painfully sensible of the state of the atmosphere as some afflicted individuals, who find great difficulty in breathing. O! what tender dealings towards me, a poor helpless creature.

TO THE SAME.

Birmingham, First month 9th, 1841.

MY BELOVED NIECE,—Mercy sees fit to add another opening year to my long life. O! may the refining process go on, to perfect that which is still wanting. I crept out to meeting on first-day morning, and was not so faithful as I possibly ought to have been; not from actual unwillingness, but from very weakness; but with gratitude may I express it, enduring Goodness clothed my spirit with a lowly calm. What condescending tenderness and compassion!

TO THE SAME.

Birmingham, Seventh month 20th, 1841.

MY DEAR NIECE AND RELATIONS,—I would convey as impressively as I can, my affectionate thoughts toward you, in this time of anticipating a personal separation, mutually and deeply felt, though under circumstances the most favourable, sanctioned by deliberate consideration and prayer. I trust it is a movement under Divine direction. In this belief, may sweet peace clothe your spirits, and enduring Mercy crown all! This, in my enfeebled state, is the secret breathing of my soul for you. I feel an affectionate interest in your dear daughter's present and future prospects; with the consoling belief that He who has been her help and shield will continue so to be.

TO THE SAME.

Birmingham, Ninth month 14th, 1841.

MY BELOVED NIECE,—The affecting intelligence of my dear nephew's sudden illness is deeply impressive, though thy few lines are relieving. O! what a crown, on all the blessings and favours received, is it, when in the hour of deep affliction, every murmuring thought is subdued, and the accuser rebuked.

I think of you, my endeared relatives, as under the humbling hand of sorrow; and I endeavour to cherish the sustaining hope that thus the good Shepherd of the sheep is extend-

ing the crook of his love, to gather, and to prepare the immortal spirit for a place in the heavenly kingdom, to be for ever with the Lord.

With sincere affection, I subscribe,

MARY CAPPER.

FROM JAMES BACKHOUSE TO J. AND K. B.

York, Second month 18th, 1842

MY DEAR COUSINS,—I do not recollect, that in my last, I mentioned your aged relative Mary Capper, who appeared to me much enfeebled. She spoke of the approach of her end, as feeling an earnest desire to depart and be with her Saviour, but said that she could nevertheless say, "Not my will, but Thine be done," and that she had many comforts to be thankful for, of the least of which she was unworthy. She feelingly expressed her sense of helplessness, and of dependence on Divine support; and her heart seemed overflowing with love to her friends. She is an encouraging example of the power of religion in old age; and while her heart expands in Christian love towards all, she retains a clear and strong attachment to those views, or rather, I might more properly say, to those experiences of Christianity to which true Friends through faith have attained. I thought this little notice of your honourable relation was due to you; and should I see her no more, to her memory. Your affectionate cousin,

JAMES BACKHOUSE.

On a subsequent occasion, James Backhouse, in writing of a call made on Mary Capper, soon after his return from his labours abroad, makes the following observations,—“In the course of conversation, she informed me, that she had adopted the principles of total abstinence as regards intoxicating liquors; that, though on the first mention of the subject, she had doubted its propriety, yet on reflecting upon it, and considering the numbers led away into inebriety, and that all these began their course of drunkenness by taking intoxicating liquors in what had been thought to be moderation, she came to the resolution, that no one should be able to plead her example for taking them at all. At the time she left them off, she was upwards of eighty years of age, and in the practice of taking a single glass of wine daily with her dinner; and having been for many years unable to take animal food, this glass of wine had been thought almost essential to her existence, especially as she had been accustomed to it from an early period of her life. She told me that she expected to have something to suffer, in making this change, and that she might probably have to endure a greater sense of feebleness during the remainder of her days; but the welfare of those by whom she was surrounded, and on

whom her example might have some influence, she considered to be of much greater importance. On making the trial, she was however agreeably disappointed; for though she felt some languor for a few days, she soon became sensible of an increase of strength, and was more vigorous without the wine than she had been with it; so that she had cause to commemorate the goodness by which she had been enabled to make this little sacrifice. And I believe that her example in this respect, as well as her Christian practice exhibited in a great variety of other points, had a beneficial influence on many.

Mary Capper, about this time, began to feel almost unequal to use her pen, in order to cheer and animate her friends to persevere in their Christian race; so that while her interest in the best welfare of all continued unabated, she could no longer testify it by her lively epistles. The following is believed to be one of the last that she was able to write; it was addressed

TO HER NIECE K. B.

Birmingham, Ninth month 16th, 1842.

MY BELOVED NIECE,—Gratitude constrains me again to attempt to acknowledge the welcome reception of thy encouraging communication. It is an unspeakable favour that a time of rest is granted. My bodily health is measurably restored, yet increasing infirmities keep me much confined, though I do creep out a little, but have not, of late, ventured to attend our meetings for worship, which is a real trial; though I know I am not alone in trial, as you, my dear relations, can testify, in your deep sorrows.

Your affectionate aunt,

MARY CAPPER.

From this time to the end of her days, she was most affectionately cared for, as she had long been, by the family of Richard Cadbury, to all of whom she was strongly attached, and who, in her enfeebled state, added to their former kindnesses, that of keeping her relations informed of her health, &c. A few extracts from these letters and from those of some other friends who visited her in her declining days, will give a better idea of the manner in which the remainder of her life glided away, than any other outline could do, and will doubtless be acceptable to the reader, who may have, thus far, traced her steps.

FROM E. CADBURY TO K. B.

Edgbaston, Fourth month 20th, 1843.

I HAVE still to give thee as favourable an account of thy dear aunt, as at her time of life,

can be expected. Last week was our monthly meeting, the whole of which she sat, and seemed less fatigued than some of her younger sisters. She felt a lively interest in the answers to the queries, and spoke feelingly upon several subjects.

Thy letter deeply interested her, respecting the proceedings of some dear friends; she truly rejoices in the enlargement of Zion's borders, and in the prosperity of her helpers.

FROM R. F. TO K. B.

York, Eighth month 9th, 1843.

MY DEAR COUSIN,—We called upon thy dear aunt, who appeared feeble, but in comfortable health; and what gratified us most, was the sweetness and liveliness of her spirit. Her mind seemed clothed with love to all, and I thought I had seldom seen a more encouraging or animating example of a peaceful old age. She said that she felt herself to be a poor unworthy creature, and often wondered how it was that she was so mercifully dealt with and cared for; that she was endeavouring patiently to wait her appointed time; and that, when her Master called, she thought she should thankfully receive the summons. It was an interview that we shall long remember.

E. CADBURY TO K. B.

Edgbaston, Second month 5th, 1844.

MY DEAR COUSIN,—Thy dear aunt was at meeting yesterday morning, also on fourth-day, when she particularly wished to sit with those who had not gone to our quarterly meeting at Coventry; her company was very acceptable, and she expressed a few words, full of love to her Heavenly Father, and to all the human family. She is often favoured with ability to say a little to the dear children, of whom we have a large number in this place; and her affectionate kindness to them is such, that I think there is scarcely a child but will remember her as long as they live. As she was about to leave my son's yesterday, the three little ones followed her for the parting kiss, pulling her gown, as described by Goldsmith, "To share the good man's smile." Her servant continues as attentive as ever, and I believe she has every comfort.

Mary Capper continued much in the same state during the remaining months of the year, and bore the winter's cold quite as well as her friends had anticipated, as she was now in her ninetieth year. In the fifth month, 1845, she had a troublesome cough, yet she continued to get out, and was able to attend meetings, in which she sometimes addressed her friends in

encouraging language; and on first-day, the 18th, she especially noticed the dear children in her ministry. The next day her medical attendant requested that she would remain in bed, with which she reluctantly complied. In deed, so unconscious was she of the extent of her own feebleness, that on the 21st she wished to be allowed to rise and to go to meeting, that she might sit with the few who were gathered, many being absent at the yearly meeting. On the 22nd, fever increased, and her breathing became much affected, so as to alarm the kind friends who surrounded her; but, as one of them remarks, "She seemed peculiarly peaceful, and full of love and gratitude. The exclamation, 'Goodness, mercy and power!' was frequently on her lips. In the evening she took leave of the person under whose roof she resided, evidently under the idea that it might be a last farewell, expressing her desire that a blessing might attend the family for their kindness."

Previous to settling for the night, she requested her faithful attendant to read in the Scriptures to her, as usual. The 14th chapter of John came in course, which was very congenial to her feelings, and she said that she could not have heard a more beautiful chapter, exclaiming, "O! how beautiful! to go to a mansion prepared for us!" and afterwards she appeared to be fervently engaged in silent prayer. She then spoke of her unworthiness; that she had no merit of her own, but that it was all of the Lord's mercy.

During the night she was much engaged in prayer, and the words 'O! Father!' often escaped her lips. She remarked to her servant, that she would be rewarded, for her affectionate kindness to her, both here and in heaven.

About eight o'clock in the morning of the 23rd, she proposed having her knitting, and endeavoured to put on her spectacles, but the powers of the frail tabernacle were failing, and she speedily and gently passed away; to enter, as we reverently believe, into that mansion prepared for her by the Saviour; where, clothed in the spotless robe of his righteousness, we humbly trust she is uttering the anthem of praise.

To her last moments, love was the covering of her spirit, and she continued to recognize her friends, and to manifest it to them. A feeling of great solemnity was over those who were privileged to be present at the close of the life of this devoted servant of the Lord, which took place about eleven o'clock in the forenoon. Having done her day's work in the day time, she was ready to accept the gracious invitation, and to enter into the joy of her Lord.

Several of the poor to whom she had long been kind, desired to be allowed to visit the remains; and one of her great nephews, who

was on the spot, and who had long been an attentive and kind helper to her, remarks, that the feeling shewn by these poor neighbours proved that she had been a Dorcas among them.

The interment took place on the 1st of the sixth month, 1845, and was a very solemn and instructive time.

In reviewing the long life of this dear friend, the mind is powerfully impressed with the truth of the Scripture declaration, "Him that honoureth me I will honour;" for how do we see it verified in every stage of her life! She sought to honour her Lord in all things, and He dignified her with his gifts and graces, and enabled her to glorify Him while on earth; preparing her, through his redeeming love and mercy to celebrate his praise for ever in Heaven.

A TESTIMONY of Warwickshire North monthly meeting, concerning MARY CAPPER, deceased.

OUR late dear and valued friend Mary Capper was born in 1755, at Rugely, Staffordshire. In a letter written to a relation in 1835, from which most of the subsequent extracts have been taken, she commemorates the Divine grace by which she was preserved throughout the course of a long life, in the following language: "In the present day it seems as if all was swallowed up in mercy, and in the marvellous watchful care which kept me in the days of my ignorance from wandering far in the broad way, and has brought me hitherto, through a wilderness of pits and snares, and above all, has settled my heart in a calm, peaceful, lowly state, no more tossed with floating opinions, but watching, waiting, and praying yet to be perfected and fitted for the kingdom of Heaven." Her parents were members of the national establishment, and brought her up in the strict observance of its rites and ceremonies: she says "My dear and valued parents accustomed their children to read the Scriptures, my beloved mother especially, to whom I often read, and asked questions relative to some passages when I was about eight or ten years old." Whilst quite young she spent a considerable time at Macclesfield, under the care of an aunt, where she was allowed to accompany her young companions to the theatre, and other places of amusement, nor was she at that time sensible of the evil tendency of such practices. The first impression of a contrary nature distinctly remembered, appears to have been during a residence at Birmingham, which she says "was whilst on my knees at my accustomed evening prayers: my thoughts being confused and dissipated, I lay down comfortless, believing that whatever distracted or hindered prayer must be wrong;

this impression rested with me, and from time to time led to deep reflection and secret conflict; the witness for truth left me not, and as little sacrifices, such as declining gay parties, seemed to yield a peaceful calm, I was favoured with resolution to persevere." She also says, "I was at times, and many times, in earlier life, very thoughtful as to the genuine effect of religion on the mind; my constitution was weak, which I have considered a favour (amongst others,) as my nature was volatile, and I was much left as to outward restraints." She gradually became increasingly serious, but for several years made little alteration in her manners or personal appearance.

In 1776 she went to France, on account of the precarious state of her health, and that she might be qualified by education to obtain for herself, if needful, a respectable maintenance. Whilst there she was much exposed to dissipating company, but appears to have been remarkably preserved: soon after her return an obvious change took place in her religious views, and she remarks: "In process of time I could not conform to what I had been taught as being necessary to salvation; I kept much retired without attending any place of worship, or having a view to any, although I think I had been at a Friends' meeting for worship at Birmingham, but do not call to mind any particular impression, saving a tenderness of spirit, I think to tears." It appears, however, from a manuscript journal kept by our dear friend, that whilst making a short stay in London on her way to France, she was introduced to several members of our Society, from whom she received considerable information relative to our principles, and in whose company she attended a meeting for worship in Gracechurch-street. She resided for some time with her brother, who was a minister of the Episcopal establishment: whilst under his roof, she was brought into very close exercise of mind respecting taking what is termed the sacrament, which she says "was administered by my brother with much solemnity;" but she adds, "The best of teachers was pleased to calm and quiet my mind on a subject so important, that I no more repeated the ceremony."

About the year 1784 she went to reside with one of her brothers in London, and became a regular attender of our religious meetings. She says, "On my decidedly going to Friends' meetings, my dear father, no doubt in faithfulness to his own religious views, and the desire to rescue a poor child from apprehended error, desired not my return to the parental roof, unless I could be satisfied with the religious education he had conscientiously given me; this, with a tender heart-piercing remonstrance from my dear mother, was far more deeply

felt than I can describe, and marvellous in my view, even to this day, was the settled, firm belief, that I must follow on to know the soul's salvation for myself, truly in a way, that I knew not."

Mary Capper was settled within the compass of Peel monthly meeting, and was admitted into membership by that meeting about the year 1788. Whilst residing in London she believed herself called upon to express a few words in our meetings for worship, which she thus describes. "I have no distinct recollection as to any serious thoughts of speaking in a religious meeting; it sometimes arose in my view, that possibly I might have to tell unto others how I had been taught and kept from the broad way of destruction, but a few words arising in my mind with something of unusual power, I think at the Peel meeting, I stood up and spoke them, and was very quiet, nor did I anticipate or foresee that such a thing might ever be again, and thus was I led on from time to time, not knowing but each time might be the last." Our dear friend removed to Birmingham in 1789, and in 1794 she was recommended to the meeting of ministers and elders; in reference to which she remarks, "I know not that I ever questioned the propriety of such a step, yet really so simple, so like a childlike learner to this day, I know not that I can claim the awful, important character of a gospel minister." Her travels in the work of the ministry were a good deal confined to her own and the neighbouring quarterly meetings; in many of her religious visits she united with her friend, Mary Beesley, of Worcester. In addition to several journeys nearer home, they visited in 1798, Friends of Bristol and Somersetshire, and in 1800 they united in a visit to the meetings and families of Friends in Oxfordshire. In 1803 she was liberated to unite with the same friend, then Mary Lewis, in a visit to Hampshire, Somersetshire, and Devonshire.

In 1811 Mary Capper removed to Leominster, and was recommended from thence back to Birmingham in 1816, where she resided until her death. In 1823 she was liberated for service in and about London, and in 1826 she visited the meetings and families of Friends in Derbyshire, Nottinghamshire, and part of Leicestershire, which appears to have been her last engagement of this nature away from home.

Her ministry was sound and of a spiritual character; having herself largely partaken of the conflict between flesh and spirit, she was often concerned to encourage the sincere-hearted patiently to submit to these proving seasons, looking for effectual help to the light and power of our Lord Jesus Christ, and frequently whilst suffering from a sense of the low state of things amongst us, as a religious Society, she looked

forward with encouragement and hope towards a brighter period. She was accustomed, both in her ministry and in conversation, to express the great objection she felt to a disputatious spirit, particularly when exercised in matters relating to doctrine, recommending her young friends, who were anxiously inquiring after truth, to wait for the unfoldings of Divine light, which in due time would make known all that was needful for their salvation, if they were faithful to that which was already manifested to them; and stating her belief that such would never be suffered to perish for lack of knowledge. Our dear friend was very exemplary in the attendance of our meetings for worship and discipline, even in the latter part of her life, when her bodily powers were much weakened. She felt a lively interest in the spiritual and temporal welfare of her friends, was ever ready to afford advice or assistance to those who stood in need of it, and with very limited means was an example of contentment, and liberality to the poor. Her correspondence, until within a few years of her death, was extensive, and many of her letters were addressed to those who were in affliction, or who she thought in some way needed her affectionate remembrance or sympathy; and for usefulness in this way she appeared peculiarly qualified.

The natural cheerfulness of her disposition, and her uniform kindness and courtesy, endeared her to all who were acquainted with her, and rendered her society both pleasant and instructive. She was firmly attached to the principles of our religious Society, believing them to be in full accordance with the New Testament, but largely cherished Christian love and charity to all those who conscientiously differed from her. In a letter written to a friend in the eightieth year of her age, she says, "I am bound in gratitude to acknowledge the gentle hand of mercy which has guided me hitherto, and joined me in strong affection to the Society, and satisfied my seeking mind as to the genuine gospel principles of salvation." In a memorandum made about the same time, after referring to the earlier part of her Christian experience, she proceeds: "The sinfulness of sin in all its subtleties is not discovered all at once, neither is the efficacy of Divine grace manifested in its fulness, but as we can bear it, obedience keeping pace in deep abasement and humiliation with the Spirit revealed,—God the Father revealing the Son in us, the Light, the Life, the Way, wherein we come to a view, though yet faint and imperfect, of the atoning sacrifice for sin, with the new and living way

cast up for the redeemed to walk in, and whereby we have access to a reconciled God and universal Father. My simple, yet reverent testimony is to the love, the marvellous love of God, as the guide of our youth, and the staff of lengthened years, to those who acknowledge Him in all their ways."

Our dear friend was at meeting on the morning of the first-day previous to her decease, and was enabled to address her friends in encouraging language, and spoke particularly to the dear children. The day following she was so unwell that it was thought desirable to send for her medical attendant, and on fourth-day morning, being hardly aware that her weakness rendered it impracticable, she wished to be dressed that she might go to meeting, remarking that many friends were absent attending the yearly meeting, and she wished to assemble with those who remained. To a friend who called upon her after meeting she said, she hoped she should not be cast off in her old age; the friend replied, she believed she would not, that she had done her work in the day. "Ah!" she remarked, addressing herself to those about her, "You will feel a comfort in such a day as this, that you have been engaged in His service." On fifth-day she became much worse, several friends called to see her, with whom she conversed very cheerfully, and although she did not appear aware that she should see them no more, she parted from them very affectionately. Previous to settling for the night, she said to her attendant, "I think thou hast not read to me in the Bible to-day," and expressed a wish to hear a portion of it; the chapter in course was the 14th of John, beginning "Let not your heart be troubled," which seemed very consoling to her; as the reading proceeded she responded to it, and spoke of the boundless goodness, mercy, and power of God, saying, "How beautiful to go to a mansion ready prepared for us, and if such should be my happy experience it will indeed be all of mercy, unmerited mercy." She appeared to be much engaged in prayer during the night. In the morning her bodily powers were evidently fast failing; after this she spoke but little, and about eleven o'clock in the forenoon her purified spirit gently passed away, exchanging, we doubt not, through the mercy and mediation of our Lord and Saviour Jesus Christ, an earthly for a heavenly habitation.

She died on the 23rd of the fifth month, 1845, in the ninety-first year of her age, a minister about fifty-five years.

A JOURNAL

OF THE

LIFE, TRAVELS & GOSPEL LABOURS OF A FAITHFUL MINISTER OF JESUS CHRIST,

DANIEL STANTON,

LATE OF PHILADELPHIA, IN THE PROVINCE OF PENNSYLVANIA.

My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name.—MAL. ii. 5.

He being dead, yet speaketh.—HEB. xi. 4.

His birth and parentage ;—apprenticeship ;—first coming forth in the ministry ;—and first journey to Rhode Island ;—his marriage and second journey to New England, &c.

IN a grateful sense of the many helps and great goodness of the Almighty to my soul, whereby he has been pleased from my young years to incline my heart to fear and serve him, it is on my mind to leave some account of my life, travels and experience; wishing it may be a means to stir up the pure mind in any, to obey the will of the Lord, and to serve him, while they have time and opportunity to perform the same; for he is worthy to be had in everlasting remembrance, and is a good rewarder of all the sincere in heart. Although they may have tribulations on the earth, they have also the company of Christ our dear Redeemer, who promised to be with his disciples to the end of the world.

By the account I have had, I was born in the year 1708, in Philadelphia, in the province of Pennsylvania, of honest parents, Daniel and Abigail Stanton, and it was my hard lot soon to be deprived of them both; my father I never saw, he being lost at sea sometime before I was born; and my mother died when I was a child, so that I have but little remembrance of her.

After her death, I met with great hardships, both of body and mind, being destitute of parents, and of brother or sister, that I was in a lonely state, and went to live at several places a short time, the last of which, before I was put apprentice, was in New Jersey, with my mother's brother; during which time I went through great difficulties.

I lived there several years, and had no opportunity to go to any place of religious worship; but the Lord was pleased by his grace and good visitation, to operate on my mind, so that I was made to dread and fear the great Almighty Being; and it was given me to know, that "God is a spirit, and they who worship him, must worship him in spirit and in truth." Through the blessed knowledge of God by his holy Spirit, I had great reproof in my own breast for sin and transgression, and dreaded to speak bad words, or to do what was evil, and was brought by inward conviction to mourn, and seek for mercy for my soul. At a time when I heard of the suffering of my dear Saviour on the cross, and how he suffered unto death, my heart was broken before the Lord, and I went alone and wept, being much affected with a sense of his suffering by that hard hearted people, the Jews, and of his being crucified. Great was the goodness of the Almighty to me, in giving me a sense of many things appertaining to godliness, in the time of this tender visitation. I found by the divine witness in myself, that if I would be a disciple of Christ, I must take up my cross daily, to that which displeaseth God; he being greatly to be feared and obeyed, and was worthy of the deepest reverence that my soul, body and strength could ascribe to his all powerful name.

Although it was hard to the natural part to become slain to the recreations and pleasures of this life, fervent were my cries and seeking after the ways of the Lord, and I thought much of eternity in another world.

I had heard of many forms of worship, but had no opportunity to be with the people for

that service to God, which was a great trouble to my mind; but at one time I asked leave to go and see a relation, with an intention for him to show me the way to the meeting of Friends, which was held at Newtown, in Gloucester county. He was loath to take the pains to accompany me, not knowing the solid desire of my mind; but through persuasion, I prevailed with him to go with me to the meeting, where I was more desirous to get some good, than to be seen of men. We sat in a part of the meeting together, where we were not much noticed by any that I know of, and in this blessed opportunity, through the power of truth, and the good testimony of that dear servant of Christ, John Estaugh, being attended with the authority of the Word of life, my heart was greatly contrited and my spirit baptized in the presence of God. It was a joyful day of good tidings to my poor seeking soul, and the eminent and powerful advice, that did attend that worthy instrument in the Lord's hand for my salvation, has been like "bread cast upon the waters, that has been found after many days."

I went from that meeting much satisfied with the way of worship of Friends, and continued earnest in spirit, that I might have further knowledge of the blessed Truth. My inward exercises were a great deal of sorrow and mourning, that I might come forward in the work of religion, and do that which is right in the sight of God.

Living with my uncle till near the age of sixteen years, I became uneasy, being desirous to learn a trade, not knowing what I might have to depend on for a livelihood, more than the labour of my hands; although my mother left considerable at her death, under the care of those who she expected would do justly by me; but it proved otherwise, they depriving me of the whole, to a small matter, less than twenty pounds. I went on trial to a ship carpenter in Philadelphia, in condescension to my uncle, it being a trade he rather chose for me, than I did for myself, and was there sometime, though I was soon dissatisfied, both with the trade and on account of the wicked conversation of the people of the yard, who being very vain, were a great exercise to my mind. My master and mistress were kind and friendly to me, which was some comfort; but the greatest satisfaction I had in this world, was that I could attend religious meetings on the first-day of the week. I was often favoured to hear the truth declared in the demonstration of the spirit and power, as also with a secret divine power at work in my heart, which afforded solid pleasure and profit, in the midst of my trials. For being soberly inclined, and delighting to attend religious meetings, I met with scoffings and mockings, and some in an outrage would bid

me go along to meeting, despising my diligence on that account; but I was enabled through mercy and grace, to bear revilings as well as many deep distresses, which fell to my lot; being much concerned to seek after the kingdom of God, and his righteousness. Oh, the inward travail that I underwent, none knew but the Lord! At an evening meeting near where I sat, a little way from the door, Benjamin Kidd, from England, a Friend in the ministry, then on a visit to this province, came in and sat just by me, and in the meeting was eminently favoured in prayer, which I have many times thought was a particular instance of divine mercy to me, in so deep a travail of soul and spirit, as I had to wade through in several respects at that time.

After being some time at the ship carpenters' trade, which was not agreeable to me, I went again to my uncle's, where a Friend from Philadelphia came, who having seen me when I lived in town, would have me to go apprentice to him, he being a joiner; which I accordingly did, believing it would be of good service for me to have a trade to depend on. I served with him until I was about the age of twenty-two years; and in the time of my apprenticeship, the goodness of the Almighty was great in preserving me through my tribulations, which were various, beyond my setting forth. But the pure love and fear of the Lord, accompanied my spirit, and through the divine appearance of light and grace, I was led in a close walking before him. My understanding was opened to have a sight of the many things, which the Spirit of Truth leads into; some whereof were plainness in speech and cloathing, few words in conversation, watchfulness and prayer, choosing rather to be alone, than in the company of those whose discourse and talking were out of the fear of God.

I much delighted in retirement, and often walked alone and poured out my complaints before the All-seeing eye, that knew the condition of my heart, desiring that he would be pleased "to create in me a clean heart, and to renew a right spirit within me." I wanted to know the work of reformation effectually carried on, according to the mind and will of the blessed Truth, and the nearer I kept to what it made manifest, the greater strength and dominion was given me to overcome the defilements of the world; and a concern came upon me in observing the pride and vain glory of the times. I had very few acquaintance, and was rather despised and derided by some, who overlooked the just Witness of Grace in themselves. "I chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, for a season." "The sufferings of this present time worketh for us," as the apostle

saith, "a far more exceeding and eternal weight of glory;" and the blessed peace, that our dear Lord gives to those who follow him whilst here, is a reward sufficient to the sincere in heart, to hold out to the end.

The countenance and good example of faithful Friends had a great reach on my mind. When I came to be more acquainted with the dealings of the Lord, and could get frequently to religious meetings, and beheld the sitting of his servants, and attendance of his ministers, I could say, as did the queen of the South, who came from far to see the wisdom of Solomon, that the one half had not been told me, and one greater than Solomon was in the midst of his people. Praised be his great name, even the name of Christ our dear Lord, that greatly appeared in power and majesty in Sion in those days, to the tendering my heart and spirit before him time after time, and not only eminently visited my soul, by his glorious light and truth, but sent many servants among us, from far and near, filled with gospel rain, to the watering the heritage of God; and the Lord, the master of our assemblies, was pleased to fasten their testimonies as nails in a sure place.

After many powerful seasons of divine grace, being favoured to see the goodness of the Lord in the land of the living, as also "to taste and handle of the good word of life," a great concern of soul came upon me to open my mouth in a public manner, for the cause of religion, and the prosperity of Zion, which was a great and weighty work for me to engage in. Being one of the meanest in this world, as I thought, and an apprentice lad, reasons would arise in me against so great a duty, not knowing how I might be used by my master, and whether it might agree with the unity of Friends, they being a great and wise people in this city, and by their knowledge and experience, were gifted with a sight of spiritual things, beyond my low capacity, as well as zealous for the good cause of God in their day. I waded for a considerable time through much trouble and sorrow of spirit, lest I should go too fast, or before my divine Guide, for they who go before they are sent, cannot profit the people, or have peace in themselves, and peace to me and to do the will of the Lord, was what I most desired. Oh! the earnest prayers that were in my heart that I might be rightly directed in all things, to the honour and praise of my blessed Lord and master. A degree of his mighty power would lay such constraints upon me, that for Sion's sake I could not rest, and for Jerusalem's sake I could not hold my peace; so that after many powerful influences of the divine Word, at about the age of twenty years, I appeared in a few words in prayer, at an evening meeting at Philadelphia, and after this, sometimes in a few

words by way of testimony, as they were put in my heart, in a great deal of fear and dread of the Almighty Being. Friends bore with my appearance with much tenderness, and the ministry of those who were largely gifted in the mysteries of the kingdom, and like scribes well instructed thereto, that could bring out of the treasury things new and old, would correspond with what I had to say in the fear of the Lord; which blessed helps, together with the evidence of peace in my own breast, gave a confirmation to my mind, that I was in the way of my duty.

After I came forth in this laborious exercise, I dreamed a dream, or saw in a vision, that I was, as a little child born into the world, and my mother was very tender of me, who I have thought to be the church; and there was an enemy that sought my life, as though he would destroy me, but she that was my mother made her escape, and carried me into the wilderness, and we were preserved. At another time when I was much concerned in spirit for acceptance with the Lord, I dreamed that I was travelling in a path, in which I met with some difficulties, but got through them and met with death; a man came with a book, and it was said that my soul was acceptable with the Lord. I have had great cause to speak well of his excellent name for the revealing his secrets to my understanding, as I kept in his holy fear.

About the time that I first appeared in words in the congregations of the Lord's people, and sometime before, the glorious day spring from on high powerfully appeared amongst us, and several were engaged to speak to the praise of the Almighty, and to bear testimony to his great and good name; three before I appeared, and two afterwards; the first were Mary Nicholls, Benjamin Trotter, and Mary Emlen, the next were Joyce Marriot and Elizabeth Widdifield, who continued serviceable ministers among Friends. I thought it might be said to be a time in some measure of the fulfilling the prophecy of the prophet Joel, "I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel ii. 28, 29, 30. The plainness, zeal, and pious example of many Friends in those days, made them as lights in this city, and instructors to me to follow them, as they followed Christ; and as I kept inward before the Lord in his fear, he was pleased to reveal his blessed mind and will, in things concerning the Gospel ministry, which is not to be received from man nor in the will of man; but by the revelation of Jesus Christ. As I grew in the gift communicated to me, he was pleased to give me an open door in the hearts of his peo-

ple; praised be his name for ever more! Sometimes I had drawings in my mind to go to a neighbouring meeting, and what I had to say in their hearing was well received.

After I had served out my apprenticeship, I wrought journey-work, and lived with my master until his death, which was soon after I was free, and then wrought with another Friend in the city some time. Having an opportunity to go to Rhode-Island, the place where my father was born, and several of his relations living there, I was desirous to see them, having an account of some estate that was my father's, laying in that country. On this account, and to see my relations and friends, I took a journey in the year 1731, with Henry Frankland, from old England, who came to America, on the service of Truth, and being about going to those parts, was so kind as to take my company. He was a solid exemplary worthy Friend, whose ministry and gospel labour was to edification among Friends. My undertaking this journey was laid before our monthly meeting, and Friends were pleased to give me a certificate.

The first meeting we went to, was at Burlington, and from thence to several others in New Jersey, as Little-Egg-Harbour, Manesquan, Shrewsbury and Woodbridge, and so to New York, to meetings on the main, the yearly meeting at Flushing, and to Friends' meetings pretty generally on Long-Island; several of which were much to satisfaction and comfort. I was glad to see and find the near unity that was among Friends, where our lot was cast.

From this Island we went through Connecticut, which was a baptizing time to me, being a young traveller, not much acquainted with the difference of places, and behaviour of people from home. Their conversation, also their principles, through that government, being greatly different from Friends; and although high in profession of religion, they seemed to me very little acquainted with the Light and Spirit of Christ. It was a dark time, in which I went through much deep inward suffering. We passed along until we got to Kingstown, near Rhode-Island, where we had a meeting, and then had one on Connnicut, and attended the yearly meeting at Newport, Rhode-Island, which was very large, and I hope a good meeting to a solid remnant. My friend Henry Frankland, whom I accompanied thus far, proceeded on his journey to visit Friends in New-England, and I staid in order to get my outward affairs settled, and to visit several Friends on that Island. One was, that dear and worthy Friend Jacob Mott, whose countenance shined and appeared as a follower and servant of Christ; it did me good to see him, and when I

took my leave of him, his solid advice to me made lasting impressions on my mind.

After I had staid some time at this place, and had seen my relations and friends, I returned to Philadelphia, where I had known in an extraordinary manner, the gracious dealings of the Almighty; and I endeavoured to seek counsel of him to know where I had best settle myself in the world. It seemed most suitable for me to continue in this city, where I wrought journey-work at my trade some time; after which I rented a shop, and sat up for myself, humbly desiring of the Lord to add his blessing to my endeavours; not that I craved great things, but that by an honest industrious care I might have what was needful, as food and raiment, and desired "to do justly, love mercy, and walk humbly with God." And the abundant mercies and blessings wherewith he was graciously pleased to make way for me, both in things spiritual and temporal, were and are gratefully to be remembered by me, his goodness and peace being as a stream of living water to my soul, when favoured to drink thereof.

I wrought hard at my outward calling when at home, yet not so much confined but that I kept close to religious meetings; in which the good presence of Christ our dear Lord, would many times overshadow them, and I have had to sit under the shadow thereof with great delight. After such precious meetings with his people, I found my mind better qualified to attend to my necessary business and the affairs of life. When the motions of truth would spring in my heart to visit religious meetings in places adjacent in Pennsylvania and New Jersey, I freely gave up to go to them, and sincerely laboured therein in the love of truth, in which I found great satisfaction, and with many Friends, the unity of the Spirit in the bond of peace. I hope in places my labour was of some service; the praise of which I freely attribute to my great Lord and Master Jesus Christ; blessed be his holy name! He sustained and supported me, and through his gifts and grace preserved me in the fear of God; his fear was a fountain of life, as well as unspeakable pleasure in my first setting out in the world for myself.

Oh! the streams of the celestial fountain or waters of life stand open to all that are athirst, that they may drink; and they may have wine and milk without money and without price. I wish that there was a more general thirst in the children of men, to drink of this water, which Christ our Lord has promised to give to true believers, and that it should be in them a well of water springing up into everlasting life; and he has said of himself, "I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever."

John vi. 51. How great is his goodness and condescension to hungering and thirsting souls! Thanks to him for ever more, they that eat of this living bread, partake of the blessed communion, and know the supper of the Lord; they sensibly partake of the new wine of the kingdom; they are like new bottles filled with new wine, and know him to drink and sup with them of this wine, new in his heavenly Father's kingdom. I take those to be new bottles that are created anew in Christ Jesus unto good works, and that know the kingdom of our heavenly Father to be come, and his will to be done on earth as it is done in heaven. As we are taught to pray for this, it would be well for all mankind to come to the experience of it in themselves; for Christ our Lord said to some of old, "The kingdom of heaven is within you;" and the faithful have it in their experience to be the same now. It is a kingdom that consists of peace and joy, to the faithful subjects of his holy reign and government.

In the year 1732, I found freedom in my mind to accompany my uncle Thomas Chalkley to visit some of the meetings of Friends in Bucks county and New Jersey, and afterwards Chester county; in the performance of which we had near fellowship together; Friends were kind, and I believe glad to see us; several of those meetings were large, and I hope comfortable to many. He was a near fellow-helper to me in my religious labours for the promotion of truth, and a bright example in the meekness and patience of the Lamb. I do not know that I was ever acquainted with a man more inward, whose heart seemed to be more placed upon heavenly treasure, both in meetings and out of them, than this dear disciple of Christ.

When these visits were accomplished, I having been engaged on account of marriage to Sarah Lloyd, a virtuous young woman who feared the Lord, daughter of honest parents, John and Sarah Lloyd of this city, on the fifth day of the second month, 1733, we accomplished that weighty undertaking in the pure fear of the Lord, in near affection to each other, and with the unity of Friends. After I was agreeably settled, my heart was still given up to go of the Lord's errands, as he was pleased to send me; and I visited Friends in these two provinces, Pennsylvania and New Jersey, and other places, as the motion of life engaged me from place to place; in a short time after I went as far as Shrewsbury, and some meetings thereaways.

In the year 1734, I visited the meetings of Friends at Salem, Alloways Creek, Greenwich, Cape May and Great-Egg-Harbour, several of which were to satisfaction and comfort.

In the year 1735, having a concern on my mind to visit Friends in New-England, and our

monthly-meeting in this city giving me a certificate of their concurrence therewith, I accordingly proceeded, and was at several meetings in the Jerseys; from thence I went to the yearly meeting at Flushing, on Long-Island; where was our friend Joseph Gill from Ireland, and several from Pennsylvania; the meetings were large, and religious labour was bestowed among the people. After it I visited Friends generally on that Island, many of the meetings being very large and comfortable, attended I trust with the blessed power and presence of the Lord, which begat great nearness in the best fellowship with the tender-minded. I then proceeded to meetings on the main, as West Chester, Mamaroneck, Rye, and several others; some of which were large and solid.

After being at some meetings in Connecticut, I went forward to Rhode-Island, which was a wearisome travel. I got to Newport, and met with a kind reception from Friends, whom I visited in much love, there being a great number who make a profession of the way of truth; I was glad to see them, and could have been more so that all lived in possession of the same. From Rhode-Island I took meetings in my way to Nantucket, where on my arriving I was kindly taken home by Nathaniel Starbuck, whose heart and house were open to receive the messengers of Christ. On this Island I met with a great number of choice exemplary Friends, and had several meetings among them, which I believe tended to edification. Being clear of this place, I returned to the main, and taking meetings in my way, came to Boston, where I spent some time with Friends, both in public meetings and in their families; they being loving to me and glad of being visited. Their number was small in the whole, but they seemed to be well treated by people of other persuasions, far different from what it was in the early visits of Friends in that place, in which some of the servants of the Most High suffered unto death. From Boston I went to Lynn, Salem, and Newberry, and had comfortable meetings, as also at another place between Newberry and Dover.

After I had seen Friends at Dover and Cachechy, and had a meeting near Dover, I returned to Salem and Lynn, and staid some time at my kind friend Zaccheus Collins's. Having met with some disappointment in travelling, which detained me some weeks, I constantly attended meetings at Lynn, and found great openness and unity with Friends there, and believe my stay tended to some service, for the promoting of near love among the little flock of Christ in that place, having many blessed opportunities among them. I also went to the yearly meeting at Boston, and back to the yearly meeting at Lynn; which was large

and greatly favoured with the ministry and service of that worthy handmaid of the Lord, Lydia Norton. After this, and the yearly meeting at Salem, I parted with Friends in much love, and came on my way homeward, visiting the meetings generally as they came in course, also some back places, and at Swansea, Greenwich, and some other meetings, and to Rhode-Island. Though some of these meetings were hard and suffering times, and travelling wearisome, I was favoured with a share of peace in my own bosom.

After a little stay at Newport, and some solid times among Friends, I took my leave and came to Kingstown meeting, and then set forward, passing through Connecticut with Jacob Barney, who came with me as a guide, and was a good companion. We reached Mamaroneck, and staid a meeting, at which were two marriages; from thence to Long-Island, where I made but a short stay, crossed at the Narrows and Staten-Island, and got to Woodbridge meeting on the first-day of the week, and the next day arrived at my own habitation, in about one week from Newport; and to my great satisfaction, found my family well, through the good providence of the Almighty.

After I came home I kept close to meetings, and faithfully laboured in that ability God giveth; being much concerned for the prosperity of his glorious work amongst us. My outward endeavours were also blessed, as I kept to industry, and I always found it best to be diligent, and not slothful in business; yet fervent in spirit serving the Lord. By living in this city it was my lot often to visit the sick and those in affliction in this place, which were heart tendering and humbling times, which ought not to be forgotten by such who have been humbled under the mighty hand of God, and whom he has been pleased to relieve. But it is much to be lamented, that too many when raised from adversity, forget in time of prosperity the dealings of the Almighty with them; the world and the uncertain things thereof, lead to forget what is certain to all men, that they must die, and after death that they are accountable to the Almighty author of their being.

In the year 1737, being appointed with several Friends of our monthly meeting, to visit the families of Friends in this city, and having a concern on my mind for the service, I went to many places with my uncle Chalkley, and other Friends, to good satisfaction. For some time I did not go any very distant journey; except once, as far as West River, in Maryland, to the yearly meeting, in company with my friend Robert Jordan; but I diligently attended meetings in this city, and sometimes those near it, both in Pennsylvania and New Jersey; which I did in much love, often choosing to go on foot, having

in my young years had many heavenly seasons in that way of travelling.

In the year 1744, it was on my mind to visit again Friends in New England, and having the unity of our monthly meeting, and my friend Abel James for a companion, he being a young man I much esteemed. The latter end of the eleventh month we proceeded pretty direct to Long-Island, where we visited most of the meetings of Friends, and the favourable presence and goodness of God being manifested in them gave me ease of mind, and united my heart to the faithful among them. When clear there, we went on the main, and travelled to Newport, on Rhode-Island, where we were lovingly received among Friends. After a short stay, we proceeded to Dartmouth, and were at a meeting there; and so through Boston, Lynn, and Salem, having meetings, in some of which I had satisfaction, and was glad to see Friends with whom I had some acquaintance in the best fellowship. The furthest place we went to in this journey was Salem; and were at several meetings on our return to Newport, which I hope tended to stir up the pure mind in some; although the life of religion appeared to be at a low ebb with many making a high profession thereof. After several good opportunities among Friends at Newport, we returned homewards through Connecticut, making a short stay to rest at our friend Thomas Franklin's. Thence we went to a meeting at Newtown, on Long-Island, then to New York in company with several Friends, where we had a meeting, and then proceeded home, where I was glad to see my dear wife and family again, it being through the kindness of divine Providence, and they were very near and dear to me. This journey was attended with hard travel and hard labour to my body, also in the exercise of the gift of the ministry; but it was in good will and much love to the people.

From the year 1745 to 1748, I kept much at home at our own meetings; yet went sometimes to other meetings in Pennsylvania and New Jersey, as in the love of truth I was drawn forth to visit them; the Lord having a choice people in these provinces who fear his name. My heart was often filled with endeared love to the upright hearted seed of God, from my first acquaintance among them; being at times baptized and united together in the one Spirit and fellowship, which is not in the wisdom of man, but from the power of God.

My dear wife being weakly in body, and had been in a poor state of health for some time, departed this life in the fortieth year of her age, on the first day of the second month, 1748, and I have good reason to believe she is at rest, having before her death, expressed that she had made her peace with the Lord. The evident

tokens of his presence in her sickness, and at her latter end, much supported my mind in so great a trial, and loss of so good a wife and tender mother to my children, one that loved the Truth, and the servants of Christ, lived an innocent life, being a pattern of plainness, a near companion, and true help-mate to me according to her capacity, both in things spiritual and temporal. I buried four sons before the death of their dear mother, and in about a week after her death, I buried my youngest son, which were very near trials; but my greatest help in these, as well as many other afflictions that have fallen to my lot, has been to submit to the blessed will of the Lord, who gives and takes away. Now having two daughters left, I was much concerned that the Almighty might be pleased to look in pity on them, as he did in mercy on me, in my young years, and give them wisdom, and understanding hearts, to walk before Him in his most holy fear. For I soon found after the death of my loving wife, that I must leave them for a time, and my habitation and near comforts of life, for the sake of Christ and his blessed gospel, a concern increasing on my mind, not to delay the time in which I was to perform this errand, to go to islands and places abroad. I made known this weighty undertaking to my dear Friends at our monthly meeting in this city, with which having unity, they gave me a certificate for this purpose, in which they mentioned their prayers for my preservation through every trial and danger, which were many before my return; but the Almighty, All-powerful Being, delivered out of them all; glory, honour, and eternal praise to his eminent name for ever! Before I left home, I accompanied some Friends to visit several families in this city, which were solid and comfortable seasons.

His voyage to Barbadoes, and labours there and at the adjacent Islands; and voyage from thence to Ireland.

AFTER I had settled my outward concerns, and placed my dear children to be taken care of, until it pleased God that we should meet again, I left my habitation on the 13th day of the fifth month, 1748, having been on that day at a large meeting in our city, with Samuel Nottingham, a Friend from Northamptonshire, in Old England, who was to be my companion. We came with a great number of our very loving friends to Chester, had a solid meeting there that evening, lodged at our worthy friend Grace Lloyd's, and next morning taking leave of our beloved friends, we went on board the vessel and set sail for Barbadoes. On the passage I met with near trials in spirit, and was at times almost overwhelmed by deep conflicts of

soul. Through the kindness and mercy of God we arrived safe at Barbadoes, on the 21st day of the sixth month; where we met with several Friends who were kind and loving toward us; our dear friend Joseph Gamble took us to his house, where we lodged for the most part of the time. After we had attended meetings at Bridgetown, the Lord being with us, enabled us by his mighty power to bear a faithful testimony, I trust, to his eternal Truth, we went to Speightstown, where we were favoured with some solid edifying meetings, though not so large as at Bridgetown; we lodged at our esteemed friend Edward Harrison's. We were also at the Spring meeting-house, lodged with a Friend living therein, and next day had a meeting there, and in the afternoon at Bridgetown, which was large and ended well.

We were on this island twenty-one days, and having seen Friends generally, and been favoured with several edifying seasons, we departed from thence with Captain Austin, to Antigua, in our way to Tortola. We staid one week and a day at Antigua, lodged at James Birket's, who was very kind to us; but my mind was much burthened and distressed for that place and people, who are for the most part a wicked and sinful generation. We had no meeting among them, there being no Friend on the island, except Friend Birket, and no openness, that I could find to satisfaction, for the testimony of Truth to be declared, only we had some solid conversation with some. I came away much bowed in spirit for the sins of the wicked in that island. From thence we went for Tortola, landed on the 28th of the seventh month, and met with several Friends in the evening, at the house of our friend John Pickering, who were glad to see us; where, and at our friend William Thomas's, we lodged most of the time we were upon that island, they being truly kind and friendly to us. We were favoured with many good edifying meetings among Friends, there being two meeting-houses on the island, viz. one at a place called Fat-hog bay, the other at the Road. We attended both of them with diligence, near the space of six weeks, only that we were once at an island called Joes-Vandikes, where we had a large good meeting.

On the 9th day of the ninth month, we left Tortola, in order to return to Antigua, with design to get a passage for England; but being in a vessel, the captain of which knew not how to manage her, we were going a contrary course, in which if we had proceeded, we might all have been lost. We were much tossed and driven about, and through persuasions, we prevailed with the captain to turn back, and he brought us to Santa Croix; but our going into

the harbour called Lime Trees to drop anchor, seemed as if it would have proved fatal to us, there lying a vessel armed with guns, from which we were fired at three times, and my companion had like to have been shot. It seems they had a design to have sunk our vessel, having heard there was a Spanish privateer on the coast, and the Governor had given orders to keep her off. They suspected ours to be that vessel; but our mariners being in a great fright, made signals that we had no ill design; when seeing we were in distress, they forbore firing, and through the kind deliverance of the Almighty we got safe in and dropt anchor. Praised and worshipped be the name of God, that was nigh at hand, and a present help in the time of need! May I forever adore his great and eminent name, with all the true in heart, throughout all generations! He will not suffer those to be confounded who trust in him, and desire and endeavour faithfully to serve him. A particular case concerning privateering, sometime before I left home, now comes into my mind to mention. Some great men of our city being concerned in fitting out vessels for that wicked business, which having brought a deep engagement on my mind, it came upon me as a weighty duty, to go to one of these men, faithfully to warn him against this unrighteous way of getting riches. I got a friend to accompany me, and I cleared my spirit of a heavy burden; he pleaded for the practice, but used me civilly. A new vessel was fitted out sometime after, called the Tartar, which was much talked of to do great matters in privateering; but, as I have been informed, she sunk before she got to sea, and many or most of the people on board were drowned. I had peace of mind for having discharged my duty, although I much lamented the unhappy circumstances of those poor fellow mortals, losing their lives in such an evil undertaking.

But to return to the place where we came to an anchor.—My companion went on shore at Santa Croix, and would have had me gone with him, but my mind being at that time much dejected, I chose to stay on board the vessel until next morning, when I went on shore, and met with my companion, who had agreed with a captain of a vessel, bound for Spanishtown, near Tortola, for our passage thither. We put our chests and other things on board this vessel, then went on shore, and travelled across the island on foot to Bas End harbour, where the vessel was to go, choosing rather so to do, than to go round by water. In our walk we met with people that were kind to us; about noon we called at a house and dined, and were entertained in a friendly manner; taking leave here, we went on towards Bas End, stopping at another house some distance from the town for

a drink of water. The people seeing we were strangers, and being acquainted with Friends, kindly invited us in, to stay with them until the vessel came round to the harbour, and informed us that there was no house in the town suitable for us to be at, which I found afterwards was true, for they seemed to be a very wicked people. We staid with these kind people two nights and a part of two days, and on leaving them we would have satisfied them for the time we were there; but they would not take any thing for our entertainment, and seemed well pleased with our company. The man of the house attended us to the water side to see us embark on board the vessel we had been waiting for, where he parted with us in a friendly manner. I waited a while on the shore for the captain to go on board, there being a vendue, and a great number of people gathered to it; among them the Governor of the place, being an island subject to the king of Denmark. I have since thought, had we used endeavours, we might have had a meeting among them, and I have wished it had happened so, for I have at times been desirous in a solemn manner for the welfare of that people. It is a fruitful island, and as good land I think as any I saw in all my travels, could it be inhabited by men of religious minds, so as to be fruitful to the heavenly Father, who is willing to do good to mankind in general; but oh! the islands hereway, how great and many are the sins of the people, mournful hath been my soul for their many abominations.

We set sail, and arrived at Tortola on the 15th of the ninth month. The captain and sailors were a wicked company, took some of our things from us, and demanded considerable more for our passage than we had agreed for, which we thought unreasonable. They said we could afford to pay, for that we were always going about; we told them we had the more need to be saving of what we had. They hoisted out the boat in an angry manner, and we paid them more than our passage to put us on shore. They took us some distance from any house, and then landed us, which put us to the more difficulty what to do with our chests and other necessities, that they might be safe; but being seen by one Isaac Pickering, a kinsman to our friend John Pickering, he sent his lad to ask us to his house, where we went. He was so kind as to send for our things, took care of them, and lent us horses to go to his uncle's that night, where we were kindly received, and tenderly sympathized with on the disappointment and trouble we had met with; they were dear and affectionate friends to us on this island. We were at a meeting at Fat Hog Bay, the 16th of the ninth month, and on the fourth day following, I was at one at the Road, both

of them were good meetings. On the 23rd of the month, I was taken ill of a fever at the house of our friend Thomas Humphreys, and the next day my kind friend John Pickering brought a man and horse and took me to his house, where I remained very ill several weeks. Some of the time I apprehended I should lay down my life among them; but it was the blessed will of the Lord to restore me again to some degree of strength, and I attended several meetings with Friends, wherein I had satisfaction. On the 8th day of the eleventh month, I went to Gwan island, with our friends James Parke and his wife, and staid till the 11th of the same. After having a comfortable time in his family, I returned to Tortola, it being the meeting day at Fat Hog Bay, and it proved to be a meeting to satisfaction.

After a solid sitting and parting with several at our friend John Pickering's, on the 21st of this month, we went on board a vessel bound to the Island called St. Thomas's, belonging to the Dutch, accompanied by our said dear friend, and Thomas Humphreys, Jonas Lake, and Joseph Ryan, and on the 22nd landed there, and understood that the captain of the ship, bound for Amsterdam, in which we were to take our passage, in order to get to England, was very ill. We lodged at John Demane's one night, and the next day went on board the vessel, where we staid mostly till the last day of the month, and our dear friends above-mentioned, after seeing us placed in the ship, parted with us in a tender, loving manner, and my heart was affected in parting with them. In the time we lay at anchor, the captain died, and the chief mate, Robert Stewart, was appointed captain in his stead, who was very kind to us in the many distresses we met with on our passage.

Some days before we sailed, my companion was taken sick, which so increased, that on the passage he seemed near unto death, which was a great trial and exercise to me, being myself weakly and feeble, for we were companions in tribulation; but through the mercy of the Almighty, he recovered.

After we had been three weeks and some days at sea, a great storm arose, which appeared to be very dangerous, so that in order to lighten the vessel, the seamen threw out several weighty things. After some weeks we got into soundings in the English channel, and were in hopes to be soon safe landed at some port in England; but another storm arose, which drove us off to sea. In eight days we again got soundings, but the wind being against us, we could not get forward to our expectation, and it rather suiting us to go to Ireland, the captain altered his course for Kinsale harbour, as the vessel wanted repairs. One of the rudder-irons

being broken, made it difficult to steer the vessel; but by endeavours, they managed pretty well, and the day we made sail for that land, we got in sight of the harbour; but night coming on, and being fearful of rocks and shoals, they put off to sea. The weather being moderate the fore part of the night, the seamen were too careless and did not keep so strict a watch as they ought; but the captain, as he lay in his cabin, had so great an uneasiness on his mind, that he could not lay still any longer, and went towards the head of the vessel, and found that instead of being out at sea, we were near striking on the land; whereupon he immediately awaked the sailors, and they tacked the vessel about, and were very watchful until the morning; thus we escaped that danger.

In the morning it was very foggy; a storm arose, and we could not discover the harbour, but we were driven about for a considerable time. They threw overboard one anchor; but the storm continuing and the weather distressing, we were driven towards the land, and the seamen being almost wearied out, apprehended we could not keep off much longer. We were in great distress, expecting the vessel would be wrecked, and the captain being much surprised, came to my companion and me, telling us he would do what he could to save our lives, for that we were in great danger of being lost. He expected we should be driven on the shore in the night, if we kept off through the day, and was desirous to know our minds, what he had best to do; whether to run the ship aground while we had day light, that if any of our lives were spared, we could the better see how to help ourselves. We not knowing what to advise him for the best, only to trust in the good providence of God, the captain concluded to steer towards the land. The cries and lamentations of the people were great for mercy to their souls, apprehending the vessel might be soon dashed to pieces, and we might suddenly lose our lives. But I had reason to believe that the gracious and merciful Being was pleased to hear our cries, for the nearer we came to the land the fog cleared away, and they espied a vessel, which as we approached, we discovered was laying at anchor at the mouth of Kinsale harbour, where we wanted to be, and as we came on our way, the harbour appeared plain. Thus through the great deliverance of the Almighty, we arrived there safe, and dropt anchor. For this his merciful preservation, our hearts had great cause to be humbly bowed before him, and the captain came to me, saying, "Now if you have it in your heart to return God thanks, I will join with you on my bare knees," and "if it had not been for your prayers, we should all have been lost." But I ascribed this great deliverance to the kind mercy

of Divine Providence to us all; although I can truly say, my soul was earnest in supplication before the Lord at times on this trying passage. At one particular season, as I lay in my cabin, not knowing but that we might be swallowed up in the mighty ocean, the spirit of prayer came on me, and I was raised on my knees to make intercession with the All-powerful Being; after which I went upon the deck, and the captain seeing me, expressed in a very loving manner his unity and satisfaction, and I thought that the same good power and presence which attended my mind, had some reach upon his heart.

Oh! in this trying passage, how often did my soul go down into many discouragements, but I was helped through all, to rely on God's mercy; and one time I took the blessed Bible into my hands, and it was as if my eyes were cast on that passage in the prophet Isaiah, xlv. 1, 2, 3, where it is said; "Now hear, O Jacob my servant, and Israel whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant, and thou, Jesurun, whom I have chosen; For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." This gracious blessing of the Lord to his servants and chosen ones, was a comfort to me, and in his great condescension he fulfilled his promise to help in the needful time.

Landing at Kinsale in Ireland.—His travels and labours in that kingdom; also in England and Scotland, to the time of returning home.

It was on the 24th day of the first month, 1749, in the evening, that we came to an anchor in this safe harbour of Kinsale. The officers and people from the town came on board to see what we had in our vessel, some of whom staid all night; my companion and I were confined to the hearing of their noisy conversation, until the next morning, so that we got but little rest, and had very little for several nights and days before. The captain being gone on shore, returned the next day, and a civil man with him, who mentioned the names of several Friends that had visited that town, some of whom had come from America, which was pleasing to me to hear of; they having left their home a little before me, and had been travelling in the service of Truth. When this friendly man returned on shore, we went with him to his house, being an inn, where we were civilly entertained; he took care of our chests and clothing, and provided us with horses, and a guide to conduct us to Cork, being about ten miles. When we got there, being strangers, we were at a loss to find out

Friends; we alighted at a public-house, and went in and got some refreshment. My companion inquired of a man in the house after our Friends in the town, who answered, that there were a great many of the brethren lived there; he was desired to go to one of them, and inform him that we wanted to speak with him. In a short time he brought one of our friends, named Richard Allen, at the sight of whom I was well pleased, and he lovingly took us to his house, where soon after came Abraham Fuller, and another Friend, who asked for our certificates, which they read and were satisfied. Our friend Abraham Fuller inviting us to his house, we went with him, and made it our home, while I staid in Cork. We were favoured that evening with the company of several Friends, which I esteemed a great mercy from the Lord, that after being delivered from so many imminent dangers, we could be with so kind a people as they were to us. The next day being the first of the week, I was at two meetings with Friends in that city, and my companion at one of them, which I hope will be remembered by both of us.

Being brought unexpectedly and providentially to this land, I much desired that I might proceed aright in the course of my religious service, for when on our passage, I expected to land in England. Meeting with many deep sufferings and trials of my faith, in the West India islands, as also at sea, I was ready to fear whether my present undertaking was from a right motion, or required of me to engage in, thinking that if I got safe to England, and saw some Friends there, and could meet with an opportunity to return home, whether I had not best so to do, not knowing that my lot would be cast in Ireland. But, Divine Wisdom ordering every thing that is consistent with his will for the best, I was made willing to visit Friends of this nation. From Cork, I went to Bandon with my companion, where we had a large comfortable meeting, being many people there besides those of our religious Society; then returned to Cork, where I staid several meetings. Leaving my companion in this city, he being desirous to go home from thence, I proceeded on my journey; first I went to Youghall, and was favoured with a good meeting, after that to Killcommon, and had a meeting; from thence to Cashel meeting, which was pretty large, and I hope to satisfaction. I lodged at Solomon Watson's, who accompanied me to Clonmel, where I was at two meetings, which I hope were of some service to stir up the pure mind in those who attended them. From this place travelling twenty miles, in a great deal of rain, I reached Waterford, where my kind friends Isaac Jacobs and his wife, received me in a loving, tender manner, which

was a comfort to me at that time. For I had been travelling in the deeps both inwardly and outwardly, being alone as to an outward companion, except the person who was my guide; looking upon myself as a pilgrim and stranger in a strange land; but the Almighty helped me, praised be his worthy name. We had a good meeting at Waterford; from thence I went to Ross, at which meeting the wicked were warned of their wickedness; the next day I had a meeting at Lambstown, in which I was favoured with my good Master's presence, and it was to edification and comfort. From this place I went to Wexford, where the meeting ended to satisfaction; thence to Joseph Williams's and lodged, and to the meeting at Cooladine, and in the evening had a meeting at the widow Stephens's, both of them being comfortable seasons.

I then went to John Wright's, and Henry Herri's, and to Billicane, having meetings to good satisfaction; after which in company with several Friends, I went to Dublin, and attended the half-year's meeting, which was large, many choice Friends being there, whom I was glad to see. The good presence and kindness of our dear Lord being witnessed and enjoyed, both in the meetings for worship, and the discipline, made it a comfortable time to me, not having seen such a meeting since I left my native land. The kindness and friendship that appeared among Friends at this meeting, I have often remembered with comfort of mind, and the near unity I felt in my heart to a remnant among them, tended to the renewing of my strength and willingness to visit Friends generally in that nation. My journey being laid out by Friends, that I might proceed for the best, in respect to travelling, I went from my kind landlord's, Peter Judd, several miles to a meeting, and to Killconnor, and was at a meeting there, which although they were hard suffering times, I hope were of some service to the solid minded. I had here a tendering time in the family of Samuel Watson; his dear wife having visited America, I had seen her in my native land; she was a worthy and serviceable instrument in the Lord's hand to many I believe where her lot was cast. Hence I went to Carlow, where the meeting was to me laborious; then to John Lake's, Ballitore, Athlone, and Mountmelick, some of which meetings were comfortable satisfactory seasons. At Mountmelick, I lodged at Joshua Strangman's, with whom I had great nearness in spirit, and thought him to be a hopeful young man in the way of Truth, and my soul possessed sweet peace under his roof.

I went to Ballinakill, Mountrath, Munderhead, and Rosegay, and had meetings; some of them being large and edifying seasons, gave relief to the deep travail of my soul among

them, the blessed power of Truth, which is the crown of our religious meetings, tenderly affecting our hearts before the Lord. I then went to Limerick, and was at their meeting in the morning and afternoon, to satisfaction; thence to Jonathan Barnes, and was at a meeting at Killcommon-moor, the fore part of which was to me a time of great leanness and poverty of spirit, but before it ended, was I believe a time of tender visitation to the people; and I was enabled through Divine help, to declare the Word of life among them. I went thence to Burr, and was at a solid broken meeting, which was a comfortable season; then to William Litfall's and Ballymorin, and had meetings; so returned to Athlone, called the centre of Ireland, and lodged at William Sproul's, an ancient loving Friend, who not only appeared to be, but I believe really was, an example in the way of Truth in that place, and had a lasting remembrance in my mind. Thence I went to the Moat, and Old Castle; at the last place there came to the meeting a priest, and a pretty many people, who behaved soberly, and I hope it was a good meeting. The next meeting was Ballahays, which was small, and the comers to it seemed to be but indifferent professors of the Truth, which was cause of sorrow to my heart; but having cleared myself, I proceeded to Coot-hill, and had a meeting, to which several came and behaved soberly; the next was Cashelshane, which was to satisfaction and comfort; then to Charlemont, which was a large meeting, and I had hard labour to discharge my duty among them. Here came a man and woman, who had been troublesome to Friends, in offering their intentions of marriage. They could not have unity with their proceedings, he not being a member of our religious Society, and a disorderly person, but at the conclusion of the meeting, they took each other as man and wife, which imposition occasioned the meeting to break up in disorder.

From hence I went to Ballyhagan, which was a large and edifying meeting, and so to Colerain, Ballynacree, the Grange, and Antrim, and had meetings, which were mostly hard suffering times. Several who came to those meetings, I was afraid, were but lifeless professors of religion. I had the next meeting at Hillsborough, at which were many Friends, and it tended to satisfaction; the same day I had a good meeting at Lisburn. I passed through Belfast to Newtown, where came some who behaved rudely, and the meeting was not so well as could be desired; the next was Balleenaderry, which was very large, and the Lord's good presence being with us, the hearts of the faithful for his many mercies, had cause to give thanksgivings and praises to his most worthy name. After this meeting I had a near parting

time at John Murrows, with many dear Friends, who came to take their leave of me. I went to Monallin and Lurgan, and had meetings; to that at the last place came many persons of great note, and behaved extraordinarily sober, and we were favoured with a good meeting; the next was at Rafer-Island, to which also came some not of our Society, who confessed to the truth of what I had to declare among them, and parted with me in love. I went several miles that afternoon, and lodged at Dundalk at an inn; the next day and part of the night I travelled forty miles, some of the way in a great deal of pain, and in a wet tired condition to Edenderry, where I was received at John Pim's, in a loving, kind manner. I attended their meetings on the first-day in the forenoon and afternoon, which were large and I hope in the main, good meetings; the next were at Rathangen, and Timahoe, which were comfortable. Thence I went to Dublin, and lodged at my dear friend Peter Judd's, and was in and about Dublin nine days, and at several good living meetings among Friends in that city. There was a remnant of dear Friends in some parts of that nation, whom I had comfort of mind in going to see, and visit in the love of God. It having been his blessed will to cast my lot in that part of the world, I laboured faithfully to discharge my duty in his fear, both to Friends and other people, who had freedom to come to our religious meetings, and several appeared to be reached by the power of Truth, who did not make profession among us.

On the 29th of the fourth month, I embarked for England, accompanied by several Friends on board the vessel, where we parted in tender love, and on the first-day of the fifth month, I landed at Whitehaven, altogether a stranger, and no outward companion, which to me was lonely in a strange land. But the Almighty in his mercy and goodness was near to me, to be my comforter, and I had great cause to bow with a bended heart in deep thankfulness before him, for his wonderful providence and many helps and deliverances. I enquired the way to Daniel Stephenson's, by whom I was lovingly received, and kindly entertained; the next day being the first-day of the week, I was at two meetings with Friends at Whitehaven, which I have often remembered. My way being laid out to visit Friends in Cumberland, I went forward the 3rd of the fifth month towards Cockermouth, and in travelling on the road my mind was much thoughtful, not knowing that I should meet with any one to be a comfort to me; when not far from the town to which I was going, I met two Friends. At first sight I did not know either of them, but one of them speaking to me, I found it to be Christopher Wilson; at which my heart was much

rejoiced, he being a Friend who had travelled among us in the work of the ministry in America, and I had seen in Philadelphia. The meeting to which I intended, not being held till the next day, I turned back with him to his house; where we had near conversation together in the love of Truth. Next day he accompanied me to the meeting appointed, which was a solid time; the day following I went to Izel, and had a meeting with the few Friends there, and although small it was a solid meeting; after that, I was at Pardaw-Hall, which was a good meeting, so to Broughton, and had comfort of mind among Friends thereaway.

I then returned to Pardaw-Hall again, and on the first-day of the week the meeting was very large, and the good presence of God attending the same, made it an humbling comfortable season; the same day I was at a large meeting, near Christopher Wilson's, which ended well; thence was at Keswick, though small, a good meeting, so to Mosdale and had a large satisfactory meeting, also at Colbeck, Bolton and Wigton, some of which were large, and I hoped tended to edification and comfort. I then went to Allanby, and Holm, and had large meetings, in which the power of Truth prevailed in a good degree; the next was at Kirkbride, in which I had hard service, and a close testimony to the unconcerned in the way of Truth, which I left to their consideration. I went to Jonathan Astell's, who and his wife were choice ancient Friends; my stay at their house, and being with such dear Friends, afforded me at that time renewed comfort of mind. For although the Lord was gracious, powerfully to assist my poor spirit, in some places to discharge my duty, yet at times I met with close sufferings and bemoanings, for the arising of the Divine spring of life, both in myself and others. I went to Carlisle from thence, and so back to Moor-House meeting, then to Scotby, Kirklington, and a meeting that John Irwen and his wife belonged to, who were both ancient Friends, and I believe had been of service in the work of the ministry. Although some of those meetings were trying times, and attended with hard labour, I trust that I was clear in the sight of God in endeavouring to be faithful to what I apprehended to be my duty.

From Cumberland I went into Northumberland, and the first meeting I was at, was Cuthbert Wigham's, where was a considerable number of newly convinced Friends, which was a comfortable and contrited meeting before the Lord; from thence I went to West-Allandale, to a large meeting, which was powerfully reached with the sense of the love of God. The next meeting was at Alston-moor, which though not very large, I hope might tend to the benefit of some; then to Penrith, Terril, and

Strickland meetings, some of which were to satisfaction, and I met with a kind reception, and had near unity with many dear Friends in divers places.

From Strickland, I went to Kendal, in Westmoreland, to my dear friend John Crowdon's, where I staid some days and rested as to travelling; but attended pretty many meetings in Kendal, to which belonged many worthy Friends, who were extraordinarily kind and friendly, which I esteemed a favour. At that time, I was in a very low situation of mind, much overwhelmed with many inward sorrows, and conflicts of soul; but was intent to do the best I could to get through what might fall to my lot at so great a distance from my outward habitation, trusting in the Almighty hand of the Lord, who alone knew my distressed condition, and to whom I put forth my cries and secret addresses for relief; dominion and everlasting praise be rendered to him for evermore! In the course of what he was pleased to lay upon my mind to say in meetings by way of testimony, he was also pleased to be gracious in appearing to open my way in the cause I had at heart, which was the promotion of well-doing, and the good of mankind here and hereafter; at this place meetings were large, and I hope blessed with the notice of heaven. To this meeting belonged Margaret Coupland, who had visited our parts, was an exemplary solid Friend, and retained the lively sense of truth. While I was here, I received a letter from my kind friend Israel Pemberton the younger, giving me some account of my dear children and friends at home, which was very acceptable to me. This dear friend's worthy father being a bright pattern and elder in the church of Christ, given to hospitality and good works; the near unity I had with him in spirit gave me much comfort and satisfaction of mind, as he was brought frequently to my remembrance in this journey. On account of my children, I had been often concerned, and dropped many tears for their everlasting welfare, they being very near to my life. Oh, how I much desired that they might choose the Lord for their portion, the God of Jacob, and his blessing for the lot of their inheritance! then I trusted that he would be pleased to be a sure friend to them as they kept in his holy fear and counsel.

From Kendal I went to Grayrig, which was a solid tender broken meeting, also to Preston Patrick, Windermere, and Hawkside, which meetings were to satisfaction, and ended well; then to Hight meeting, in Lancashire, which afforded some comfort to my mind. The next was at Swarthmoor-hall, where George Fox belonged in his time, which was a large and a good meeting; thence I went to Lancaster, and was at two meetings on the first-day of the

week, which were large and comfortable. Here lived Lydia Lancaster, and Elizabeth Rawlinson, both worthy Friends, who had visited America; and in one of those meetings, they both appeared in a living testimony for the Lord in their advanced age, and it did me good to perceive that they were alive in the root of life; at this meeting was William Thomas, a ministering Friend lately landed from Tortola. I went that day home with William Backhouse, a Friend who had visited America in the work of the ministry; he received me very kindly and lovingly in his house. The next day I was at Yellan meeting, which was to satisfaction; then to Bentham, which was a large meeting, and attended with the solid power of truth; thence to Dent, in which meeting the spring of life was opened among us, to the comfort of the sincere in heart. To this meeting belonged John Burton, who had visited our parts; a dear Friend I was glad to see, having seen him in my native land. The next meetings were Brigflats, and Ravenstonedale, which I hope tended to edification; to the last belonged Alice Alderson, a worthy instrument, who had travelled in America on the Lord's errand, and was truly acceptable in her religious visit.

I went to Grisedale, and was at a large living meeting; the next was at Counterset, which was large and solid; then to Swaledale, Ausharph, Richmond, and another meeting in my way to Raby, some of which were satisfactory solid seasons. At Raby, I met with several worthy Friends, who I found in conversation to be true helpmates to me, particularly James Wilson and Joseph Taylor; I had seen Joseph in Philadelphia, when on his religious visit to our country, and it was a pleasure and comfort now to see him in his own habitation. From this place, I went to Bishop-Auckland, Durham, Benfieldside, and New-Castle upon Tyne, which meetings were mostly hard laborious times to my baptized spirit; then to Shields, Sunderland, Shotton, and Darlington, the opportunities, with Friends thereaway, being mostly comfortable; after these meetings I went to Stockton, Gisborough, Yalton, and Castletown, where I had meetings, some of which were to satisfaction.

I went to that dear ancient Friend John Richardson's, who had been twice to America on religious visits, and had taken much pains in his day and time, for the spreading and promoting the gospel of peace and salvation in the earth. Although he was ancient and feeble in body, he was fresh and green in the life of religion, and my heart was refreshed, in the unity and fellowship of divine life, in being in his company. I lodged here, and the next day went to the meeting at Kirby-moor-side, to

which he belonged, which was a solid good meeting; from hence to Ampwelford, Rilsdale, Thirsk and Kirby, some of which were weighty solid meetings, and the humble in heart were contrited therein; then to the quarterly meeting at York, which held several days for worship and the discipline of the church. It was very large and attended by many solid Friends from their particular meetings, near unity and gospel fellowship being in a good degree manifested; this opportunity begat an agreeable acquaintance with many Friends whom I afterwards found to be very friendly and kind to me, as I went forward on my journey. From this city I went to Thornton, Molton, Pickering, Whitby, Stanton, Scarborough, and was at meetings, several of them being large, and edifying. I was next at Bridlington, to which meeting came a pretty many people, but it was a time of hard labour, the meeting being declined from what it had been formerly, according to the account I had of it; and the few Friends left, did not live in that unity I could have been glad to have found among them. To this meeting once belonged Margaret Langdale, who came to Philadelphia, and was afterwards the wife of our worthy Friend Samuel Preston, late of that city; her labours among Friends in the work of the ministry were of great service in her time.

From Bridlington I came to Hornsey, and to two other places, and so to Hull, having meetings, some of which were large, being attended both by Friends and other people, and the Divine presence of the Almighty being over all, they ended to good satisfaction. From Hull I went to a meeting in my way to Cave-holden, Pontefract, Rawcliff, and Thorn; to which meetings I travelled in great affliction of body, and much conflict of spirit, on account of great besetments that fell to my lot in the course of my travels, and the work and warfare that I honestly laboured in, having left all that was near and dear to me as a creature, on account of the blessed Truth; that had not the All-powerful aid helped me, to look to him in whom everlasting strength is, I had fainted; but dominion and praise to him forever, his strength was made perfect in my great weakness. And in those meetings I was enabled to bear a testimony to his Almighty name, although out of meetings greatly beset; yet keeping my confidence in God, he was pleased in his great mercy to cast up a way for my help and deliverance!

From Thorn, I went to my dear friend Joseph Atkinson's at Rawcliff, who and his wife were as tender towards me as if I had been one of their own family; after some stay with these my loving friends, I got better in health, and the motion of life and love increasing in

my heart to visit the churches, I proceeded, and went to Thorn meeting, which was an edifying good time. Here I met with my friend John Fisher, who accompanied me to several places, having before travelled mostly alone, both in England and Ireland, as to a constant companion. We had two meetings in our way to William Payne's, where we had a meeting; and at Hansworth-Woodhouse, to which last belonged John Haslam, a dear Friend who had been very acceptable in his religious visit to Friends in America, and had visited the churches to the great comfort of the faithful; his agreeable company at his own house, renewed our fresh unity in pure and lasting fellowship in the gospel of peace. From thence we went to Sheffield, where we had two large good meetings; the next was Burton, which was large and a comfortable time; the next meeting was at Wakefield, where came a pretty many people, in which I was silent, as it so fell out at several places in meetings appointed, which I have concluded, if rightly minded, might be a means to bring people to hearken to the alone teacher in their own hearts; for it is there the Word of faith is to be obeyed. Although the dependence of the outward ear sometimes may be upon the servants of Christ, yet they cannot speak aright, and to the witness in the consciences of men, but as he is pleased by his Spirit to give them utterance; the design and tendency of all true gospel ministry, which springs from the Divine Word of life, being to stir up the pure mind to adhere to the holy teaching of Christ in their own souls.

The next meeting was at Gildersham, which was a solid good opportunity, and dearly united my spirit to some who attended the same; from hence I went to Leeds, and was at two large meetings on the first-day, and at a week-day meeting, some of which, I hope tended to promote true spiritual worship to God. We then went to Waldale, Brighouse, and Rawden, and had meetings which were large, solid and comfortable; the next was at Bradford, to which came a pretty many people, and it ended well; we lodged at Benjamin Bartlett's where we met with Edmund Peckover, Jane Hoskins, and May Drummond; my worthy Friend Edmund, having left great sweetness in the minds of many in America, and on mine in particular, it was a comfort to me to see him again.

From hence we went to Halifax, accompanied by William Longmier, a dear brother and fellow helper in the gospel, who had been with us to several meetings before, and was choice company, and did me much good; the meeting at Halifax was large, and ended I hope to the honour of Truth. Here I parted with my companion, John Fisher, and went to five distant places, having meetings in my way to Skipton,

some of which were large, being attended both by Friends and other people, and I believe to edification. I had a good time at the meeting at Skipton, and with the scholars, of my friend David Hall at his school, having near unity with his company. I lodged here one night, and went from thence to Lowtherdale, where William and Mary Slater belonged, who were serviceable Friends in the work of the ministry; this meeting was large and eminently affected with the sense of Divine life and power. The next meetings were Ayrton, Settle, and Newton, which were mostly solid and satisfactory; the next was Narsedale, which was small, and I was fearful they were very cold professors of the right way of worship; in this I was silent. I went to the Fiel, Proud-Preston, Longridge, and Elmaridge, and had meetings, which though mostly small were pretty satisfactory; the meetings following were Sowledale, Trowden, Marsden, and Trodmarden, and at another place, which were generally large and edifying. I went next to the meetings at Holdham, Manchester, Langtree, Aston, Bickerstaff, and Liverpool, some of which were pretty large and solidly comfortable; from Liverpool I went to Penketh, Warrington, and Framby, which meetings were large and uniting seasons to the honest hearted; at the last place I was much relieved and set at liberty through the dominion of the Divine power that attended. From this place came Esther Clare to Pennsylvania, a Friend of the ministry, a member of our meeting in Philadelphia, who was divinely endowed and inspired with a knowledge in the things of God's kingdom, and was a helpful instrument in the hand of the Lord to me in my young years.

The next meetings were Sutton, Newton, and John Downs in Cheshire, to solid comfort; thence I went to Chester, and to Rixham in Wales, which were hard small meetings, and dull as to the life of religion. Returning into Cheshire, to Namptwich, and Middlewich, I had meetings which were comfortable seasons; and then went to the house of a Friend belonging to Morley, where I rested some days as to traveling. During my stay here I visited the sick, and some Friends' families, and Morley meeting which was large, and the good presence of the Lord attending, made it a good meeting; from thence I went to Stockport, Maxfield, and Leek, some of which meetings were large and to satisfaction; the last place was in Staffordshire. In my way from Joshua Toft's to Stafford I had a meeting; as likewise in that town, which was small, and the life of Truth appearing at a low ebb among them, was cause of sorrow and suffering to my mind; the next meeting was at Birmingham, which was pretty large, and I hope of service to some who were there.

Then I went to Coventry, and lodged at my kinsman's John Newman, his wife being my wife's first cousin; they were exemplary Friends, truly kind and loving, and a comfort to me in meeting with them at their own house. Here I heard of the death of my dear aunt Martha Chalkley, from a friend living at this place; the account of which much affected my spirit for the loss of so near a relation and dear friend, whom I much loved and esteemed, she being one who feared the Lord, and was serviceable to Friends where she lived in her time.

At Coventry I was at two large meetings, one of which was much crowded by reason of a funeral, and both were solid opportunities with the people; went to Badgley, and another place some distance, and was at two solid meetings; the next were at Warwick, and Easington, whence I went to Shipton, in Worcestershire, and was at two large meetings to edification; thence to Longcompton, Radway, and Harborough, some of which meetings were large and solid. At the last place I was told, that the people when they heard of the meeting intended, said they would come to see the outlandish man, and many came who behaved soberly, and Divine life prevailed that day among us to the comfort of my mind. I went forward to two meetings in my way to Worcester, at distant places; at Worcester the meetings were large and solid, and though some professors appeared to be gone out from the way of the self-denying life, into much liberty and extravagance, yet I believe it was a time of visitation to their souls. From this city I went to Bewdley, Bromsgrove, Stourbridge, Dudley, and Coalbrookdale, at which places I had meetings, mostly pretty large, solid, and edifying; the next place I went to was Shrewsbury, where, in company with several Friends, I visited two dear Friends who were in prison on account of tithes; our hearts being tendered together, we had to praise the Lord, and were comforted, although in such a place of outward confinement; I was also at a meeting in the meeting-house which though not large, was I hope well.

From hence I went into Wales, with John Fowler, a solid young man, who though not a public minister, came out of Warwickshire on purpose to accompany me. Our first meeting was at Dolobran in Montgomeryshire, which was small and poor; then we came to Ellis Lewis's where we had a meeting with a few plain kind Friends, and at Twinde, in Merionethshire, where were only three Friends to keep up the meeting; but it afforded much comfort to my mind, that I had an opportunity to see them, with whom we had a solid time. The next meeting was at John Goodwin's in the same county, a brave worthy man, who

had been instrumental to bring several to the knowledge of the Truth thereaway, and where is a large meeting, in which it gave me satisfaction in being among them; from thence we went to Talcot, and so into Radnorshire in South Wales, where we had two large good meetings; then to Pennybank in Carmarthenshire, and at Thomas Price's we had a small solid meeting, and at Ann Evans's in Cardiganshire, to which came many people, and the meeting was to satisfaction and comfort. We then had a meeting in our way to Carmarthen, and there also, which were small and but few faithful labourers, and the unsteadiness of some made it a mournful time to me; thence I came to Haverford-west, where the Friends of Redstone met, which meeting was somewhat satisfactory. In my way from my dear friend John Lewis's to Swanzey, I had two distant meetings, one of which was large and mostly of people who did not profess with us, and I hope was of good service; the life and power of the Divine word bringing the minds of the people into stillness, the meeting ended well. I was at two meetings at Swanzey, the first small and silent, the other a large open time; we then came to John Bevan's, where we had a small hard meeting, then at Pontypool, where the meeting was pretty large and I hope ended well; we had also an evening meeting at a Friend's house, which was a comfortable time; and one at Shire Newton, not very large, but a good meeting, this being the last in Wales. Having visited all the meetings in that country, that could be called by our name, as near as I remember, except Pedstown, and some of that meeting were at Haverford-west; when I had got there, I had great cause to be humbly thankful to my kind Lord and Master, for his Divine help and merciful preservation through much toilsome travail both of body and spirit.

From thence I went to Ross, in Herefordshire, and on my way parted with my companion John Fowler, his desire being to return home after this journey. At Ross I had a comfortable meeting, and went forward to Hamler, Leominster, and Bromyard, having meetings; the two first were solid good opportunities; at Leominster, it was large and some hopeful newly convinced Friends were there; the other was almost lifeless as to a true zeal for Divine worship, and but little prospect of the growth of Truth. I came into Gloucestershire, and had meetings at Tewkesbury, Cheltenham, Gloucester, Painswick, and Nailsworth, some of which were hard suffering times; I sincerely wish the life of righteousness more abounded among the professors thereof. Then I came to Thornbury and to Ann Young's, and was at two good meetings; then to Bristol, where I attended several large meetings, in which the

kind hand of the Lord was with us, and I found Friends there to be very loving, and left them in the same. I also visited Kingsweston and Frenchay, which were large, solid and edifying meetings; thence to Sadsbury, Tedbury, Cirencester, Addington, and Camden, having meetings, and I trust was clear as to my duty among them; the next meetings were Milton, Burford, Whitney, Chalbury, Chippingnorton, Hooknorton, and Sedford, several of which were large good opportunities. I then went forward to South Newton, and Banbury, and was at three meetings, one of which was silent, the other large good opportunities. At Banbury I was favoured with the company of my friend Benjamin Kidd, whom I had formerly seen in Philadelphia, when a lad, and was a comfort to me when I was in a reverent search after the things of God's kingdom; the friendship of this dear friend at his house, was also now an encouragement to me in the way of my religious service.

From hence I went forward into several counties, and was at a number of meetings in different places, which I hope were of profit to the people, and in some places they were large; at two of them I had the company of my beloved friends Catharine Payton and Rachel Wilson, they being on their way to the yearly meeting at London. We went forward together to Reading, where I met with my dear worthy friend Samuel Hopwood, with whom when in Pennsylvania, I had travelled to some places, and I believe was now glad of our meeting to see each other again; he was a zealous and fervent labourer in the Lord's vineyard, who I believe had blessed his labours to many souls; we had a meeting at Reading to sweet satisfaction. Thence we all went to Maidenhead, and were at a meeting there, in which I was silent; from this town we went to London together, and on our way several Friends met us; our friend John Hunt being one of them, would have me to his house, and gave me a kind reception, where I made my home for the most part during the times my lot was cast in that great city.

The yearly meeting was large, and I hope edifying to many honest travellers in Zion's way.

When this meeting was over, I went for Scotland, finding my mind drawn forth in much love to Friends in those parts, as I had after I first landed in England; but through some discouragement in myself, omitted the opportunity of going there when I was in Cumberland, near the borders of it, which caused me much more travelling to get to see Friends thereaway; but regarding peace of mind, which is to be valued above all the world, I now gave up to perform this visit.

From London, I went through several counties, having many meetings in particular places appointed. I was also at three yearly meetings in my journey, Colchester, Woodbridge, and Norwich, several of which were large and satisfactory; as were also some of the appointed meetings, though small; and I had near communion in spirit with some Friends as I passed through Essex, Norfolk, Suffolk, and Lincolnshire, and in Yorkshire. I proceeded from York to Darlington with my companion John Kendal, a solid young man of Colchester, who had a savoury testimony for Truth; we had a good meeting at Darlington, then went forward to Durham, and Newcastle, at each of which towns we had meetings, and Friends were kind in assisting to get us on our way to Alnwick, where we had a small meeting, and lodged at John Doubleday's. We then proceeded to Kelso, where we had two good solid meetings; then to Edinburgh, and had a meeting to some satisfaction; after which we had but one little meeting, which was in a Friend's house, until we got to Aberdeen, where we had two that were large, in which I hope the Lord's power was in dominion to solid comfort. Thence we went to Kinswells, Inverary, and Old Meldrum, and had meetings to some degree of satisfaction; the last named place was the furthest meeting we had in Scotland, which was pretty large. We came to Kilmuck, and were favoured with a comfortable meeting and somewhat large; the next was at New Aberdeen, also at Urie, at the seat of Robert Barclay, which where solid opportunities. At Urie, there came many people, Friends and others, who behaved with solid attention, which made it a time of profit I hope to some.

At this place we met with our friends David Barclay, his wife and two daughters from London, who had come on a visit to their relations and friends in those parts, and when they set out from home we came a pretty many miles on our way with them. They were very kind and friendly, and by this acquaintance, such a love was begotten in the hearts of those kind friends, that when I came back to London they had me several times to their house, and were truly respectful to me. Parting with them in Scotland, we went towards Glasgow, and had a small good meeting some miles distance from thence, and in Glasgow we were at three meetings, two of which were large, and in the main to solid satisfaction. After we had visited all the meetings of Friends in these parts, as near as I remember, except one, some of the members of which were at the meeting at Urie, we came on our way to England again, which was several days journey before we got to Carlisle, and were obliged to lodge at several inns, which was not quite agreeable; but when I got

over the water which parts England and the other land, my heart was tendered and broken before the Lord, under a sense of pure peace for the performance of this visit to that part of the world. I thought there were a few solid Friends in places, and could rejoice to hear that their number was increased. We went through Carlisle a short distance, and lodged at our kind friend Richard Wait's at Newtown; next day we set out for Kendal, and got there that night, where we were lovingly received; stayed some time for rest, and attended several large, solid, good meetings, and visited divers dear friends in the town.

From hence proceeded to meetings at the following places, viz. Crook, Preston, Lancaster and Manchester, which were mostly to satisfaction; then went into Derbyshire, to Monyash, Matlock, Brick and Chesterfield, and several other places, some of which meetings were large, and I hope of service through Divine help, for the promotion of Truth. I parted with my dear friend John Kendal, soon after I left Manchester, he intending to return home, after our long journey through Scotland. From this county I passed through Northamptonshire, Lincolnshire, and Leicestershire, having many meetings; several of which I hope were to the satisfaction of the faithful. At a particular meeting not far from Leicester, to which came a considerable number of Friends, some of them from several distant meetings, it being the first-day of the week, as we sat together in silence before the Lord, there was a shock of an earthquake, which made a great stir in the place; the people who were met at another house for worship, came away, as I was told, to our meeting, where we were preserved in great stillness and little appearance of slavish fear, and I hope it was a time of singular benefit to that assembly.—From this county I went into Rutlandshire, Buckinghamshire, Bedfordshire, and Hertfordshire, and was at a number of meetings, some of which were favoured with a sense of the Lord's blessed power and presence. The next counties were Huntingdonshire and Cambridgeshire, in which were several solid meetings, though that at Cambridge was small, and the darkness of that dark place much depressed my spirit, which was attended with deep suffering. I went from this county into the Isle-of-Ely, and visited the meetings generally there-away; in the performance of which I had some comfort of mind; from hence I went into Norfolk, Suffolk, Essex and Hertford counties, visiting meetings as they were laid out by Friends, there being in several places some valuable solid brethren, with whom I had near unity of spirit, in that faith which stands not in the wisdom of man, but in the power of God.

I came into Middlesex, and had meetings,

also at Basingstoke, Alton and Salisbury, and several other places in Wiltshire, some of which were comfortable seasons in the best sense; I then went into Somersetshire, and to Bath and Froome, and some other places, and had meetings; then to Posset, and was favoured with a satisfactory meeting there.

Next day I was taken ill at my friend James Player's, it being, I thought, pretty much the effect of a cold, hard travelling and a close engagement of body and spirit I had passed through from one place to another. This illness detained me some weeks, in which time I was brought very weak in body, and at times low in spirit; but through the kind mercy of God, having somewhat recovered, though still weak, I set out for the West of England, and went to Clareham, Glastonbury, Bridgewater, and many other places, at which I had meetings, some being large and mercifully favoured with Divine help, uniting love and power. After visiting the meetings in the county of Somerset, I went into Devonshire and Cornwall, having the company of my dearly beloved friend John Player, to whose spirit I was nearly united in the love of Truth; he was a great comfort and help to me in my weak condition at his uncle's. I would just remark, that in some of the counties in which I have been, some dear young people, who were libertine in the shew of pride and finery of the world, became sober, solid and exemplary. One young woman in particular was so reached, as I sat in a Friend's house, though I had nothing by way of testimony in words to her condition; yet the weight and exercise attending my mind at that time, so reached her understanding, she became a plain solid Friend, and before I left England, I heard her in the ministry at a meeting, and as I thought, to the general satisfaction of Friends present. I was at Exeter meeting in Devonshire, and had a weighty solid time among Friends there, although I was much afflicted with the conversation of one professing the Truth, that pleaded for carnal defence, and asked what defence we had in the province of Pennsylvania! I told him that Providence was our defence; yet he continued to plead for carnal defence in such a manner, that gave me much pain of mind, and I told him that I had no unity with his principles, and bore my testimony against his unprofitable discourse.

I went to several meetings in my way to Kingsbridge, where I had a solid meeting; from thence took a number in my way to Austle in Cornwall; some of which were to satisfaction, and I hope of some service to the right minded. After a weighty good meeting at Austle, I came to Falmouth, and had one in which I hope I was clear as to my duty amongst them; then accompanied by my dear

friend Samuel Hopwood, I went to Penzance, and many other meetings in these counties; from this place, where we had I hope a serviceable meeting, I returned, taking several meetings in my way to Bridport in Dorsetshire. We had two meetings in this town, the last of which was large, the people being told of an Indian, [to be there] as I had come from America. I believe it raised a curiosity there, for a large number came to the meeting, and as they came in looked on me, and one upon another. But after a while they behaved in a sober manner, and my dear Lord and Master favoured the opportunity, I hope to the comfort of many. When the meeting ended the people departed with quietness and sobriety; for which I had cause to be truly thankful, being much concerned how we should fare that day, so as not to occasion any blame to the good cause I have sincerely laboured to promote from my youth, humbly desiring that my endeavours, although weak, might tend to advance the same.

After having a pleasing time, much to my comfort, with my loving kind friend Samuel Bownas, who had visited America in the work of the ministry twice, I proceeded to several meetings in my way to Weymouth and Pool, where I also had meetings, some of which were solid times. Taking several in my way to Southampton, I had there a small meeting; then passed over to Cowes on the Isle-of-Wight, and after visiting Friends there, and being favoured with some solid meetings among them, I returned to Southampton. The next was a good meeting, though small, at Portsmouth; then a satisfactory large meeting at Chichester, and two in my way to Lewes, where I was at a meeting to which belonged some loving Friends. I took a meeting in my way to Kent county, and was at several as I went to Dover, some of which were satisfactory; though at Dover I had a hard time with the Friends attending the meeting. Went to Folkstone, and so forward to Canterbury, and had a good meeting; as also another between this place and London. At London, I went to my friend John Hunt's, my usual lodging; staid sometime in this city, and visited many meetings which were large, and I had good cause to be thankful to God for his eminent power and presence, being therein manifested to the souls of his people. I hope several of those meetings tended to the edification and comfort of the faithful among them; believing that the Lord hath a choice people in that great city, who fear his great Almighty name, and they are near to my spirit in the covenant of love and life.

After I had thus visited London, I went to a considerable number of meetings in places some distance from thence, some of which were large,

weighty, solid opportunities; my beloved friend John Pemberton, whose company was acceptable, being with me at several of them.

Having gone through all the counties in England, and generally visited Friends meetings therein, as also those in Wales and Scotland, I attended the yearly meeting in London, which was large and much favoured with the loving kindness and blessed presence of the Almighty; many dear Friends being here with whom I had near acquaintance, it was a comfort to my spirit that I could see them and part with them in the unity and love of Truth. A short time after the conclusion of this meeting, accompanied by several loving Friends, I went to Gravesend, in order to embark on board a vessel bound for New York, which not being ready for sailing when we came there, our dear friends left us, I believe in true love; my spirit nearly and affectionately parting with them. Edward Cathrall of Philadelphia, was passenger with me in this vessel, Chevalier Dean being commander; we set sail and came away as soon as we could from Gravesend, and after a passage of about eleven weeks, landed at New York on the 10th day of the seventh month, 1751, old style, and on the 13th of the same month we got home to our habitations, being the day before our yearly meeting in this city. It was through the great preservation of the Almighty, who was, and is a God nigh at hand, who supported and preserved me in great probations and conflicts of soul, beyond my ability to set forth in words. I think it my duty to say, Good is the Lord and worthy to be greatly feared, praised, loved, honoured, worshipped, and obeyed! His goodness, mercy and grace have been eminent for my preservation and salvation, that he would not suffer me to be confounded, although he was pleased to permit great provings to befall me, both in my passage home and after I got to my habitation, according to his All-wise purposes; yet underneath has been his everlasting Arm of compassion and strength, which has wrought for my deliverance, and enabled me to commit my soul, body, and spirit to his keeping.

My dear children and affectionate Friends, I believe were glad for my return to them; and although I much desired to get to my native land and to see them again, after an absence of more than three years, yet my expectation as to the pleasure and comfort of that Divine blessing in a manner I could have wished, was much disappointed, which I have thought was in part occasioned through an omission of duty, though I hope it was not wilful; it being to go on a visit to a people of another language. I omitted the opportunity of performing that part of the service; had I gone on that errand I might have got home as soon as I now did, and

enjoyed my once expected satisfaction. A vessel belonging to our city, the captain a member of our Society, whom I knew and esteemed, was desirous of my taking passage with him from London, from whence he did not sail until several weeks after us, and arrived at Philadelphia, about the time I landed at New York. Had I proceeded on the visit which was upon my mind, it was thought I might have performed it, and have been ready to embark in this vessel; but a cowardice and diffidence of my own abilities at times, and a fear of going too fast, I think I can honestly say, more than wilful disobedience, brought some of the greatest sorrows upon me that I have met with in the world; but the mercies of God are great, who ought to be served and adored, and is worthy of the deepest reverence that can be ascribed to his all-powerful Name!

After a time of great anxiety he was pleased by his gracious Arm to deliver me, and to put a new song into my mouth, even praises to him the living God! the light of his glorious countenance afresh shining upon me, his blessed "Son of Righteousness" appeared with healing under his wings, and I was set at liberty again in a good degree to serve and praise him, the Lord, in the land of the living.

His visiting meetings in Pennsylvania and New Jersey.—His fourth journey to New England.—His visit through the Southern Provinces to South Carolina, &c.

I AGAIN took fresh encouragement to do my best endeavours, both with respect to temporal and spiritual things, and settled myself with my two children, and my wife's mother, who lived in the same house with us. I kept to diligence in my outward calling, wherein I was blessed of the Lord with all the needful things of this life for me and mine, and through Divine help, I was enabled to perform my religious services at home and abroad, as I was obedient to the blessed ability that God giveth, at times visiting Friends in Pennsylvania and New Jersey, with whom I had great nearness in the love of the Heavenly Father. Many of us were renewedly united in that love which brought us near to himself, and made known unto us the way that leads unto life and peace, as in the beginning.

In the year 1753, having the unity of my dear Friends at home, my loving friend Isaac Zane being my companion, I went to Long-Island, and visited all the meetings of Friends there, and some places where meetings were not usually held, or not very often, at Jamaica, and several other places. I found great openness among the people, and some very large meetings, and I think I may say to the praise

of the Lord, I was greatly favoured with his light, life, and blessed presence, which nearly affected my heart with gospel fellowship to his children and people thereaway, and returned in the possession of great satisfaction in my own bosom.

In the year 1754, I went in the unity of Friends, with my dear friend Israel Pemberton as far as Boston in New England; and as we went forward were at a comfortable meeting at New York; from whence we went by water to Newport, Rhode-Island, and arrived there the evening before the yearly meeting, at which were our friends Catharine Payton from England, and Mary Peisley from Ireland. The gathering of people was great and much mixed, the love of God in Christ was truly preached, and lovingly extended to them, and I hope it was a good meeting to many. After it ended I went with my friends Israel Pemberton and Thomas Lightfoot to Boston, and from thence I went as far as Lynn and Salem, and returning to Boston, there again met my two loving friends, and had a meeting which ended as well as I expected, the people attending it behaving soberly. We then set off for the yearly meeting at Nantucket, and went by water from Woods-Hole, stopped at an Island in our way, but being detained by contrary winds, did not reach the meeting so soon as we desired. We got there before it was over, and met again with our two women friends before mentioned, and there being many Friends on this Island, it was a comfort to me that I had an opportunity of seeing them once more. I esteem it a mercy from the Divine Being, for it seemed as I thought a risk of our lives to venture as we did in a little open boat a great distance from the land; but the intentions I believe of us all were for one good purpose, that we might have a time at that meeting with God's people to serve him, more than for any other consideration. It was a large meeting, and in some degree comfortable and edifying; and when it was ended, a pretty many of us, in company with the two European women Friends, took passage and landed at Woods-Hole, where we had an evening meeting, I believe to solid advantage and comfort in some good degree. Thomas Lightfoot concluded to go forward to accompany the women Friends in their visit to the other parts of New England, and my friend Israel Pemberton and myself returned to Newport, where we were at several meetings; one was at the burial of the wife of Samuel Holmes, and in the main they were solid meetings. We proceeded homewards through Connecticut, and got to New York, Staten-Island, and New Jersey, having a large comfortable meeting some distance from Joseph Shotwell's; from whence we came pretty directly home through the tender

mercies of the Lord; this journey nearly united our hearts to each other, and in his goodness he was pleased to afford some degree of peace to my mind.

In the year 1755, I visited most of the meetings in Bucks county, some of which I had not been at for several years, and thought were much increased as to the number of young people, and were large solid good meetings; wherein I had great nearness of spirit with many tender hearted dear Friends, and returned home with sweet peace in the performance of this visit. I also attended several meetings in this province and New Jersey with my two worthy Friends Nicholas Davis and Adam Mott from New England, which were large and I believe serviceable to many, and I received some pleasure and deliverance to my soul, after some distressing trials of my faith, and provings of hope towards God, which I have received as an unspeakable favour from him, that he was pleased to bring me out of a horrible pit and set my feet on a rock; that I can thankfully say, "None is so holy as the Lord, nor any rock like our God that is in heaven, for the help of his people, and in his excellency above the skies." After a very acceptable visit to these parts, from those our dear friends, in returning homewards Nicholas Davis died by the way; and although the loss I believe to be great to Friends where he belonged, and those abroad, where his lot was cast on his Lord and Master's errand; yet it is comfortably to be hoped, that he is at rest from his labours, and received the reward of a faithful servant. Oh! the sweet savour of life, and eminent power of the Divine Word that attended this man of God, whose sweet company, edifying conversation and tender love to the little and lowly lambs of Christ; (though a threshing instrument in the Lord's hand, against ungodliness and unrighteousness of men, that hold the truth in unrighteousness,) are not to be forgotten by those left behind while in mutability, who have had the benefit of his gospel labours and rightly esteem them.

I also accompanied our dear friend Catharine Payton, with several friends of our city, to visit the families of many of our fellow members, which service I think it may be thankfully said the Lord owned, the states and conditions of the people being suitably spoken to.

In the year 1756, I visited several meetings in New Jersey, as Mount Holly, Burlington, Old Springfield, Mansfield, Crosswicks, Bordentown, and Upper Springfield, which were generally large, and livingly attended with solid comfort; also with my dear companion Isaac Zane, I had several satisfactory seasons in some families, where we went to visit several ancient Friends, also at the houses where we

lodged. After these opportunities we went for Little Egg Harbour, stopping at a saw-mill on the road, called Mount Misery, where they desired a meeting, and finding freedom in my mind, we had a tender time with the people, though a desolate place. We had two meetings at Little Egg Harbour, and I found my mind nearly united to some worthy Friends of that place; from thence we passed over a great marsh and a river to Great Egg Harbour, where we attended a meeting at each meeting-house, and it was cause of gladness to see an increase of tender-minded Friends thereaway. Not having been there for many years, there appeared a revival of love for Truth and zeal for the same; since my being last there they had built a meeting-house, in which we had a powerful satisfactory meeting. We crossed the river to Cape-May, and had a meeting at the widow Townsend's, and one in the evening at her son's, and from thence we came to Greenwich and Alloways creek, having a meeting at each place, where came a pretty many people, and it was to some degree of comfort. After the last meeting we reached home, though it was somewhat late in the night; and although some part of this journey was attended with much riding and fervent labour in the Lord's work, I had cause to be thankful that I was obedient, and that he was pleased to enable me to perform my duty.

In this year, and in 1757 and 1758, I attended the Indian treaties, some part of them with several dear Friends of our city, at Easton in Northampton county, at the time of one of which, I went with my dear friends John Pemberton and Benjamin Hooten, as far as Fort-Allen, with an invitation from the Indians assembled at Easton and the government of Pennsylvania, to some Indians who discovered a backwardness or fear of attending the treaty. It was thought some of them had been concerned in the murders and bloodshed and taking of captives, on the frontiers of our province; and a great concern having fallen on the minds of a number of worthy Friends, principally in Philadelphia, who freely contributed their money and time, for promoting the restoration of peace with the natives, I believe they were instrumental in the Lord's hand to appease the revengeful nature of so barbarous and cruel an enemy. The hearts of the Indians retaining a great love for the memory of our first worthy proprietary, William Penn, terming Friends his children; I believe they were a great blessing in the hand of God, to the government of this province for the restoration of peace with such an enraged enemy, who had been permitted to be a heavy rod of chastisement on this land. Yet it was remarkable, that through the protection of the Almighty, which was as the shadow

of a mighty rock in a weary land, few called by our name were ill used during all this calamity.

There were three Indian men accompanied us as far as Fort-Allen, Moses Tatamy, and two others. We travelled much in the night and through a great rain, stormy and cold weather, to reach that place to which we came the next morning: the captain received us very civilly, and I thought did what he could to be of service to us, and behaved very kindly and friendly to the Indians, which they seemed to take well. At first sight the Indians appeared dreadful to behold, as to anger and revenge in their countenances, with their painted warlike looks and weapons, and were very shy; yet after some friendly conversation, and their receiving a few small presents which we carried with us for some of their chiefs, they appeared in quite a different disposition before we parted. But we could not prevail with them to come to the treaty, because of their word and the engagement they had made among themselves, to depute Tedyuscung, their chief man, to transact the business with the government on their behalf; in confirmation of their continuing in this mind, they sent a string of wampum by Moses Tatamy. After a further time of free conversation they appeared still more pleased, and as I thought out of love to us, sent two of their young men to accompany us back; we parted with them in love, our endeavours appeared to be well taken by them, and I hope were of service, although none of them but the two young men came with us to Easton. We ventured our lives, and went through hardships to perform this errand; but through the mercy and kindness of the Lord we were preserved; for which my soul had cause to be thankful to his great and good name. At the other two treaties, I underwent with several faithful hearts, a deal of inward suffering and anxiety of spirit; a dark and dismal cloud of opposition appearing to the good work of peace. But the minds of Friends being kept so as to look unto the Lord Almighty, we had many extraordinary good meetings in waiting and thinking on him, and his dear beloved Son Christ Jesus; and at times in those meetings, the darkness would pass away, and the true light would shine, to the renewing the hope of the humble; and the Lord, magnified be his name! prospered the endeavours of those faithful labourers, who had at heart this desirable work of peace, and I believe they will be heirs of that blessing, wherein Christ termeth the peace makers "Blessed," and calleth them the "children of God."

In the year 1757, I met with a near trial in the death of my eldest daughter Abigail, who departed this life the 23rd day of the fifth month, in the twenty-first year of her age,

which great change I hope to be her everlasting gain. Some of her last words were, "Sweet Lord receive my soul;" and went from this world in the bloom of life, in acceptance I hope with God; my wife's mother departed this life on the 29th of the first month, 1753, and I hope is at rest with the Lord. This burial of my dear child, made the eighth out of my family, and after all these many strippings and trials, I have found it good to trust in God, and do my best endeavours. My dear daughter Sarah and myself were now all of my family, and the Lord's blessings and mercies continuing to accompany us, with the near unity and company at times of faithful loving Friends, would unite my heart to the flock and family of Christ my dear Lord, and to those that are within the walls of the salvation of God. Great hath been the satisfaction that I have received in communion with those who are of Jerusalem, for "Peace is within her walls, and prosperity within her palaces." Oh! the goodness and kindness of a compassionate God, in helping and defending me a poor creature, and blessing the labour and travail of my soul in his righteous cause, with the enjoyment of peace at times, beyond my ability to set forth; glory, honour and praise to his great name for evermore!

A weighty concern attending our yearly meeting in 1758, for a further reformation from the practice of keeping slaves for term of life, several Friends with myself, were appointed to visit those members of our religious Society, who held them in bondage, in order to advise for their liberty; it being believed by the truly conscientious, to be a great iniquity to keep them or their children, and children's children in perpetual captivity. Agreeably to this appointment, I went in company with my friends John Scarborough and John Woolman, to several such families in Chester county, to whom I hope we faithfully discharged our duty. On our return from this visit we were at a burial at Uwchland, and at the monthly meeting at Goshen, where we met our friend Joseph White; and to answer the appointment of our yearly meeting for settling the western quarterly meeting at Londongrove, I went with the above named Friends to the ministers' meeting held for the first time at that place, which was on the seventh-day of the week. Next day I was at New-Garden meeting, and on the following day, being the second of the week, at that at Londongrove, held for worship and the discipline of the church, which was very large, and I hope favoured in a good degree with the best wisdom; our friends Samuel Spavold and Mary Kirby, from Old England, were also at this quarterly meeting. We had been the week before at the quarterly meeting at Concord, which I hope was of service to many. After

Londongrove meeting I returned homewards, in company with our friends Joseph White, Israel Pemberton and several others, as far as Chester, where some of us parted with our friend Joseph, he intending to embark there in the service of Truth, on board a vessel bound for England.

Shortly after this journey I went to Mount-Holly meeting, and to the quarterly meeting at Crosswicks, and joining company with my friends John Sykes and John Woolman, performed visits to many places where they had slaves in bondage, and I hope in true love; after which, and a solid meeting at Mansfield, I returned home with great peace in my own bosom.

Having in the year 1757 made some progress in company with my friend John Pemberton, in a religious visit to the families of Friends in this city, both of such as were in unity, and those who made some profession among us, we proceeded on, and in the year 1760, completed the visit to above five hundred families in the city, the Northern Liberties, and over Schuylkill. It gave relief to my mind, that we were enabled to accomplish so weighty an undertaking, which was kindly received, and I believe by many in that love, wherewith the Lord by his counsel and goodness accompanied us from place to place; I hope they were seasons of tender visitation to many souls. From the time we began this visit I was mostly at home, only as I performed the journeys before mentioned, and at some other times visited the neighbouring meetings in Pennsylvania and New Jersey, wherein I trust I was in a good degree clear in the sight of the Lord; my heart being given up at times to his blessed requirings. In a short time after this family visit, I went as far as Maiden creek, in company with my friend James Starr, and was at an evening meeting, which was large and edifying, held in his father's house. Thence I went to Reading, Exeter, the Forrest, Jacob Thomas's, and New Providence, and had large meetings at several of these places, much to my own relief and comfort, and I hope to the satisfaction of others. I found Friends thereway to be loving and tender hearted, which nearly united my spirit to many of them, as sheep of my heavenly Father's fold; and I trust as they are faithful to divine knowledge, that the Lord will prosper his work among them. My worthy friend Ellis Hugh, accompanied me to several of these meetings, and his gospel labours were acceptable; after Providence meeting, I went to an evening meeting belonging to Plymouth, and the next day came home.

In a little time after I went with my friend Joseph Marriot to a large general and youths' meeting at Newtown in Bucks county, which

held part of two days, where I met with a kind reception, and was favoured in the Lord's love, to enjoy his living presence among his children and people therewith. Then returning home to our quarterly meeting, my dear friend Samuel Nottingham from Tortola was there, and at the youths' meeting the next day, when the Lord's saving presence was made manifest among the young people, to the rejoicing the upright in heart. The next meetings I was at out of town were a general meeting at Darby, one at the burial of Robert Thomas at Abington, and the first-day meeting at Byberry, which were large solid seasons, wherein I found an openness among Friends in the love of the gospel; as also where I visited the sick and the families of some Friends. I was at a first-day meeting at Haddonfield, and a large meeting at Chester, at the burial of Robert French, a Friend in the ministry, who was much beloved and valued as a good example among Friends where he had lived. I thought these meetings were owned with the best of help and instruction in a good degree, for the profit of the people. I attended a large meeting at Plymouth in Pennsylvania, on occasion of the burial of Joseph Waln, at which was also our friend Jane Crosfield from England, who bore a large and living testimony to Truth, and in which meeting gospel labour was bestowed with design for the everlasting benefit of the people, which I wish may turn to the good of their never-dying souls. I visited Fair Hill, and was at a large meeting at Germantown, at the burial of Derick Johnson, and at the first-day meeting at Frankford, in which meetings I found a degree of openness, to bear a testimony to the way of Truth, and I hope the spring of life was opened to the comfort of some tenderhearted ones amongst them.

Having been under a weighty concern of mind in gospel love, for several years at times, to visit the southern provinces on this continent, I acquainted Friends at our monthly meeting with the exercise that lay upon me, with which they having unity, were free to allow me their certificate, and on the 19th of the twelfth month, 1760, I left my outward habitation, and my daughter Sarah to abide with my kind friends Reuben and Margaret Haines, during my absence. Isaac Zane being my companion on this journey, we set forward accompanied by many loving Friends several miles over Schuylkill, when we parted in tender love, and went home with our friend Robert Valentine that night, and had a solid meeting the next day at his house in Downingtown; after which we went on and reached Lancaster, and the next day were at their first-day meeting, which, though small, was attended with life and some degree of near unity. Isaac Whitelock was so

kind as to conduct us to the Susquehanna, and further to several meetings; it was with great difficulty through much ice that we crossed over this river. From thence we got to Yorktown, and had the next day a tender edifying meeting there; the day following we crossed a river through which our horses were swam, and went to Newberry meeting in the Redlands, which was a tender comfortable season. We got on our way to Warrington, Huntington, and Monallen, which were meetings I hope mostly to solid advantage, and some of them pretty large; next to Pipe creek, Bush creek, and Manocquacy, in the government of Maryland, where we had small meetings. The first was a solid season; the others were attended with hard labour, which I hope was received in love. After the last meeting, we went forward, crossing the river Potomac into Virginia; the next meetings were Fairfax, Goose creek, Potts or the Gap, some of which were largely favoured with solid comfort and satisfaction, there appearing many dear Friends with whom I had near unity in spirit.

From the last place we travelled till we got over Shenandoah river, and lodged at John Vestal's, where we had a solid season in the family; a deep snow falling that night, made it the more difficult for us to get forward the next day to William Jolliff's beyond Opeckan, which after a long cold ride we reached, and were received in love. Next day we were at Hopewell meeting, being the first-day of the week, and at their monthly meeting the day following, both which were solid seasons; the next meeting was at Maurice Rees's, in which there appeared to be a necessity for an amendment in [walking in] the way of Truth. Thence we came to the widow Lupton's at Back creek, and had two meetings, weighty to my spirit, and I hope to the edification of others; I thought there was a number of valuable Friends in these parts. We had a large meeting of Friends and others, in the court-house, at Winchester; after it was ended, several persons of note not professing with us behaved in a very loving friendly manner; in going from thence I possessed sweet peace in my own mind, and went to Robert Haines's, where we rested one day. On first-day was at the meeting at Crooked-run, to which came many people who did not make religious profession with us, and behaved with solid attention, and I hope it ended to the honour of Truth. Next day we went a great distance from Friends, passing over rivers, creeks, and ice, and over mountains, and much troublesome travelling, accompanied by Robert Haines and Richard Ridgway, two hopeful young men, to whom my spirit was united in tender love. We were hard set to get entertainment and lodging; late at night some of us

reached a small house, in which was a great family, who were gone to bed. We were let into the house, which was an open cold place, and the people were as kind as we could expect, endeavouring to provide us with lodging, but it was so cold I could not lie long, but got up and sat by the fire great part of the night. To secure our horses they were put in a little square pen, scant of provender. In the morning, after some friendly conversation with the family, we set forward, and came to John Douglass', and the next day had a large and pretty good meeting at the said Friend's house; from thence we came to Camp-creek, Fork-creek, and Genito, and were at meetings, some of which were large, and in a good degree attended with the spring of life and power. After the last mentioned meeting we crossed James river the next day, and another river not far distant, and were at a meeting at Amelia the day following, in which I had some comfort of mind; it was pretty large.

From John Johnson's we travelled a great distance to South river, and being overtaken by the night were lost by taking a wrong road, which occasioned us to travel many miles extraordinary, and were hard set to find any house; but by hearing a horse's bell we took to a little path, which brought us to William Pane's, and by calling he came and conducted us to his house, and was kind to us. After feeding our horses, he guided us to Sarah Lynch's, and by the time we got there, it was about half past four o'clock in the morning; she was a tender loving Friend, who entertained us kindly; we rested a few hours, and then went to their week-day meeting, which was small but solid. Next day we had a pretty large meeting of Friends and others at the same place, in which tenderness of heart appeared among them; the next day we went to Goose-creek, accompanied by several Friends, a long ride and a rough hilly road, and were at a meeting there on the first-day of the week, I believe to some good service. That night we lodged at Peter Holland's, lying down in one room like a flock of sheep in a fold, being sixteen in number with the Friend's family; he was a kind hearted man, and did what he could to accommodate us with house room and otherwise, which I believe was to the satisfaction of our company—we had here a solid meeting; at the two last meetings there were several tender Friends lately convinced. After near two days ride and passing over Stanton river, we came to Joseph Collins's, had there a solid meeting and rested one day; after which we were at Banister meeting, where came many people, and I hope it was a profitable season to a remnant; we went from thence to Richard Kirby's and had a large meeting;

they appeared to be a tender seeking people, and much in the spirit of love. We then came near the river Dan and lodged; crossed the ferry next day to James Taylor's in North Carolina, being many miles, and were overtaken by the night before we reached the house. We lodged there two nights, and had a meeting at Eno, which was large and I hope to edification; then we went home with Joseph Maddock and lodged, and next had a meeting at the Hawfields, and the Spring, which though small, I thought were good meetings, and Friends glad to see us.

From Thomas Lindley's, where we lodged, we went to the monthly meeting at Cane creek, and were also at their first-day meeting, which were large, but times of suffering to my mind; from thence we proceeded to Rocky river, the Center, and Deep river, some of which meetings were large, and I trust favoured with the extending of God's love and merciful visitation to the souls of the people. We also had a comfortable solid time at Richard Beason's, whose wife had been a valuable servant to the church, but was now grown old and feeble and much confined through infirmity of body; but I thought lively and sensible in the best things. We were likewise at the quarterly meeting at New Garden, at their ministers meeting, and that for business of the church, also at their first-day meeting; the last two were large and weighty seasons, wherein the divine presence was witnessed to the refreshment of the solid minded. Next we attended a meeting at William Cox's, where were a pretty many Friends; it was attended with hard labour, which I wish may not be lost, for I trust it was honestly discharged among them. We went forward to Solomon Cox's and Cornelius Tyse's, and had a meeting at each place, to the last of which belonged several newly convinced Friends and tender people, with whom I had solid satisfaction. Hence we went to Pee-dee, accompanied by Jeremiah Picket, lodged one night in the woods on our way there, and had a laborious meeting at this place, attended by a considerable number of people, I thought, for this remote part of the world; it had a humbling reach on some who were present, I hope. We lodged at William Hall's, and from thence went to the Wateree in South Carolina, accompanied by William Hall, Francis Clark, Jeremiah Picket, and Andrew Morman, lodged at Samuel Wiley's. We had a tender broken meeting at the meeting house, much to satisfaction, and a pretty good time at the house of a Friend who was indisposed; also a solid time with a number of Catawba Indians, and then returned to Pee-dee.

In going to and returning from this place, we were two nights in the woods, but fared pretty well, the weather being fair and having

provisions for ourselves and horses; and my mind being [divinely] supported, I enjoyed peace in the journey. On our return to Pee-dee, we were at their first-day meeting, visited some sick families, and had a solid evening meeting at Francis Clark's, where we lodged. The next day set forward for Cape Fear; in our way were one night in the woods, and a great snow falling, the weather was disagreeable, either to stand or to lie down before our fire. Next morning we set forward and got to Richard Bradley's, at Cross creek in Cape Fear, where is a small town lately built; we had a meeting in it, to which came a pretty many people, some of whom were Friends, and it was to some satisfaction. Our next meeting was at the meeting-house at Dann's creek, which was a laborious time, and I wish it may have a good effect on the minds of the people, for I trust they were faithfully warned, both on account of their slothfulness in the things of God, and the things of this world. We came to John Newberry's and lodged, and the next day went towards Upper Falling creek, on Neuse river, stopping in our way at Jonathan Evans's, where we had a tender time in the family, which I believe was well received, although he did not make profession with us; his wife was a valuable Friend, and I understand had a gift in the ministry; he conducted us several miles on the way, and parted with us in love. After we left this man's house we parted with Jeremiah Pickett and Francis Clark, who had accompanied us four hundred miles; at night we stopped at a house to enquire for entertainment, where was a woman and several children. She gave us liberty for house room, and there being no bed for us we laid on the floor, and it being cold and snow falling, we were sometimes obliged to get to the fireside to warm us; it was a trying time to my spirit; yet I thought we were better off than when in the woods and snow a few nights before. Next day we came to Thomas Coxe's, where we had a meeting, and the people were warned to prepare for their final change; mortality sounded aloud in these parts, and several seemed to speak with a mournful voice, concerning the death both of man and beast.

After we crossed Rock-fish, Cape Fear, and Neuse rivers, we were accompanied by Richard Coxe to John Radcliff's, and having a pretty large satisfactory meeting at Lower-Falling-creek, we came many miles, accompanied by Moses Ratcliff to James Ross's, a dear Friend not long convinced of the way of Truth, who did all he could to make us welcome. We had here a uniting relieving time in waiting upon God, and after a meeting of religious service at Henry Horn's in Edgcomb on Tar river, and a solid time in his family, the next

day we rode many miles, accompanied by James Ross to Moses Hall's and lodged, in whose family I was much comforted and united to such I believe that kept their places in the blessed Truth. After an open tender meeting at Rich-square, and a near parting with several Friends, we came to John Cowpland's, where we had a meeting to solid advantage, and I hope profit to the people; we then went to Thomas Cowpland's and lodged, and the next day crossed a pretty large river, and after a long ride, through a dirty tiresome road, we reached Thomas Newby's. He and his wife are worthy kind friends to the Lord's servants and particularly helpful to me in several respects. On the first-day of the week we were at a meeting at Wells, which was large, and I thought solidly favoured with the consolation of Truth. Several advices were given forth in the love and fear of God, and humble contrition of heart I hope was offered up before the Lord that day; the two next meetings were Old-Neck, and Little-river, both which were large, and in the openings of the gift of life I had to discharge that trust which I apprehended was required of me, and found a choice number of loving Friends hereaway, both old and young, with whom I had to rejoice in our heavenly Father's love. We lodged at Thomas Nicholson's and went to the next meeting at Simon's-creek, and New-begun-creek, which were large and solidly edifying, the current of love and life running freely among the people, to the watering the heritage of God; we were also at a Friend's named Trueblood, where was a great gathering of people. The word of life was freely preached among them; they were well behaved, and several parted from the meeting in a sober friendly manner; the next meeting was over the river by Old-Neck, when it was ended we returned, and were at the burial of a child of Daniel Saint. Had a solid meeting at his house; from thence we came to Joseph Newby's and lodged, and the next day, being the first of the week, we were at Piney-woods meeting, which was very large and comfortably owned with life and power. From Thomas Newby's we went to a distant meeting, which was a hard suffering time; we were also at the monthly meeting at Wells, which was very large and to edification, being the last meeting I was at in North Carolina, after which I parted with several Friends in much love, and I hope many of those opportunities will be remembered by the living, with my soul, and I wish it may be with thankfulness to the Lord, that is worthy of all the praise, honour and glory!

We came next day into Virginia, and were at a meeting at Sommerton, which was to some satisfaction; the next was at Lazarus John-

son's, from whence we went to John Denson's and lodged, and the day following were at a meeting at Black-creek, which was attended with solid instruction, a considerable number of Friends belonging to the same; we then came to James Stanton's and Joseph West's and had meetings, to the last of which came a colonel of the county, and a considerable number of people, and the good power of Truth prevailed among us that day, which I hope was of service. Then passing over Nottaway ferry we came to James Jordan's and lodged, and from thence to the Western-branch monthly meeting, at which were many people and it was an open time; the next meetings we went to were at Rasconeck, and Chucatuick, which last I was informed had been one of the largest meetings in Virginia, but is now reduced to two or three families; things were at a low ebb among them, the other somewhat open, and attended by several who did not profess with Friends. From James Denson's we came over Nansemond-river to Samuel Fitzrandal's and lodged, and on the seventh and first-days of the week, we were at the spring yearly meeting at Nansemond, which I hope was in the main well and somewhat large, considering the season, which was wet. We were at Elizabeth Burleigh's one night, where we had a solid evening meeting; when the yearly meeting was over, we went home with Samuel Jordan, spent a little time with him, then went with Thomas Newby to Joseph Scott's and lodged, and the next day were at a meeting at William Hallowell's, that gave me some ease of mind. Lodged at Jacob Cornwall's, and the next day we were at Surry meeting, which was large, and attended mostly by people not professing with us, who behaved soberly; I believe it was a profitable season and ended well; the next was the monthly meeting at Black-water, that part for worship was large, and the good presence and power of the Lord prevailed among us, to the uniting our hearts to each other, and I thought the meeting for business might have been well, had not worldly matters been brought in among them. From Anselem Bayley's we went to Burleigh meeting, which was large and solid; thence we came to Gloster Hunnicut's, and had a large meeting, mostly of people who did not profess with Friends, which was owned with Divine strength and power, wherein I had comfort of mind.

We came to Edward Stabler's and lodged, and on the first-day of the week had a very large meeting at Petersburg, to which came a great number of people from the town and country, and many Friends a considerable distance, and through the Lord's helping hand his great Name was praised, who is worthy for ever! The next large meeting was at the bu-

rial of an ancient Friend near Wainoak; it was held in an orchard, was an awful solid time, and of brokenness of heart among the people; the next was at William Butler's at the marriage of his daughter, where were many people, and the meeting was satisfactory in a good degree. We returned to Edward Stabler's and staid one night; after which we went forward and crossed James-river, accompanied by our kind friend John Pleasants and his wife, who took us to their house and gave us a kind welcome, and were the next day at Curles meeting, which was large though not many Friends; it was a laborious time, things being low as to the growth of Truth. After this meeting we came to John Pleasants', kinsman to the last mentioned John, and lodged one night, whom we had met with in North Carolina, and was a loving friend and brother to us; he was with us at many meetings, and his company valuable and serviceable to me, and my spirit was nearly united to him. From his house we went to White-Oak-Swamp meeting, which was large and to good satisfaction; the next day we were at Wainoak meeting, where came a colonel and many people of note, both Friends and others, who behaved soberly, and the meeting ended well. Thence we went to Skimino, and in our way crossed Chicahomony with John Pleasants, who had been our companion in several places, and another Friend who were our guides, and on the first-day of the week were at a meeting at James Bates's where came a large number of people not of our Society, and many Friends from a considerable distance. I hope it was a time of profit and edification, for which my soul had cause to be thankful to the Master of our assemblies; we had also a solid tender time the same evening at Fleming Bates's, when things were spoken to in the spring of life and power, and our hearts were united together in gospel fellowship.

Next day we came a great distance to Robert Ellison's and lodged; and the day following were at Black-creek meeting, which was large and a weighty laborious time; although I had hard labour I possessed peace of mind; the next meeting was at Chicahomony-Swamp, at which were many people not of our persuasion, and it was a solid good opportunity; from thence we came to Joseph Parson's, where we had a meeting in his barn, which I hope tended to some good service, there being a pretty many people present. The next was at Cedar creek, where were present several reputed great men, and many besides Friends and others; it was a solid time, which afforded sweet peace to my mind; we went from thence to Micajah Terrell's, Samuel Hargrave's, and John Cheagle's, and were at their first-day meeting at Caroline, which was very large,

and strength was afforded to ease myself of the burden that I had long borne towards this part of the world, and was I hope an awakening time to some then present. After it ended I parted affectionately with several dear Friends, it being the last meeting in Virginia, only a solid season at a Friend's house where we lodged; then went forward with Micajah Terrell for the yearly meeting at West river in Maryland.

We crossed Rappahannoc and Potomac rivers, and another ferry, and got to the Cliffs to William Harris's, who received us kindly, after a long wearisome ride; next day we had a meeting at the Cliffs, at which were many people, it was a solid time, and I hope the witness in some was reached; we were also at a meeting at Herring creek, which was small and I was doubtful almost lifeless as to the true zeal for divine worship, which gave me pain of heart among them. The next day we came to Philip Thomas's at West river, and remaining there, attended the yearly meeting, which lasted several days; it was large and greatly favoured with the visitation of God's love, through Jesus Christ, to the people, and was a uniting time to the faithful. When this meeting ended, my companion Isaac Zane left me, in order to return home; I went to Joseph Richardson's and dined, and then to visit my aunt Mary Henderson, my father's sister, whom I had not seen for several years, and thought she was dead, until a Friend informed me at the time of this yearly meeting of her being living. I staid there one night, and although she did not profess with us, being of the church of England, so called, I believe was a religious woman, and of good repute; she was glad to see me, and I thought had a respect for Friends, and parted with me in a kind tender manner, and not long after departed this life.

I went to a meeting a few miles from thence, which was solid, and from it home with Gerard Hopkins, and the next day with several Friends to Indian-spring meeting, which was to good satisfaction; lodged at Richard Snowdon's, and was next at Sandy-spring meeting, where came Friends from several distant places, and it was a solid time. From James Brooks's I went home with Henry Pierpoint, and was the next day at Elkridge, which was a large meeting, and faithful labour in gospel love was bestowed among them, which I wish may have the desired effect. Lodged at Joseph Pierpoint's, and was the next day at Patapsco meeting, which I hope was in the main well; then went with Samuel Hopkins to his house, and the next day to Gunpowder meeting, where the living fountain was, I thought, in some measure unsealed to edification and comfort. I also went to the meeting at the Little-falls, at which were many

people, and the good power of Truth prevailed among us, I hope to solid satisfaction; lodged that night at Henry Wilson's, and the next day was at Bush river meeting, many Friends being there; it was a time of comfort to my mind. I went home with James Rigby and his wife, staid one night, and next day attended a large meeting at Deer creek, which was an awful heart-tendering season, wherein the truly living, with my soul, had cause to ascribe thanksgivings and humble praise to the Lord our God, who is worthy, with his beloved Son Christ Jesus, the only head of the true church, both now and forever more, Amen! Then passing over Susquehanna ferry, the next day being the first of the week, I went to West Nottingham meeting, which was somewhat large and solid, and got to William Jackson's and staid the night and the day following, being the 25th of the fifth month, 1761. Through the kindness and wonderful providence of the Almighty, that had been merciful and good in preserving and helping me through this trying journey, I arrived at my own habitation, and found my daughter and things well as to my own concerns, and a kind reception with my dear friends, whom I was glad to see once more, and enjoyed a share of peace to my own soul; may all praise, honour, and glory be given to Him the great and awful Majesty in heaven!

Epistle to Friends at their monthly meeting at Perquimons in North Carolina.

Philadelphia, Tenth month 2nd, 1761.

DEAR FRIENDS,—In a measure of the same love that attended my mind when present in body among you, I take this freedom now to salute you in spirit, wishing the health and prosperity of the precious Truth in every particular branch thereof. We as a people profess it to lead us into all truth, which is the greatest profession in the world, and is the most sure and safe for all the truly living and acting members of the mystical body and church of Christ, to be guided by the wisdom and nature of it in all things, to the glory of God.

And dear Friends, keep in the peaceable wisdom and love of God, for "God is love;" and Christ hath commanded us "to love one another," as also one of his servants adviseth to love as brethren; let nothing break the unity that is in the true faith and peaceable spirit of Christ our holy head. But dear brethren, be of one mind in his righteous cause, in a particular manner in maintaining decency and good order in his church, that his church may be built and supported by living stones, and his vineyard kept clean and thriving with living branches, such that may bring forth much good fruit to the praise of God!—My spirit, accord-

ing to my measure, is often with such among you, that have the weight of the Lord's work on your shoulders, and I have many times been comforted in remembering the refreshing and edifying seasons of the power and presence of Christ that we have enjoyed together, in that ability he was pleased to afford unto us, when it was my lot to be in your parts. I thought myself to be in a good degree clear as to my religious duty; only with respect to the meeting for business, it gave me some pain of mind, that there was no distinction made between such that were of our own family, Friends in unity, and those of other persuasions, by allowing them the same privilege with Friends, in sitting in those meetings, to see and observe the remarks on your own proper business. They having no right as members in the Society, it must needs weaken the testimony, and the right labour of faithful Friends, and expose the management of such meetings to the vain and libertine conversation of the world, and so cause the way of Truth to be evilly spoken of, as also give great pain and exercise to the sincere-hearted.

It is in much love and tenderness, that I have thus expressed myself in this respect, and to ease the weight that has been on my mind, from a thought of that unusual custom, not allowed among Friends in other places where the authority of Truth takes place. I wish it may be reformed among you so as to have it otherwise, which I believe will be more to the advantage of the church among yourselves, and greater satisfaction to the Lord's servants that may come to visit you in gospel love. It had been better for me, I have thought, had I embraced the opportunity to have eased my spirit when we were together, but a backwardness prevented, which I had rather had not happened; but if this is received in the same love that it is intended, I hope it may answer the same good design.

I do not in the least desire by what I have mentioned, that any disrespect be shown to those of other religious denominations, or to prevent their coming to our meetings for worship, or any Christian office of love in any suitable way and manner, so that it be consistent with our holy profession. But with respect to what I have hinted, I have thought it an imposition and disorderly in such to expect any such privilege, and I wish that elders may exert their authority, such that the Holy Ghost may make overseers, and that they may be preserved, so as to look well to themselves, and to the flock of Christ; and that the same powerful faith that hath been the foundation of the righteous in all ages, may be their strength and support, so as to rule well, and to be worthy of double honour; they labouring and en-

during in the spirit of love and meekness, to do the Lord's work with pure hearts and clean hands, seeking that honour that comes from God only, that he may be pleased to fulfil his gracious promise, to honour those that honour him, that by their being good examples to the flock, the youth and all that go under our name, may follow them as they follow Christ. My heart is tenderly affected before the Lord on account of the rising youth, who are coming upon the stage of life, and are reached I believe, many of them, by the same good Shepherd's voice that visited many of us, by the powerful call of grace and faith to salvation, that they may daily partake of heavenly bread and nourishment to their souls, so as to grow strong in the Lord, and in the power of his might, and they kept faithful to divine knowledge and the blessed yoke of Jesus Christ, so as to live in the fear of God, and prosper in those things that are consistent with Truth's testimony,—obedience to parents,—true moderation,—plainness of speech and apparel,—and out of the vain conversation of the ungodly; for the ways of the ungodly shall perish. And let all the tribulated and faithful followers of the Lamb, be encouraged to keep your heavenly places in Christ, for he hath told us, that "Greater is he that is in you, than he that is in the world;" and let none "be weary in well doing, for in due time we shall reap if we faint not."

In true love I salute you, and wish that grace, mercy and peace may increase, and be multiplied among you.

Being a real lover of Sion's prosperity,

DANIEL STANTON.

Being favoured with health, I was enabled to perform my outward employment with diligence, and sometimes visited the meetings of Friends in Pennsylvania and New Jersey, where in several places we were owned with our heavenly Father's love, to comfort and edification. A religious concern reviving in my mind, that I had felt for a considerable time, to visit Friends on the Eastern shore of Maryland, and the three lower counties in the territories of this province, having the unity of my dear brethren at home, I set out on the 3rd day of the first month, 1763, being the first-day of the week, and came to Chester, accompanied by several dear Friends of our city, and was at a meeting there, which was a comfortable tender season of gospel love. The same evening had a large laborious meeting at Wilmington, in which I hope I was clear as to my duty among them; the next day accompanied by Thomas Shipley, who was my companion in this journey, came to Lewis Clothier's and lodged, and I thought our being there was of some service. From this Friend's we went to Sassafras meeting,

where came a number of people, with whom I hope the power of truth had a tender reach on the hearts of several; next at Cecil meeting, in which the spring of life was I thought opened to solid comfort among us. We had the next day a meeting at Chester meeting-house, attended with hard labour, and one in the evening at James Claypool's in Chester-town, which was solid; from thence we came to Queen Ann's, and had a large satisfactory meeting, in which I had some relief of mind, I thought it was a time of tender visitation to the people. We then went to Isaac Turner's and lodged, having in the evening a comfortable sitting in the family; they were kind and friendly; from thence to Tuckahoe, where we had a blessed meeting, and on the following first-day of the week were at Tredhaven, which meeting was solid and edifying. Thence we went to Joseph Bartlet's, where was a large exemplary family and no slaves, and had a good solid sitting; the next day had a large open meeting at the Bay-side, mostly of people not of our persuasion, which I hope ended well; after lodging at John Kemp's, we came the next day to Francis Neal's, and the day following attended a large meeting at Little Choptank, both of Friends and others, to some satisfaction. We crossed Choptank river, and were at Marshy creek meeting, which was a trying time, both on account of the coldness of the weather and a suffering cold house to sit in; lodged that night at William Edmundson's, and the next day set off for Lewistown, accompanied by Benjamin Berry, and after a long ride we got to Samuel Rowland's, who received us kindly, and was helpful in getting a large meeting for us in the courthouse in the town; in which I trust they were faithfully warned and advised in the love of the gospel, and in visiting that place I enjoyed satisfaction. Then we went to Cold Spring, which meeting was attended by many people, and I thought some revivings of life therein; the next meeting was called the Three-runs, which many people attended, and was an awful heart tendering season; we were next at Motherkill, where came Friends from several parts, and divers other people, and it was a solid time; the day following we were at Little creek meeting, which was a comfortable season; the following meetings were at Duck creek, and George's creek, and attended with hard labour; but I hope of service to stir up the pure mind in some. From my kind friend Jacob Janney's, I came with several towards Okesson, and on our way stopped at a house where were several in family, with whom we had a solid opportunity, which I believe gave satisfaction to them as it did to us; on our way there, parting with my companion Thomas Shipley, I came near Okesson and lodged, and was the next day at

a meeting there, which was a suffering time to my spirit. I then went to the quarterly meeting at Londongrove, where were Hannah Harris and Elizabeth Wilkinson, two worthy Friends from Old England; the meeting was very large and I hope of service; then took divers meetings in Chester county, some of which were large and attended with relieving help, in which I enjoyed much comfort and unity among Friends, as I visited the several particular meetings; which were Kennet, Center, Birmingham, the Forks of Brandywine, West and East Caln, Nantmill, Pikeland, Uwchland, Goshen, Newtown, Middletown, and Providence; to the last of which came my son-in-law Benedict Dorsey, with whom I came home to my habitation, in the enjoyment of a share of peace; having visited the afflicted, and several Friends families, and I trust faithfully laboured, travelling through cold and hardships and sometimes deep probations of spirit; but have had reverend cause to be humbly thankful to my blessed Lord and Master, who greatly helped I hope to his own praise, to whom he it ascribed for ever more!

On the seventh-day of the fourth month, 1764, with the unity of my friends at home, I went towards Buckingham, was the next day at that meeting, with Israel and John Pember-ton and Joshua Emlen, which was large and to some satisfaction. After this meeting, Joshua Emlen being my companion, we proceeded to Kingwood in New Jersey, guided by Samuel Eastburn, lodged at Robert Large's, and the next day had a large meeting at this place to edification and comfort; thence to Richard Lundy's, and after a stay of two nights, were at a meeting in his house, where was a number of tender hearted youth and others, in which the Lord was pleased to favour us with his blessed presence to satisfaction; the Friend informed us, that he had seventy children and grand children, some of whom were valuable Friends; this place is called the Great Meadows. The next meeting was near Pawlingskiln, in which a remnant was broken and contrited before the Lord, and I hope it was a time of Divine visitation to those who were present. We went near the head of the waters at the Drowned Lands, so called, lodged at Elijah Pollard's, and next day being the first of the week, had a large meeting at his house, where came a mixture of people as to religious profession, and the Lord was graciously pleased to appear among us, and I understood that some acknowledged to the truth, for which my soul had cause to be thankful, it being a low time to my mind before the sitting of this meeting. We lodged at Richard Gardner's, where we had a meeting the next day, at which there was a sergeant of the army, who, after the meeting

went in company with us many miles on our way towards North river, and confessed to the principle of Truth as professed by us, and I thought that if he would resign his office as to outward war, and be faithful to knowledge, he might make a soldier for Christ; I found his spirit near to mine in many things relating to Truth, and parted with him in love. We lodged that night at an inn, and the next day crossed North river ferry called Fish-kill, and came to Joshua Sherman's, at whose house we had a solid tender meeting the next day, of many people, Friends and others; then came to Oblong, lodged at Benjamin Ferris's, and the next day were at that monthly meeting, which although the day was very stormy, was attended by a number of Friends, and I thought with unity and satisfaction. Next day we came to John Hoag's and had a pretty good opportunity with many people; the day following had a long ride to Salisbury in Connecticut, lodged at Joshua Whitt's, and on the first-day of the week were at a meeting in that place, where came a number of professors, (but few of our Society) among whom we had an open comfortable meeting.

We proceeded the next day towards a place called the Nine Partners, stopping on the way at a Friend's house to dine; had a solid time in the family, and the day following were at a meeting at the Nine Partners, which was large, and Truth reigned in a good degree among us, I hope to the praise of the Master of our assemblies. Passed over Wapping creek, and had a meeting at a Friend's house, where came many people, it was a heart-tendering time; the next place where we had two meetings was Oswego, the first of which was small, but a comfortable time; the other was large, and the word of life prevailed in a good degree among us, for which a remnant had cause to be united in praise and thanksgiving to the Author of life and power. Thence we went towards Oblong, and the next day visited our two ancient Friends John Hoag and wife, where came several of their neighbours and sat down with us; the Divine presence appeared among us in a powerful manner in a little mean cottage, wherein my spirit was refreshed before the Lord, and we had a kind reception with those present. We were next at Oblong meeting, at which was a large number of people, who were faithfully warned and advised to keep in the fear of God, and Truth seemed to have a reach on the hearts of some; then went to Dobson Wheeler's at New Milford in Connecticut, and the day following we were at a large meeting in the meeting-house, where was a marriage, and a laborious time to my spirit among the people, but I hope of some service, their behaviour being in the main as well as

might be expected, being mostly of other professions. We returned to Oblong, and were at the week-day meeting, which was a time of poverty and suffering in spirit in some degree; we staid their quarterly meeting of ministers and that for business, also their first-day meeting, the last of which was very large, and in a good degree owned with the best of help, I hope to the glory of God, and was a time of loving parting with a number of dear Friends living thereaway. We went home with Samuel Field, and had a meeting at a place called Peach pond, which was pretty large and solid; and although a great part of this journey thus far was mountainous, the roads stony, and wearisome and trying to body and spirit, yet through the Lord's loving kindness and tender mercy, I at times enjoyed peace of mind; being enabled to perform in this hard travel, what I apprehended to be required of me by Him who is worthy of praise and thanksgiving for evermore!

The two next meetings were Amawalk and Shappaqua, which were large, and I hope well in the main; from thence we came towards a place called the Purchase, lodged at a Friend's house, and in the night was a time of rain, lightning and thunder, by which, some distance from this place, as we were told, a poor black slave was killed, concerning whom two brothers had been disputing their right of property, and one of them had said that he would cut him in two but he would have his half of him; but through the permission of divine Providence his time was shortened, and they must resign their claim to him. The next day we attended the meeting at the Purchase, which was large, also visited a family in affliction, both which were solid seasons; lodged that evening at Edward Burling's, and had a solid sitting in that Friend's hopeful family of young people. Our next meeting was at Mamaroneck, then at West Chester, where came Samuel Emlen, jun., John Haydock, and Haydock Bowne from New York, to see us; their company afforded much comfort to my spirit; this meeting being attended with life and near unity, made it a comfortable edifying season; we had the company of Matthew Franklin and William Mott at most of the meetings to this place from Oblong, two exemplary Friends, and serviceable in the ministry. We passed over White-stone ferry to Long Island with several Friends, and Matthew Franklin took my companion and me to his house, where we had a kind reception; the next meeting we were at was Flushing, and they were warned against the ways of unrighteousness, and the well-minded among them I hope encouraged. Next day we visited several Friends in affliction, one of whom was Clements Willets, a pious tender woman, at Bethpage, who

seemed almost helpless as to bodily strength, and told us she had been in that condition thirty-one years; her frame of mind was heavenly, and appeared to be well contented in the will of divine Providence; the day following we attended Bethpage meeting, which was large and solid; we were also at Setawket, and had a large good meeting; from thence we went to Samuel Willis's and lodged. The meetings following were at Matinicoek, Oysterbay, and Jericho, which were large and solid seasons; from Jericho we went to William Lime's and lodged, and on the first-day of the week were at Westbury meeting, which was very large, and attended with hard, close labour, but I hope in the gift of life and power that God giveth.

We came that evening to Benjamin Dusenbury's, and were the next day at a meeting at Jacob Mott's, which was large and an awful season; we then went to the widow Pearsal's, who was an ancient Friend, and a family I had long been acquainted with, whom I had reason to remember in near fellowship in the church; after a meeting the next day at Cow-neck, we went home with Matthew Franklin, and attended the yearly meeting at Flushing, which was very large, and I trust in a good degree owned with the presence of God. Joshua Emlen left me before the conclusion of this meeting, in order to return home, on account of his son being to embark soon for England; when the meeting ended, I went with several Friends to Richard Hallett's, and the next day crossed the Narrows to Staten Island, and thence with Joseph Shotwell to his home. After having meetings at Rahway, Woodbridge, and Plainfield, to some satisfaction, accompanied by him and his wife over Amboy ferry we went to Nathan Tilton's, and from thence to Shrewsbury, where I attended two large meetings, which I hope were in the main well. I went home with James Tucker, my father's cousin, and staid one night, and the next day himself and son, and Joseph Wardel, conducted me to Squan, where we had a large meeting, which was an open solid tender season, somewhat relieving to my spirit. Lodged at Thomas Tilton's, who the next day accompanied me to Amos Middleton's, in or near Burlington county, and the day after, through the good providence of God, my alone helper through Christ in the way of true obedience to his blessed will, I got home to my outward habitation, being the 7th day of the sixth month, 1764.

On the 3rd day of the second month, 1766, after our quarterly meeting in Philadelphia, I set out from home with several Friends towards Haverford; lodged that night at George Smith's, and was the next day at a large meeting at Haverford, to satisfaction, and then proceeded

to the meetings at Newtown, Radnor and Goshen, which were large, and attended with life and the Lord's good presence and near unity with Friends. I attended the quarterly meeting of ministers at Concord, in which my mind was deeply engaged for the maintaining of gospel love and unity, and real fellowship among ministers and elders, and the Lord was pleased to give me an open door, that I believe the labour was well received. On the first-day of the week, I went to Birmingham meeting, which was large, and they were faithfully warned in the fear of God; the next day I attended the quarterly meeting for the affairs of the church at Concord, which was very large, and owned with the best of favour; after this, I was at the meetings of Kennet, Wilmington, Center, and Chichester, some of which were very large, and the Lord's heart-tendering power and presence much favoured most of those opportunities, and Friends were affectionate and kind. I went home with Benjamin Sharpless and wife, and lodged at his house, and the next night at Nathan Yarnall's, with whose hopeful family in the way of Truth, I had comfort of mind; the day following being the first of the week, was at Middletown meeting, which was large, Friends coming from several distant places, and through Divine favour, it appeared to be a solemn time; dined at Thomas Minshall's, and had I hope a profitable sitting with a number of dear young people and others. I was the next day at Providence meeting, which was owned with the virtue of life and power in waiting upon God; from thence I went to William Fell's, where lived his aged father Thomas Fell, who had been blind several years, and lately again received his sight, whom I thought to be a living Friend in the Truth, and I hope in favour with the Lord; the next day I was at a large meeting at Springfield, in which I trust they were faithfully warned and advised in gospel love.

I lodged that night at Jonathan Maris's, came the next day to the Valley, and the day following had a meeting there, to which several Friends came from distant places, and it was a time of comfort to my mind; I went home with Israel Jacobs, crossed the river Schuylkill at Richardson's ford, and attended a meeting the next day at New Providence, where many people came; it was a time of deep and close labour, but I hope tended to edification; then went to John Jones's and lodged, and was at Gwynned or North Wales meeting on the first-day of the week, which was large, and an open comfortable season; I then went to John Child's and stayed two nights, attended a large meeting at Plumstead, in which they were warned in the Lord's fear, and it appeared to be a time of profit to a solid remnant; after this I went to

the quarterly meeting at Wrights-town in Bucks county, of ministers and for the discipline, the last of which was large, and each owned with near unity among Friends, and gospel labour extended, I hope to good purpose, Modecai Yarnall and John Pemberton being also at this meeting. The next meeting was at Makefield, which was large, and comfortably owned with life and power in the Lord's strength, and was a solemn awful season. Went to see a sick Friend, where many Friends met; it was an opportunity of much tenderness and brokenness of heart, wherein I had relief and satisfaction; lodged that night at Mahlon Kirkbride's, and the next day crossed the river Delaware near Trenton with some other Friends. Although a very rough passage, we were mercifully preserved, for which my heart was thankful to the Lord. Lodged that night at William Morris's, and on the first-day of the week was at Trenton meeting, where assembled a pretty many people, Friends and others; and although it was a hard suffering time to my spirit, wherein I was deeply baptized in that place, I had some comfort in the company of some Friends thereaway. I came from thence and lodged at Marmaduke Watson's, and the next night at John Sykes', and the day following had a meeting in Bordentown, to satisfaction in a good degree; then went to Samuel Satterthwaite's, and had a meeting the next day at Mansfield, at which, considering the short notice, and it being a wet day, there were many people, and we had a solid season together. I went to Benjamin Field's, and the day following attended the monthly meeting at Crosswicks, which was large, and an open edifying season in the meeting for worship. Then to Peter Harvey's, and the next day went to a meeting at Old-Springfield, which was large, and several things ran through me in the spring of life to aged and youth, as advice, in near love to the cause of Truth, and for the welfare of God's people. The day following I had a meeting at Mansfield-neck, where many people came, and it was a time of good satisfaction; the next day was at a large meeting at New-Springfield, which was attended with close labour, and faithful warning extended to the people; then went to Joseph Lamb's. Here I was somewhat detained by a storm of snow; when it moderated I got forward, with my beloved friend William Jones, to our kind friend John Ridgway's at Little-Egg-harbour, and the day following, visited with him several families of Friends, and went to see Christiana Osborn, an ancient Friend reckoned to be upwards of ninety years of age, who was mother and grandmother to many that were valuable in the way of Truth. We had a tender time in the family, I hope to some profit and edification.

I attended the monthly meeting at Little-

Egg-Harbour, which was in a good degree owned with divine favour, and the life of the gospel power, and many people were present. Being prevented by stormy weather some days from crossing the river to Great-Egg-Harbour, till the first-day of the week, I then came with divers Friends to the upper meeting on that river, which was large for that place, and tended to edification and comfort. I went home with Japhet Leeds, and he accompanied me that evening to Joseph Mapes's, where we lodged, and the next day were at a meeting near his house; from thence proceeded to Cape May, in company with some Friends. Lodged at Isaac Townsend's, and was the next day at a large meeting for that place, at the Lower meeting house, to some degree of satisfaction, in which I laboured to turn the minds of the people to Christ our free and infallible teacher, and there appeared a tender-hearted few among them. I then went forward to Cohansy, and had a meeting somewhat large, and a laborious time at Greenwich, which being in gospel love, I trust tended to edification. I then had a solid sitting in Joseph Gibson's family, his wife being much afflicted with a cancer, by which it was said she had lost one of her eyes, and almost the sight of the other, but was in a patient frame of mind. The next day I went to Salem to the burial of the wife of John Mason, on which occasion we were favoured with an awful solemn meeting; went home with Samuel Nicholson, and the next day had a solid sitting with an afflicted family in our way to Lower Alloways creek meeting, which was very large, wherein I gave up to spend and be spent in fervent love and gospel labour, and hope it was a blessed season to a number there present. From thence I came with several Friends to Benjamin Thompson's at the glass-works, and the day following we had a large meeting at Upper Alloways creek, much to the satisfaction of some present, in which having cleared my spirit, I came away relieved in my mind; then went to Zaccheus Dun's, and was at a large meeting the next day at Pilesgrove, which I trust was a time of profit to Friends and others. After this meeting I went to Solomon Lippincott's, and the next day attended a large meeting at Upper Greenwich, which was a time of hard labour, after which I came home, being on the 26th day of the third month, 1766; the Lord alone being worthy of all praise, glory and honour for evermore. Some of the meetings in this journey were, I thought, the largest in Pennsylvania and New Jersey, that I had seen before in visiting those parts, a great number of young people coming up on the stage of life, who I wish may be an army for Christ.

In the same year and the sixth month, I vis-

ited Evesham, Chester and Rancocas meetings, in the Jerseys, most of them being large, and attended with near unity with such as were, I hope, honest-hearted towards God. In the same month, a weighty concern attended Friends at our monthly meeting, on account of a company of stage-players, that came to the city in order to erect a theatre to exhibit their pernicious diversions; to prevent which, and declare our testimony against their proceedings, in a thing of so bad a tendency for corrupting the minds of the people, leading them from the fear of the Lord into vanity—Friends agreed to address our governor, John Penn, requesting him to interpose with his authority, to prevent the same. He being then at Shrewsbury, and Friends desirous to forward their address with a view to the good of our city and people, saw fit to appoint Mordecai Yarnall, John Pemberton, Joshua Emlen and myself, to go to Shrewsbury, and present it to him, it being about seventy miles from Philadelphia. We accordingly proceeded, and discharged our message; but the governor we found had given liberty and his promise to the players, so that we had no prospect of obtaining redress from him; yet I trust that Friends and we were clear in thus discharging our duty to God and man in this respect. I returned home on the 2nd of the month following, and enjoyed a degree of peace, having some solid sittings in Friends families on our return, and an opportunity of seeing some whom I valued in the Truth.

After these two journeys this year, I kept much at home, and in obedience to the Lord, and in love to the inhabitants of this city, laboured in sincerity for their welfare. In 1767 I attended the yearly meeting at Salem, which was very large, and much favoured with a visitation of gospel love and power, to the rejoicing the hearts of the faithful among Friends. On my way to this meeting, I took the week-day meeting at Woodbury creek, and on my return the youths' meeting at Pilesgrove, which was large, and both of them tending to solid satisfaction; I had also some comfortable meetings in some families.

Epistle to Friends at their Quarterly Meeting at New Garden in North Carolina.

Philadelphia, Ninth month 21st, 1767.

DEAR FRIENDS,—In true and brotherly love, I take this opportunity to salute you, having been desirous, according to my measure, that the Lord's glorious work and truth may prosper in your parts, and prevail to the glory and honour of his most excellent name and praise, that hath planted a number of families, not many years since in that wilderness, with a

design I trust, that he might have a fruitful field or garden, yielding pleasant fruits, and be a sweet savour to him.

And dear Friends, let the awful sense of the great care, tender mercy, and good providence of God towards his flock and family be thankfully remembered, so as to walk worthy of his grace and goodness towards you; and let the love of God in Christ prevail in your hearts, and brotherly love one towards another in the unity of the spirit, which is the bond of peace; that there may be no hurting or destroying in all the Lord's holy mountain; but a care that you may be preserved in the faith and fellowship of the saints in light. May you be as lights and way-marks to others, ruling well in your places and stations in the church of Christ, in the meekness and patience, humility and charity, as becomes the followers of the Lamb. Look to him, the true guide of his flock, to be led in and out that you may find pasture, and the best wisdom to direct your steps in the way of peace, and establish your goings in righteousness;—that you may be a peculiar people zealous of good works, having a regard to Truth's honour, and true moderation in all things. Live in the cross of Christ, more than to mind temporal things or the profits of this world,—that God's righteous seed may grow and thrive in all your minds, to the bringing forth plentifully such fruits as best please him. As you are willing to be one with the pure seed, and to suffer with it, I hope you will enjoy the blessed promise of reigning with the same in the Lord's time, and that all hurtful things that are like briars and thorns, which would choke or hurt this precious seed, or sow discord among brethren, may be watched and guarded against, so as not to allow of hardness of heart, prejudice, or ill will one against another, the nature of which is contrary to the heavenly peace and sweet fellowship of Christ's kingdom, that consists of peace and joy in the Holy Ghost. And as I wish for the aged to keep their ranks in righteousness, so I desire for the youth and rising generation, that they may come up in the footsteps of the flock of Christ's companions, and adhere to the true monitor and just witness of Truth in their own breasts, living near to Christ, the Way, the Truth, and the Life, that they may be a people to God's praise, minding his early and tender visitations to their souls, and the good advice and care of their godly parents and best friends; and flee from youthful lusts and wantonness, wherein many go in the way to destruction, and occasion great pain and affliction sometimes, to themselves and nearest friends, when it is too late.

My prayers are for their lasting welfare and for you all; and wish that brotherly love may

rule and abound among you, it being "good and pleasant for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore!" Psal. cxxxiii.

In the love unfeigned, I conclude, and am your real friend,
DANIEL STANTON.

After this journey I was at several meetings in this province and New Jersey, some of which were large and I hope beneficial to the well-minded; one of them was at the burial of William Paxson, at Neshamony in Bucks county, which was an awful solemn time, and a great gathering of people. After these opportunities I staid much in the city, sincerely labouring for the prosperity of Truth in our own meeting, with the faithful belonging to the same, until I found a draft on my mind to visit some meetings in the Jerseys, and the particular families of Friends belonging to Chester meeting, a branch of Evesham monthly meeting. I performed the visit in the twelfth month, 1768, in much love, faithfully labouring both in the families where I went, with my cousin John Lippincott and wife, Edmund Hollinshead, and John Roberts, also in the several public meetings, which were large, and chiefly in Burlington county, being eight in number, besides one with the Indians at Edgepelick, or Brotherton, where divine strength was afforded to proclaim the council and will of God through Christ, as I apprehended. In the performance of this labour of love, I enjoyed great comfort of mind and near unity with Friends, my visits to whose families were generally opportunities of kind reception, and such openness and brokenness of heart in many places, that it bespoke a day of visitation of God's love to their souls, and I wish it may be "as bread cast on the waters, that may be found after many days." Having performed this labour of love, I visited several meetings in this province and New Jersey, and attended the burials of some valuable Friends at distant places, some of which opportunities were much to my satisfaction and solid comfort, as were the beneficial and profitable seasons at home, wherein I had to enjoy at times the Lord's living presence in the best of strength, and divine liberty that is in the gospel, with my dear friends of our own meeting.

After this I found drawings of love in my mind towards Friends at Long Island and there-away, and having the concurrence and unity of my dear friends at our monthly meeting, in the eighth month, 1769, I went forward, some Friends accompanying me. The first night I

lodged at Robert Collinson's, and the next day attended the quarterly meeting at the Falls in Bucks county, where was Rachel Wilson from England, and a very large meeting, and I hope a time of profit to many. I was also at their youths' meeting the next day, which was comfortably attended with the love of God, and with near unity with Friends. After meeting dined at Mahlon Kirkbride's, then rode through Delaware ford, and that day reached Samuel Worth's, and the next Joseph Shotwell's, and the day following being the first of the week, was at two meetings at Rahway, with our friend Samuel Emlen, jun., to some degree of satisfaction. I then went with him and several other Friends to New York, and engaged with him in visiting the families of Friends in that city, which we performed to about forty families—attended their monthly meeting to some degree of comfort, and had several open times in places, wherein I hope the Lord's precious seed was watered through his blessed presence. My mind was much relieved of a burden that had lain upon me, and having met with a kind reception among Friends there, I went from thence to Westbury on Long Island, where we had a large meeting on the first-day of the week, which was favoured with Divine help, living comfort and near unity with Friends. Here came my kind companion Joshua Cresson, whom I had left at Rahway when on our way to New York. After this meeting we visited some Friends families, and the next day were at a burial, and the day following at the youths' meeting in the same place; from whence we went to Matinecock and Oyster Bay, where were two large meetings to good satisfaction. On our way to John Willis's, we called with several Friends to see Clements Willets, who as I have already mentioned, had been confined through infirmity of body between thirty and forty years, and could not walk or stand alone, as I apprehended, most of that time. We were owned together in waiting upon the Lord by his living presence, and the dear afflicted Friend expressed; that she did not know that she ever had a more satisfactory time, and I hope it was a season of profit to several of us then present. On the first-day following we were again at Westbury meeting, which was large, and I hope they were faithfully warned in gospel love, to the satisfaction of Friends.

From Long Island we crossed over the Sound into Connecticut, to a place called Middlesex, in company with Matthew Franklin, John Wells, John Cock, Thomas Symonds and some others, the distance being about twenty miles by water, where was a small meeting under the name of Friends; a pretty many people came there, who behaved soberly, and we were comforted together, an openness appearing to receive the

testimony of Truth. The next day we had a solid time with a Friend who was weak in body, and in the family, who seemed glad of the opportunity, receiving us kindly, and some who did not make profession with us were extraordinarily so, used us with much civility, and were helpful in assisting us to return to Long Island. There we visited the following meetings, viz. Bethpage, Westbury, Jacob Mott's, the monthly meeting at Westbury; also had a large meeting at Jerusalem, in which places I trust the Lord owned the labour of love bestowed among the people, there being I thought great openness in the hearts of Friends, and others not professing with us. After these opportunities and having visited upwards of fifty particular families belonging to Westbury meeting, we parted with Friends in tender love, and came with our kind friends and fellow-helpers Matthew Franklin and John Willis to Cow-neck, and had there a large and I hope a good meeting. We went to our friend Phebe Dodge's who had crossed the seas to England in the service of Truth; we here met our friends Samuel Willis and wife, and several of their hopeful children, and it being a time of comfort, I was glad of our being together in that nearness of spirit, wherein consists the best fellowship. The next day we visited several Friends with Matthew Franklin, on our way to his house, some of whom were confined through weakness of body, and I hope our calling to see them, gave them some encouragement of mind, through the Lord's tender mercy extended towards us. Our next meetings were at Flushing and Newtown, in which I hope I was clear as to religious labour among them; after the last meeting I came away with several Friends and my companion, peaceful in mind, to New York, and the day and part of the night following got as far as Princeton in New Jersey, and the next day reached home; where I again found a kind reception from my beloved friends, and the best of peace attending my mind; the Lord alone being worthy of all the praise for evermore!

After my return home, deep and weighty labour fell to my lot in our meetings, as at many other times among Friends in this city; I also visited several who were weak in body, and some who were in deep affliction. In the eleventh month this year, I attended Frankford, Fair-hill, and Providence meetings, appointed by our worthy friend Rachel Wilson, which were very large, and owned with a gospel visitation to the people. After the last meeting our said dear friend went to Chester, and the same day embarked on board a ship bound for London, in order to return home with the well wishes and prayers, I believe, of a number, for her preservation and safe arrival; her faithful labours and diligent travels having

given great satisfaction to many Friends and other people in America. From Chester in company with Joshua Cresson, I came that night to George Miller's, and the next day went to Goshen monthly meeting, which was a time of good satisfaction to my mind, and I believe to others. We went on our way towards Concord quarterly meeting, which we attended, and it was large and relieving to my mind, finding nearness of spirit among Friends; also visited Birmingham meeting on the first-day, and the general or youths' meeting at Chester, and had several solid opportunities in places in the families of Friends, that both those meetings and the family visits, were I believe to edification and comfort; Friends being kind and loving, I returned home with a degree of peace in my own mind.

In the same month I went with my friend Israel Pemberton to the first-day meeting at Byberry, at which was Joseph White, who in his public testimony was led to be remarkably particular, as to the state of the meeting that day, which I believe was wished by many that it might have its desired proper service; the next day I came with my friend Israel to the monthly meeting at Abington, through a great deal of rain, the meeting was small but something satisfactory. On the seventh-day of the week following, I went into the Jerseys, stopped that evening at Aquila Jones's and had a sitting in the family, where was a number of slaves, in which opportunity I found liberty to advise and caution all present in much love and good will, and I believe it was kindly received. Next day I was at the meeting at Newtown in Gloucester county, at which were many people, and to some good degree of satisfaction; having for a number of years had a desire at times for the growth of Truth in that place, I was made to rejoice of late, that Friends had agreed for sometime past to hold a meeting there once a month, the house being good, and many people living no great distance. Although the meeting had been dropt for several years, I trust as it is again revived, that if it be continued, the Lord through his tender and merciful visitation, may be pleased to place his name among them.

In the course of my religious labours and travels, a number have been reached unto by conviction, and several convinced of the blessed Truth, as I have understood, some of whom remained serviceable among Friends, which I just mention as the Lord's blessing upon his own work, who is worthy of all the praise, glory, and honour for ever!—I know I have endeavoured to serve Him in fear and trembling, and frequently have been bowed under a sense of my great unworthiness; but great hath been his mercy and power, extended towards me a poor

tribulated sufferer in spirit, for the blessed seed's sake; magnified be his eminent Name! he hath hitherto been my rock, fortress, and deliverer, and through his great kindness, I have a fixed hope in my mind of his salvation, through Christ Jesus my dear redeemer, whose glorious name be magnified and adored for evermore!

The Testimony of the monthly meeting of Friends in Philadelphia, concerning our dearly beloved friend, DANIEL STANTON.

WHEN John the divine was in exile in the isle of Patmos, "He heard a voice from heaven, saying, Write,—Blessed are the dead, who die in the Lord, from henceforth, yea saith the spirit, that they may rest from their labours, and their works do follow them;" which we believe now is the portion of our worthy friend, concerning whose faithful services we are engaged from the united motives of love and duty, to give this testimony; desiring that all who read it, and more especially the youth, may be excited by his example, to seek an early acquaintance with the Lord, and to take up their daily cross in the prime of their days. Thus, they also, may become shining lights and instruments of good to others.

He was born in this city, in the year 1708, and his father dying before his birth, and his mother a few years after, he suffered great trials and hardships when very young. Being early concerned to seek the knowledge of God, he had a fervent desire to attend religious meetings, though subjected to many difficulties and discouragements, before that privilege was allowed him; yet, being earnest in his desires to obtain divine favour, he was eminently supported under great conflicts and probations, and continuing faithful to the degrees of light and grace communicated, a dispensation of the gospel ministry was committed to him, sometime before the term of his apprenticeship was expired; and abiding under the sanctifying power of Truth, he grew in his gift, and became a zealous faithful minister.

He was very exemplary in his industry and diligence, in labouring faithfully at his trade, to provide for his own support, and after he married, and had children, for their maintenance; and was often concerned to advise others to the same necessary care; yet he continued fervent in spirit for the promotion of Truth and righteousness, so that he was soon engaged to leave home and the nearest connections of nature, to publish the glad tidings of the gospel, and frequently visited most of the meetings of Friends in this and the adjacent provinces, and several times as far as the eastern parts of New England. Having thus

honestly discharged his duty among us above twenty years, and feeling his mind constrained in the love of the gospel, to visit the few Friends who remained in some of the West India Islands, and from thence the meetings of Friends in general through Great Britain and Ireland, he communicated his concern to a few of his most intimate friends, who having unity therewith, he was encouraged to lay it before our monthly meeting. Before he entered on this weighty service, he passed through a near trial and affliction in the death of his beloved wife; under which exercise he was graciously supported by the arm of Divine strength, which had often been revealed for his help, in times of inward conflicts and outward distresses.

His concern to travel in the service of Truth continuing, and the meeting having full unity with him therein, he embarked in the fifth month, 1748, accompanied by our dear friend, Samuel Nottingham, in a vessel bound for Barbadoes, and having visited the few meetings in that island, they went by way of Antigua to Tortola, where they continued some time, having some difficulty to get a passage to Europe; and their voyage thither was attended with some singular hazards and dangers, which occasioned their landing in Ireland; where our friend Daniel continued some months, visiting the meetings of Friends in that kingdom; and after he apprehended himself clear, went over to England, and visited the meetings generally in that nation, and in Wales and Scotland, where his meek, circumspect conduct and conversation, and lively edifying ministry, rendered his visit very acceptable, and his memory precious.

In his return home, and for some time after, he was in a low afflicted state of mind; being apprehensive, that through diffidence, and the want of perfect resignation to the Divine will, he had omitted fully performing the service required of him, by not visiting the few Friends in Holland: yet he was mercifully preserved, and after a time of deep exercise, raised again to sing of the mercies and loving kindness of God on the banks of deliverance.

He several times, with other Friends appointed to that service, visited the families of Friends in this city; and between the years 1757 and 1760, being accompanied by our friend John Pemberton, he visited the families of Friends generally within the limits of our meeting; which weighty exercising service, he was enabled to perform to our edification and satisfaction. After which, he was frequently engaged to excite Friends to this useful and edifying practice.

In the twelfth month, 1760, he set out on a visit to the meetings in the western parts of this province, and from thence in Maryland, Virginia, and North and South Carolina, and

returned in the sixth month following; since which he frequently visited many of the meetings near home, and some as far as Long island, and other parts of the province of New York. Within the last two years, he visited the families of Friends of some of the meetings in West Jersey, in the city of New York, and part of Long island; and after his return from this service, with great peace and satisfaction, he expressed his apprehension that he was now clear of all places, and that his stay here was near over; having an evidence, that he had been faithfully concerned from his youth to fear and serve God.

His chief labour and religious exercises were in this city, where he was a diligent attender of all our meetings, and often on committees appointed on the services of the church; in which he was solid and weighty in spirit, waiting for the springing up of life, being steadily concerned both in and out of meetings, to live near the divine fountain. Thus he was very frequently qualified, and enabled to stir up the pure mind, and to recount the gracious dealings of God to mankind, and as a faithful ambassador to warn the negligent to flee from the wrath to come, and to excite the people to bring forth fruits answerable to the great mercies graciously bestowed on us; and was sometimes constrained to declare in a prophetic manner, a day of trial, in divers instances, very shortly before such a season came to pass.

He was of late deeply exercised in consideration of the evils of the horse races, stage plays, drunkenness, and other gross enormities encouraged and increasing in this city; closely exhorting our youth against those pernicious and destructive devices of the enemy of mankind; and under the awful sense that God will judge and punish the wicked and evil doers, he was often fervent in public supplications, that the Lord would lengthen out the day of his merciful visitation, and yet try the people longer; which seasons were solemn and humbly affecting; manifesting, that although he was very close and sharp in reproof against evil, yet most tenderly concerned, that the transgressors of the righteous law of God might be prevailed with to repent, return, and live.

His love for the rising generation was very great; which he manifested by his affectionate notice of them, and especially of those who were religiously inclined, and his house was open to receive such, his conversation with them being seasoned with grace, and his counsel instructive and helpful to those who had seeking desires after the knowledge of Truth, often lovingly inviting them to come, taste and see, that the Lord is good; greatly desiring, that all who profess the Truth, might walk agreeable to its dictates and be led thereby, as

our worthy predecessors were, into that meekness, humility, and godly simplicity and plainness, which rendered them conspicuous and shining examples, and that none might rest short of the enjoyment of the life of religion, his zeal being great against such who have the form of godliness, and by their actions manifest they have not the power thereof; and he often fervently advised and cautioned those who are eagerly pursuing the world, and by the surfeiting cares, and grasping after earthly treasures, frustrate the good purpose of the visitation of divine grace to them; and closely reminded those, who in their small beginnings were low and humble, that now they were abundantly favoured, they should not set their affections on things below, but remember the Rock from whence they were hewn; and his concern was great that those who had the glad tidings of the gospel to publish, might be true examples to the flock, and adorn the doctrine they had to deliver by a circumspect life and conversation; and where any by not steadily keeping to that which would have preserved them, had involved themselves in difficulties, either by letting their minds out to the gains and profits of this world, or otherwise, his travail was great for such that they might be brought through, and every cloud and mist removed.

He was much employed in visiting the sick and afflicted, to whom he administered spiritual advice and experience, and often engaged in humble prayer for their support; and in the distributing to the necessitous according to his circumstances, he manifested his benevolent disposition.

As he had been many years under great exercise and suffering of spirit on account of the slavery of the poor Africans, and frequently bore testimony against that unrighteous gain of oppression, he was of late somewhat relieved, as he found the eyes of the people become more open to see the iniquity of the practice; and he died in faith, that the light of the gospel will so generally prevail, that the professors of Christianity will find it their duty to restore to these people their natural right to liberty, and to instruct them in the principles of the Christian religion.

On the 5th day of the fifth month, he was violently seized with the bilious cholic, and continued in great pain several days; but afterwards being somewhat easier, he was at our morning and evening meetings on first-day, the 13th of the month, in which he was much favoured in his public ministry, and expressed that he thought his time would not be long with us. After this day's labour, he was again confined, yet being a little recovered he was at our meeting on fifth-day, the 24th of the month,

which being small, he expressed his sorrow for it, and encouraged Friends to diligence in the attendance of week-day meetings, the benefit of a faithful discharge of duty therein being great; the next day he was at our monthly meeting, and to his own and our admiration was enabled to stay through both our sittings, though the last of them was longer than usual, and he afterwards expressed that he thought himself better in the meeting than when out;—it was a season of divine favour, and some weighty matters being before the meeting, he with great openness spoke pertinently and clearly to them, encouraging Friends to the supporting and maintaining our Christian testimony, against all that is contrary to it; this was the last public meeting he was at, being the next morning early seized with a renewed attack of the same disorder, which increased on him several days, and was so fixed, that all the endeavours of several skilful physicians and tender nurses, were not effectual to remove it, though in some measure to mitigate the pain, that he suffered much, not being able to lie down in his bed several weeks, yet through all he was mercifully supported, in much resignation and patience, rather inclining, if it was the Lord's will, to be released.

For two or three weeks before his sickness, he appeared very desirous of settling every thing he had to do respecting the affairs of this life, and desired a Friend to review and transcribe the short memoirs he hath left of his travels and religious services, and to write his will, which he executed the day before he was first taken sick, and then appeared easy in his mind.

During the time of his sickness he often expressed his concern lest his friends should be too anxious for his recovery, saying, if he should live longer, and through any human frailty or infirmity occasion any reproach, it would be a cause of sorrow to them.

By the desire of his friends who attended him, he rode out several times, though not without much difficulty, and spent the last two days of his life at the houses of two of his intimate friends. As he drew near his end, the strength of his love to mankind in general, and his friends in particular, evidently increased, much desiring the prosperity of Truth; and when a meeting time came had an earnest desire to be with Friends, and particularly the day before his departure.

During his sickness, he frequently expressed himself in a very seasonable, instructive, and affecting manner; and the evening of the first-day before he died, several Friends coming in to see him, he spoke a considerable time to them, having before been desirous of such an opportunity of the company of his friends, to

sit down and wait upon God, which was his great delight.

The last of his life he spent at the house of his friend Israel Pemberton, at Germantown, and was unusually free and cheerful, even till ten o'clock at night, when he undressed himself, and went into bed, remarking on lying down, that he had not before been able to do so, for five weeks or upwards; and he soon after fell asleep, but in a short time was awakened by the return of pain and difficulty of breathing, which through his illness he had been much afflicted with, so that he was obliged to set up in bed, and thus continued, at intervals freely conversing with our said friend, who sat up with him; and he expressed his great thankfulness that his head was preserved free from pain and his understanding clear, and that though it had been a time of close trial and deep probation, he could say he felt the evidence of divine support still to attend him.—After which, his pains increasing, he got up and dressed himself, and walking about the room sometime, sat down in an easy chair, in which he fell into a sweet sleep, and in about three hours departed without sigh or groan.

Thus died this righteous man, who having fought the good fight and kept the faith, finished his course in full unity with us, and universally beloved by his fellow citizens, on the 28th day of the sixth month, 1770, in the 62nd year of his age, and the 43rd of his ministry. His body was the next day attended by a large number of people of divers religious denominations to our meeting house, and afterwards interred in Friends burial ground in this city.

Signed on behalf, and by appointment of our monthly meeting, held in Philadelphia, by adjournment, the 2nd of the eighth month 1770.

JAMES PEMBERTON, Clerk.

There being no other written memorial of our friend Benjamin Trotter, between whom and Daniel Stanton, a long uninterrupted friendship subsisted, it is thought the subjoining the following here, may be acceptable to Friends in general.

The TESTIMONY of the monthly meeting of Friends in Philadelphia, concerning our beloved friend and brother, BENJAMIN TROTTER, who was born in this city, in the ninth month of the year, 1699.

HE was one whom the Lord early visited, and reached unto by the reproofs of his Divine light and grace, for those youthful vanities and corrupt conversation, which by nature he was prone to and pursued, to the grief of his pious mother, who was religiously concerned to re-

strain him; but as he became obedient to the renewed visitations of the heavenly call, denying himself of those things he was reproved for, he not only learned to cease from doing evil, but to live in the practice of doing well; and continuing faithful, became an example of plainness and self-denial, for which he suffered much scoffing and mocking of those who had been his companions in folly; yet he niether fainted nor was turned aside by the reproaches of the ungodly, which thus fell to his lot, for his plain testimony against their evil conduct.

In the twenty-sixth year of his age, he appeared in the work of the ministry, and laboured therein in much plainness and godly sincerity, adorning the doctrine he preached, by a humble circumspect life and conversation, being exemplary in his diligence and industry to labour honestly for a livelihood, though often in much bodily infirmity and weakness, desiring, as he sometimes expressed, that he might owe no man any thing but love. His inoffensive openness and affability, drawing many of different denominations to converse with him, he had some seasonable opportunities of admonishing and rebuking the evil doer and evil speaker, which he did, in the plainness of an upright zeal for the promotion of piety and virtue, tempered with true brotherly kindness and charity; respecting not the person of the proud nor of the rich, because of his riches, but with Christian freedom, declaring the truth to his neighbour, and was thus in private as well as public, a preacher of righteousness.

In his public ministry he was zealous against errors both in principle and practice, and constantly concerned to press the necessity of obedience to the principle of divine grace; a manifestation of which is given to every man; knowing from his own experience, that it bringeth salvation to all them that obey and follow its teachings, and was frequently enabled with energy and power to bear testimony to the outward coming of our Lord Jesus Christ, his miraculous birth, his holy example in his life and precepts, and his death and sufferings at Jerusalem, by which he hath obtained eternal redemption for us.

In his public testimony a little before his last sickness, he expressed his apprehensions, that his time among us would be short, and fervently exhorted to watchfulness and care, to

keep our lamps trimmed, and our lights burning, and urged the necessity of being prepared to meet the bridegroom, as not knowing at what hour he will come.

He travelled several times, and visited most of the meetings of Friends in this province and New Jersey, and some in the adjacent provinces, but was not much from home; being upwards of forty years a diligent attender of our religious meetings in this city, zealously concerned for the maintaining our Christian discipline in meekness and true charity, careful in the exercise of that part of pure religion, visiting the widow and fatherless in their afflictions, and often qualified to administer relief and consolation to their dejected minds.

Afflictions of divers kinds, and some very deep and exercising, fell to his lot through the course of his life, which he was enabled to bear with exemplary patience and resignation, and particularly through his last illness, in which, for upwards of six weeks, he underwent great difficulty and pain, being afflicted with the asthma and dropsy, so that he suffered much, yet was never heard to utter a murmur or complaint, but frequently expressed his thankfulness, that he had not more pain, and often engaged in prayer, that he might be preserved in patience to the end, which was graciously granted him; so that he was capable of speaking to the comfort and edification of those who visited him; and from the fervent love of the brethren, which evidently appeared through his life, and most conspicuously during his last illness, and even in the hour of his death, we have a well-grounded assurance that he is passed unto life, and hath received the reward of the righteous.

His body was attended by a great number of Friends and others, his fellow-citizens of divers religious denominations, to our meeting-house in High-street, on the 24th of the third month, 1768, and after a solemn meeting, in which several living testimonies were borne, was interred in our burial ground in this city.

Signed on behalf, and by appointment of our monthly meeting, held in Philadelphia, by adjournment, the 4th day of the eighth month, 1769.

JAMES PEMBERTON, *Clerk.*

SOME ACCOUNT OF THE
LIFE, SUFFERINGS AND TESTIMONIES,

OF THAT FAITHFUL ELDER AND ANCIENT MINISTER OF JESUS CHRIST,

AMBROSE RIGGE,

WHO DEPARTED THIS LIFE THE 31ST OF THE ELEVENTH MONTH, 1704.

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The Lord knoweth the days of the upright, and their inheritance shall be for ever.—PSALMS xxxvii. 18.  
Whose faith follow; considering the end of their conversation.—HEB. xiii. 7.  
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George Whitehead's TESTIMONY concerning
AMBROSE RIGGE.

WE having for many years been acquainted, (as he was my countryman and loving friend) we loved as brethren from the first, after we received the love of the Truth—which he retained; and being faithful to the Lord, according to his gift, was made partaker of the gospel ministry and testimony, by the word of eternal life, and faithfully laboured therein with fervent zeal to promote truth and righteousness; whereby the Lord made him instrumental in convincing and converting many souls to Christ and his righteousness. The Lord gave him not only to believe, and to declare his name and gospel truth, but also patiently to suffer for the same.

Besides the persecutions he suffered in the commonwealth's days, by severe stripes, &c., his many years imprisonment in Horsham jail in Sussex, after king Charles II. was restored to the crown, doubtless was one of the greatest trials; yet the Lord greatly supported and strengthened him, and many other innocent sufferers in those days.

In the year 1672, a concern greatly fell upon me to have the king moved for the releasement of many faithful Friends and brethren who then had been long confined in prisons; as I knew this our ancient friend and brother was, and Thomas Taylor, William Dewsberry, and many others, throughout England and Wales; many whereof were under sentence of premunire. Our friend Thomas Moore, thereupon delivered a paper of mine to the king, in behalf of the prisoners; and soon after that, I went with him

to the king, and he granted us liberty to come before him and his council, the next council day in the same week. Accordingly we were admitted, and appeared before the king and a full council, where I had liberty fully to plead the innocent cause of our friends in the prisons, and the reason of their not swearing allegiance to the king; it being really matter of conscience to them not to swear at all in any case, &c. The king answered, I will pardon them; that is, discharge them from the penalties of the laws, and their estates from confiscation, which had been forfeited by the judgment of premunire. This was to be done by the king's letters patent under the great seal of England, which I was constrained to follow and solicit, through the several offices which such letters patent pass, before effected; which took me up near six months time and labour to get thoroughly effected and executed, so as to release Friends out of prison, and re-convey their estates forfeited. However, I was truly glad and thankful to God when it was obtained and done. And so was this my dear friend and brother Ambrose Rigge, with many more faithful friends and brethren, who had long deeply suffered. I remember he would often mention the same to me with grateful acknowledgement of my kindness and industry to obtain that liberty for him and many others, being above 480 in all, released out of prisons. He was of a loving and grateful spirit and temper, and not apt to forget acts of kindness; knowing how comfortable true love and brotherly kindness are, and how happy and pleasant a thing it is for brethren to live therein.

He loved unity, peace and concord, and hated strife, divisions and discord, and was zealous against the sowers thereof. He truly loved his ancient brethren who kept their dominion in the Truth; and as he loved union, peace and concord in the churches of Christ and laboured for the promotion and increase thereof, we had sweet society therein, even in true brotherly love and kindness, blessed be the Lord our God, for his great kindness and love in his dear Son to us. And as therein we have been sufferers, and spiritual warriors for his name and truth in his church militant here on earth, I firmly

believe and hope that we shall rejoice and triumph together in Christ, with his church triumphant in his heavenly kingdom and glory for ever.

I was at the funeral of our ancient friend and brother Ambrose Rigge at Rygate, which was accompanied with a great concourse, and with solemnity, in which the Lord's presence and power did attend us, and bless our assembly. For he was a man that had obtained a good report, and left a sweet savour of truth and honesty behind him. GEORGE WHITEHEAD.

London, the 25th of the Second month, 1709.

A TRUE RELATION OF AMBROSE RIGGE,

BY WAY OF JOURNAL.

A TRUE relation of the first manifestation of the love of God in Christ Jesus unto me. To the best of my remembrance, when I was about ten or twelve years of age, the Lord touched my heart with a sense of my latter end, which I often deeply considered when I was at the free-school among my school-fellows. I often thought of my Creator, and of his great work in the creation, and that to him all must give an account of their deeds, whether good or evil; yet being daily conversant with my playmates, I was led into wantonness and play, and many youthful pleasures, in the midst of which I was often smitten by the rod of God, though I knew him not. Yet one thing did somewhat comfort me, that I abhorred vain and desperate oaths and drunkenness, which I saw many were swallowed up withal, who were my companions; for there was an hatred in my heart of such things. Being brought up to read the Scriptures from a child, and thinking therein to find something of life; but being a stranger to Him in whom life was and is, I was still in darkness and the region of the shadow of death. Yet I found them declaring of the day of the Lord that should burn as an oven, wherein all the proud, and all who did wickedly, should be as stubble, and the day that cometh should leave them neither root nor branch, Mal. iv. and many such places; which I believed were true, and would come to pass. Notwithstanding I was not so overcome of gross evils, yet I daily found sin reigning and ruling in me, and leading me captive into divers lusts and vain pleasures, which became my great burthen; under which I often groaned and cried to the Lord for deliverance. But

being in the kingdom and power of darkness, I saw no way of deliverance, but still remained under the bondage of corruption. Then when I could write, I took much delight in writing the priest's sermons, and as I went home got them without book, so that I had gathered much into my knowledge, but still remained a stranger to the life of Christ, which my soul breathed after, and was without God in the world, wandering from mountain to hill, yet found no rest for the sole of my foot. In this condition I remained till I was sixteen years of age, running from one high-priest to another, expecting to receive that from them which my soul thirsted after, but still remained unsatisfied. They were to me physicians of no value, though they bid me apply the promises and get faith. Yet both they and I being ignorant of the word of faith, which the apostle preached, nigh in the heart, Rom. x. 8. through the hearing of which, faith comes to be received; I knew not that unto which the promise of life was, and found that ruling in me unto which the promise of life was not. So that whatsoever plaster was applied to me while the corruption was not purged out, was of no value as to my cure; for, from the crown of my head, to the sole of my foot, I was full of bruises and putrefying sores, so that I was often loathsome to myself. Yet not knowing how to be healed, I sought further, and met with some books that did somewhat suit my condition, which I took delight to read, and gathered a form of prayer, which I often used in private, with many earnest breathings to the Lord, that if he had any blessing to bestow upon me on earth, he would

show me his way of Truth. For I plainly saw that many of the priests were as bad as myself, and some worse, and so could expect no good fruit from evil trees. Then I turned from them, and went after others, who were a little more refined, and thought from them to have more satisfaction, but found none, but was sensible that my wounds grew more and more putrefied; and that which the best of them had applied, proved no relief at all to me, nor proper at all to my distemper. So then my soul often mourned to the Lord in secret, for the knowledge of his way, desiring neither riches nor honour in the world; but that I might know the good Physician, who could make me every whit whole, which was of more value to me than all the treasures of Egypt. Though some youthful pleasures prevailed over me, which kept me above the witness of God in me, yet had I secret reproofs, which caused sadness in the midst of my joy.

And though I was as a wild heifer, unaccustomed to the yoke, yet I was always preserved from gross evils, by him whom I now knew to be my strength, though I had many occasions and provocations thereunto, glory, honour, and living praises unto the Lord God, and to the Lamb for evermore.

The way and manner of my first coming to the knowledge of the Truth, and way of peace, which had been the breathing of my soul from my youth.

AFTER my long travail in the night of darkness and ignorance, wherein I had toiled and taken nothing, it pleased the Lord of his infinite goodness and tender mercy to me and many more, to send his true and faithful messenger, George Fox, into our parts, who published the everlasting gospel. He said we had a light, unto which we did well to take heed, until the day dawned, and the day star arose in our hearts; which was glad tidings to us, who so long had sat in darkness and blindness of mind. This testimony I then both believed and received, not because it was his testimony alone, but because it was indeed the testimony of the word of God, which became quick and powerful in me, and sharper than a two-edged sword, to the cutting down of the man of sin, which had long ruled in my heart; with which there was a great and long warfare before the strong man was overcome, that a stronger than he might rule. Many and strange were his wiles, and strong was his temptation to overthrow that little measure of faith, which the Lord had wrought in my heart by hearing the word, through which I came to have some small victory over him and his power, by which he had long led me captive at his will; but as I

took heed to the word of faith, which was nigh in my heart, the day began more and more to spring from on high, and the day star to appear in my heart. Then the foggy mists of the night began to vanish away, and the day star went before me, till it led me to see him, whom I had pierced. And then a day of bitterness came upon me, and I was in sorrow as a man for his only son, and judgment began to be laid to the line in me, and righteousness to the plummet; so that I said in the morning, would God it were evening; and in the evening, would God it were morning, for fear of the Lord, and for the glory of his majesty, who was arisen to shake terribly the earth. But in the midst of all, it was said, I will not break a bruised reed, nor quench the smoking flax, till I have brought forth judgment into victory. In the belief of this, I waited long upon the Lord in the way of his judgments, until I felt his mercy spring unto me, which was manifested in me. So then I became as a stranger to my near relations; for my father and mother forsook me; my friends and acquaintance stood afar off, wondering at me, and I was a hissing to many; and I was sorely beaten by those who formerly would have hugged me, because I now feared the Lord, and trembled at his word; yea, and at the last I was cast out of all which might administer comfort to my outward man; so that for some time I had not whereon to lay my head. Then I walked about in solitary places, being compassed with many and sore temptations, both inwardly and outwardly; in the midst of which, the Lord spake comfortably unto me, and said, Fear not, I will be with thee and care for thee; which did refresh my soul and bear up my spirit. But sometimes looking out at the prosperity of the wicked, my foot had well nigh slipt; and withal, considering the many troubles that I was compassed with. But the good Shepherd drew me in again with his crook, and made me lie down among the sheep of his pasture, where I found fresh pastures and living streams, which renewed my strength as the morning; and I became strong in spirit, and in the faith of the Son of God, by which I obtained victory and freedom in my own particular, over that which long had victory over me. Yet, as I said above, my father and mother stood far from me, and I became as a stranger to my mother's children; but the Lord regarded me, and had respect unto me, and gave me more and more of his good Spirit to direct my steps, that my feet did not slide. Often, when I was alone, temptation was sore upon me, and did strongly beset me; yet I still did resolve in my breast to follow the Lamb whithersoever he went; and whatsoever sufferings overtook me, I would never deny the Truth, which the Lord had so clearly manifested to

me. Then I concluded to go to London and take some employment amongst Friends; and something was very forward in me so to do; but yet the Lord would not suffer me, but counselled me to stay and wait, until he called me forth. So I waited a season, and at length the word of the Lord came unto me, which said, Thou shalt go forth into the south to be a witness unto my name, for which thou shalt suffer many things; but I will be with thee. This seemed hard to me at first; and I could much more willingly have stayed at home; so I bore and weighed it a pretty while, before I related it to any, yet never concluding to disobey the Lord's word, whatever I suffered, if I saw him still requiring this of me. At length I was greatly pressed in spirit day and night, so that neither my sleep, nor any other enjoyment was pleasant to me, till I freely gave up to part with all to follow the leadings of the Lord. When I did freely answer his requirements, I felt his arm stretched out over me, and the light of his countenance was upon me; so that the parting with my father and mother, my friends and acquaintance, with my native country, was little in comparison of that joy which was set before me.

Then was a fellow-traveller prepared for me, viz., Thomas Robertson of Westmoreland, who was made willing to leave his dear wife and tender babes, to go with me into the Lord's harvest. We took our journey about the time called Easter, in the year 1655, and through much reproach and hard travel on foot, came to London; and after a little stay, it was upon us to pass further southward. So early in the morning we took water, and passed down the Thames, towards Gravesend, and in the boat were divers passengers with us, who perceiving what we were, did exceedingly scoff, and shamefully entreat us, till on a sudden a great ship came running with full sail before the wind, and was near to run over the boat in which they and we were. This did so terrify them, that their laughter was turned into fear and horror, which made them quake far more than us, whom before they had reproached under that name. The danger was so imminent, that the boatman had much ado to save himself; yet the Lord delivered us, and brought us safely on shore at Gravesend, and from thence we travelled to Rochester; where it was laid upon us to go to a Baptist meeting, at which we were apprehended by soldiers, and brought before the governor, who examined us, and finding we were north countrymen, said we might pass no further without a certificate, and committed us prisoners. But there being one of our own countrymen, a soldier in the place, who gave testimony of our honesty in our own country, we were freed; but withal, much

tempted to go back into our own country again, for they told us many dangers were before us, if we went forward. Yet we consulted not with flesh and blood, but went forward in the name and power of God, till we came to Dover, where there was an open door to us, and the Lord also opened our mouths to publish the everlasting gospel, though in weakness, fear, and in much trembling; yet thereby several were turned from darkness to the light, and from the power of satan to God, in order to receive remission of sins, and an inheritance among the sanctified. From thence we came to Folkstone, where some received us and believed, and were gathered to God. And we passed to Hyde and Rumney, where several received our testimony, unto whom the arm of God was revealed, through which they were gathered from the barren mountains into the low valleys. At Lydd we found Samuel Fisher, a pastor of a congregation of the Baptists, with whom we had discourse, he being a great scholar, and having formerly been a parish priest, but one who waited for the coming of the kingdom of God in power. He received our testimony, and was willing to become a fool, that he might be made wise to salvation, and from a teacher came to learn, and so received wisdom and spiritual understanding, to become a preacher of righteousness, in which he lived and died.

After his convincement we came to Staplehurst, where we found a great congregation of Seekers, so called, among whom we had good service; many of them being convinced, with their teacher, his wife and children, who lived and died in the faith. The harvest grew so great, and the labourers being few, we were forced to separate one from the other; and one of us to take that care and charge which both did before. But after we had a little cleared ourselves of that county, it was upon us to pass through the western counties nearly two hundred miles, to proclaim the acceptable day of the Lord in towns, cities and villages, which we gave up to do. Being parted one from the other, Thomas Robertson was two or three days' journey before me; but both of us being as strangers and pilgrims in the earth, and having none to direct us but the Lord alone, we were driven to many straits outwardly; but in all we were supplied with courage and strength to undergo whatever was laid upon us. Thomas Robertson passed before me through the county of Sussex, only I heard of him accidentally near Chichester, at a house by the way side, at which I called to get a little water to quench my thirst. The woman began to tell me of a man who called there two or three days before, whose words gave me to understand that it was my companion. When I had

drank, I passed into the city on the seventh-day at night; and on the first-day I was moved to go to the Baptist meeting, where I declared the word of Truth, though with much opposition; which testimony some received, and some rejected. But after a little time the mayor of the city having notice given of me, sent the constable to bring me before him. When I came without respecting his person by putting off the hat, he was in a great rage, and sent for one called a justice; who, when he came, took off my hat himself, and commanded men to search me, saying, I was a Jesuit, or one come from Rome; and would have committed me to the Gatehouse forthwith, but the Lord turned their hearts; so that after some discourse they freed me. After which I got a meeting at the inn; so the next morning I left the city and came into Hampshire, and from thence into Wiltshire, and all through the country till I came near to Bristol, before I saw the face of a Friend. The strength of my body was well nigh spent with travel; but meeting with some Friends, I was revived and strengthened; and staying there a little space, I was pressed in spirit to go forward. I came to Bristol, and from thence to Exeter, where were two brethren of my country in prison; and going to visit them, Thomas Robertson and I met together again in safety, after our long journey, and in that city we stayed some small time, declaring the Truth; but they stopped their ears, and hardened their hearts against truth and us; so that we shook off the dust of their city as a witness against them, and came away again for Bristol, where we had service.

From thence we came to Reading, and stayed a little season; and from thence we were moved to go to Basingstoke in Hampshire, where, through some difficulty, we obtained a meeting; but before the people were all come together, the chief priest and rulers came, who caused us to be haled out of the meeting, and tendered us the oath of abjuration; and because, for conscience sake, we could not swear, they carried us forthwith to prison. But before they put us into the room, they separated us one from the other, and searched us, and took away our money, linen, and ink-horns—then they thought of some way to keep us apart; but not having two rooms bad enough, they thrust us down together into a low strait room, and locked us close up, and appointed two rude men with halberds to watch over us within the prison all night, and in the morning freed them, and shut us close, and gave a command, that if any of our friends came but upon the ground, before the prison-door to visit us, they should be fined. There they kept us nigh three days before they brought us our money; in all which time we could not call for any necessa-

ries, because we had no money, and we could not eat any man's bread for naught. When the people cried out upon them, they brought us our money; and the jailer would have eight pence a night for a nasty bed which stood in the room; and when we could not satisfy his desire, he caused it to be taken away. So we got some straw, and laid upon it all the time we continued there. The jailer caused boards to be nailed before the window, that we might not see the light, and at night would not suffer us to have a candle or fire. All which we bore with patience, till they were weary of their cruelty; by which several, both in town and country, were convinced of the Truth, and remained therein. And there they kept us nearly a quarter of a year, and at their sessions freed us.

When we were clear of the town, we were moved to pass for Southampton, where the Lord opened a door unto us, and his word was effectual in us, to the turning of a remnant from darkness to the light, who walk in it to this day. Thomas Robertson left me, and went to Portsmouth, and gave a testimony there; after whom I went and stayed near ten days, and had good service. On the first-day I was moved to go to the steeple-house, to bear testimony against their worship, at which the priests and rulers were offended; and on the second day, as I was passing out of town, I was apprehended by soldiers, and had before the governor, who would have prosecuted me as a vagrant, but could not find matter enough so to do, but sent me out of town with a constable; but after a little time I returned again, and then they received the word of God with gladness, and a meeting was established there. With much difficulty I got into the Isle of Wight, where some were added to the Lord's flock; and the Lord delivered me out of the hands of unreasonable men. From thence I came over into Hampshire, and passed from town to town, and from village to village; and the Lord was with me, and made his word effectual in my mouth, to the turning of many to righteousness, in which they were established.

After I had continued among them for a season, I came into Sussex, where I had good service, and a great gathering there was to the Truth; and many received the word of God with joy, and met often together; in whose meetings God manifested his presence and power in a large measure, among whom my soul was refreshed. But after a little time I was moved to go back again into Hampshire, to water the tender plants there. When I had done this, I was pressed in spirit to go into Dorsetshire, to Weymouth and Melcomb-Regis; and there I was moved to go to a steeple-house, to declare against an hireling priest; for which

I was apprehended, and carried to a nasty prison underground, where I had neither bed, fire, nor any thing to sit down upon but a stone; and a heap of filth was in one corner of it, and some nasty straw, where seamen had laid in. There I was kept two or three days; but I could look up, and see the people in the street, and there I had good service, and preached the Truth to the tendering of many. And from thence I was sent to Dorchester, to the county jail, where was a terrible sickness, which some called the plague, which swept away most of the prisoners. But the Lord was with me there, and kept me in the hollow of his hand; so that an hair of my head was not hurt. There I was kept eleven weeks, where I had very good service for the Lord, to the convincing and confirming of many in the Truth, in which they have now found rest for their souls.

When I came to that prison, I found my dear brother Humphrey Smith there, who took the sickness of the prison, and was very near death, unto whom I was greatly helpful, for he was not willing to take any thing but from me; but the Lord raised him up again. Joseph Coale and William Bayly were sent prisoners thither also, but we were all preserved and delivered by the mighty arm and power of God. And from that imprisonment also the Lord set me free; and while I was there, preserved me from that raging disease, which swept away many in a small time, giving me assurance, that an hair of my head should not fall without him, which was fulfilled to the utmost. For though I was in many dangers of sickness in that prison, besides the contagious disease; yet I was never better, nor more healthy than I was there; blessed and praised be the name of the Lord for ever.

When I was delivered, I went and laboured again in the vineyard of the Lord, and came to Weymouth and Melcomb-Regis, from whence I had been sent to prison, and there I had good service for the Lord amongst his flock. Being clear of that place, I departed in peace, and came to Corsetown, in the Isle of Purbeck, where I was resisted, and by force of armed men kept out of the town, the inhabitants pretending a fear of me, as I came from amongst so many infected persons in the prison. I not being willing to bring any danger amongst them, departed and came to Poole, where I was gladly received, and there I continued a few days in the labour of the gospel, confirming them who had heard the word of God and believed. From thence I passed to Ringwood, where I found a few who believed the Truth; amongst whom I gave testimony of the same, to the establishing them in the faith, which was begotten in them by the word of Truth. Then

I came to Southampton, where I had formerly laboured; and I was much refreshed among the plants of God, who rejoiced and praised God for my deliverance out of that dangerous prison before mentioned. I preached the word of God with a ready mind, and had many large and precious meetings, as also in the country about; and the word of the Lord grew, and many came to believe the Truth.

In Southampton I was moved to go to a steeple-house, where one Nathaniel Robinson, an Independent priest, was speaking a divination of his own brain; and after he had ended, I desired to be heard a few words in the fear of God; but he fled and left me to the mercy of his rude hearers, who with violence haled me out of their synagogue; and the said Nathaniel Robinson caused the rulers to send me to prison, where I continued a very close prisoner; and when some of my Friends came from the country to visit me, they abused them, and shamefully entreated them at their inn, and in the streets also. One Edward Southwood, being a soldier in the army, and having leave from his officer to come to visit me, they caused him to be surprized in the inn, and took his arms from him, and would not suffer him to come into the prison to me; but over all their cruelty, the Lord kept him, and gave him patience to bear what they were suffered to inflict upon him. They suffered very few to come at me, yea, scarcely those who were to bring me necessaries. All which I suffered till the Lord set me at liberty over all their cruelties.

Then I began again to labour in the Lord's harvest, and he was with me, and gave me power to undergo whatever he suffered to be laid upon me. I was moved to go into the Isle of Wight, and purposed to have gone on board at Portsmouth, but was stopped by the governor. Then I came back again to Southampton, and from thence to Hurstcastle, and there I met with some Baptists, with whom I had a conference; and understanding whither I was to go, after I had got under sail, they betrayed me to the muster-master, who caused the master of the vessel to put me ashore again. So there I was out of all hopes of having any passage; and was forced to come back through the forest that night in much rain to Limington, where I procured passage in a boat that went with faggots. In the night season, and about the 10th or 11th hour, we landed in the Island. I took up at an inn that night, and in the morning I went to Newport, their chief town, where the professors were rich and full, and rejected the counsel of God, and despised his messenger sent to them in tender love. I declared the word of Truth amongst them as it was upon me; but before I passed out of the Island, I was seized on by the

soldiers, and carried to the castle at Cowes, and the governor sent me out of the Island; but I not being clear, returned again after a little time, and there was a small remnant gathered, among whom I travelled through many hardships. In that Island I was imprisoned in a filthy cold prison, in the middle of the street, in their great town, where I had good service. And when they perceived that, they put me in another prison, in a back room, where I could not see the street, nor people come at me, where they kept me some time. Yet at length the Lord delivered me, and there was a meeting settled.

About that time a law made against vagrants was perversely executed against Friends, who were taken from their own homes or dwelling places, by which many innocent men suffered who had good estates; and some it was said in the very parish where they were born, if they were taken in another. Coming to Southampton, where some Friends were put in the house of correction, I presently going to see them, was apprehended by the officers, and with great abuse thrown headlong into the cage; and without any further examination, the mayor granted a warrant to whip me at the whipping-post in the market-place, which was executed by the hangman accordingly in a cruel manner. After this they threw me across a handbarrow, and carried me along the streets between two men, and then threw me into a cart, and drew me out at the gate, in cold, snow, and frosty weather, without the least refreshment, and so drew me to the next tithing that night; their warrant requiring me to be carried from tithing to tithing, till I came at my own parish. After I was gone, the mayor, whose name was Peter Seale, threatened that if ever I returned again, I should be whipt a second time, and burned in the shoulder with the letter (R) as broad as a shilling; the other magistrates would not join with him in the work he had undertaken. But before his warrant had got me twenty miles, the Lord overthrew it, and delivered me out of their hands; and in a little time I was moved of the Lord to go to Southampton again, which I did, and had several meetings, and no man laid hands on me; and then in my freedom I went out again, and laboured in the Lord's work, and it was upon me to come to Southampton again. I had only been come in a little time, till the constable took me and carried me before the aforesaid mayor, who was in a great rage, and threatened to execute the rigour of the law upon me; and in order thereto, sent for a justice of the town, but he being more moderate, discouraged him so, that he was forced to let his work fall, and after much ado he let me

go free. In a little time after he was smitten with a bloody flux, which all his physicians could not cure, but shortly ended his days in misery; and the constable, who was his chief agent in his wicked proceedings, the hand of God fell upon him and his family, so that he was forced to fly out of the town and died miserably. I had peace and freedom a considerable time after, till King Charles II. was restored; but in the same year he was crowned, I was taken upon the road at Petersfield in Hampshire, and there before Humphrey Bennet, and John Norton, called justices, I had the oath of allegiance tendered me. And because for conscience sake I could not swear, they condemned me to the common jail at Winchester, and took my horse from me; there I continued till the assizes, and then was run to a premunire by judge Foster and Tyrrell, and committed close prisoner, and in the jail suffered many abuses from the prisoners, by the connivance of the jailer; till the king freed me by proclamation, and they were made to deliver me my horse again, and then I travelled in Truth's service, in several counties, for a pretty season, till the spring.

In the year 1662; I was at a meeting, at Captain Thomas Luxford's house, at Hurst Pierpoint in Sussex; and by the instigation of Leonard Letchford, priest of that place, I was apprehended and carried before Nisell Rivers, Walter Burrill, and Richard Bridger, called justices, who tendered me the oath of allegiance; and because I could not, for conscience sake swear, they committed me to Hordsham jail, the 28th day of the third month, 1662, where I continued till the assizes, and before Samuel Brown, then judge, I was premunired. By the instigation of the aforesaid Leonard Letchford, I was continued close prisoner, where I continued above ten years, under many sore abuses in the prison, from several cruel jailers, but the hand of the Lord overtook them, and cut several of them off while I continued prisoner there. I was freely resigned up to suffer all the days of my life, if it was the will of the Lord to suffer it, seeing no way of deliverance from man, in whom I put no confidence; but with a godly confidence, was resolved to wait in patience all the days of my appointed time. At length, when I least expected my deliverance, the Lord brought it to pass, and opened the heart of the king to grant my liberty by patent, under the great seal, with many more who suffered for the testimony of a good conscience. In the time of my imprisonment, the aforesaid Leonard Letchford sued my wife by her maiden name, for tithes of land, for which he had kept her father prisoner several years, and sent her to prison also; and at the assizes got a false verdict against her,

and took out an execution against her, with which he sent the bailiffs, and took my goods that I had bought and laboured for with my hands in prison, leaving us not a bed to lie upon, nor any other necessities to assist us in prison, that they cared to carry away, to the very pot that we borrowed, while prisoners, to boil our meat in; all which I could easily have recovered by law, when I was freed out of prison; but I freely committed my cause to God, to whom vengeance belongs.

In a small time, my father-in-law, Thomas Luxford, was freed also, whom the said Leonard Letchford had kept many years in prison, who boasted that he had laid us so fast, that the king should not free us. And if we had but a little liberty granted us, once in a twelve month, to go to visit our families, he sought out many inventions to have the sheriff fined; and thereby incensed the jailer to keep us close; and made many applications to the worst of the justices, who he thought were most bitter against us, to add affliction to our bonds; but he lived to see us both freed out of prison to his great torment, as he divers ways expressed.

The said Thomas Luxford hath also suffered many years, for refusing to send in arms from year to year, to the value of between twenty and thirty pounds, for which, one year, they took away his wife's bed and bedding, as soon as she was risen out of it, for one year's tax for drums and colours.

After I was freed out of prison at Horsham, I continued my family in the town about a year, and then removed to Gatton in Surrey, where I continued about fourteen years, where Robert Pepys the priest excommunicated me, my wife and servants, for not coming to the steeplehouse, and afterwards sued me in the Exchequer, for tithes, and for the value of twenty shillings run me to a writ of rebellion, and so to a sequestration, and seized my goods to the value of sixty pounds. Many other sufferings and exercises I had there, but the Lord was with me, and delivered me out of them all; and much good service I had in the country there about; and many were gathered to the Lord, and established in the faith of the gospel.

Robert Pepys, priest of Gatton in Surrey, his false accusations to the justices at the sessions against Ambrose Rigge; a copy whereof followeth.

"This Ambrose is lately come into this parish, from Horsham, where he was in the prison (as it is reported) seven years for his damnable heresies, and wicked opinions; and this being a private parish, he thinks to roost here, and impudently presumes to board and teach youth in his house; and hath at this time twelve or fourteen in his house; and being a man of parts and learning, doth a great deal of

mischief in seducing others; to effecting which, he spares neither pains nor time. And what Tertullus the orator said falsely and foolishly of St. Paul, may very truly be said of this man, that he is a plague, a pestilent fellow. He is justly suspected to be a Jesuit, or one that hath kept their conventicles. And this honourable court is humbly and earnestly requested by the minister and parishioners, to take special notice of him, as a most dangerous person to the church, being a ringleader of sects and schisms."

AMBROSE RIGGE'S LETTER TO ROBERT PEPYS.

NEIGHBOUR PEPYS,—I am credibly informed, that thou didst greatly instigate the magistrates, at the sessions in Southwark, against me, and there affirmed several untruths in a letter above mentioned. I have reason to wonder, why upon all occasions, when thou thinks thou canst do me a mischief, thou seekest my ruin, who never sought thy hurt in word or deed? If thou knowest that I have in any way trespassed against thee, how canst thou pray to God to forgive thee thy trespasses, who doth not forgive others their trespasses? And how dost thou love thy neighbour as thyself, who art always, when thou thinkest thou canst prevail, seeking thy neighbour's ruin? If I were in an error in judgment, the course thou hast taken since I came to Gatton, is more like to harden me, than to convince me that thou art in the way of Truth, thy daily practice is so repugnant to Christianity, and common civility among men. God Almighty open thy eyes that thou mayst see what thou art doing, and whom thou art striving against. I have lived by thee peaceably, on my part, these several years, and served thee in what I could, both in health and sickness; and for which of my good deeds to thee dost thou conspire against me? the Lord judge between us: it is but my body thou canst reach; and if thou get it, it will do thee little good.

The Jews' priests stirred up the rulers against Christ and his followers, under the name of deceivers, and ring-leaders of sects, Acts xxiv. 5. When they durst not encounter them by spiritual weapons, then they got them to be cast into prison, by false accusations, as thou and thy brethren have done many at this day, till you have made yourselves a stink to the whole land, that it is ready to spue you out. I have often desired thy prosecutors to favour thee; but it seems thou spurs on mine to hunt my soul as much as thou canst. Instead of loving enemies, thou art for persecuting thy friends and neighbours, whom thou couldst never convince of the least evil, either in life or doctrine, by the Scriptures, thy own professed rule. Well, thou

shalt go no further than thou art suffered from on high; to all which I have learned to say, "Thy will, O Lord, be done;" but this know, "That it were better for thee that a millstone were hanged about thy neck, and thou cast into the sea, than to offend one of the least of them who believe in Christ." Do not covet my vineyard by ensnaring me, lest Ahab's reward be thy portion. No more, but that I am, a friend to thee and all men.

AMBROSE RIGGE.

To the inhabitants of Gatton, in the county of Surrey, and to all others whom it doth or may concern.

FRIENDS AND NEIGHBOURS,—As of old, he that was born after the flesh, persecuted him that was born after the spirit, even so it is at this day, Gal. iv. 29, for such is the implacable enmity of many priests in our age, that scarcely any who will not put into their mouths and satisfy their covetous desires, can be secure from the lash of their scandalous tongues and wicked hands, they being in the way of Cain, and also in the steps of the false prophets of Israel; Micah iii. 5, Crying, Peace, peace, to them who put into their mouths, and feed them with tithes, gifts and rewards; but against those who for conscience sake cannot, they even prepare war. Of this spirit hath Robert Pepy's, priest of Gatton, fully manifested himself to be since he came to Gatton, as several can witness; but more especially since I denied to pay him tithes, it being no gospel right to any minister, as I am ready to prove by the Scripture. For this cause did he break forth in a rage, and before several witnesses, said: If he had leave from the king, he would himself hang ten thousand of us, called Quakers; and also said, it would never be well till the Spanish Inquisition was up in England again. If this be not the spirit of Cain, the murderer, I know not what it is. But he being out of hopes of effecting this at present, he sued me in the Exchequer for tithes, and also got me, my wife and servants put in the bishop's court, because we could not partake of his sacrifice; and with his own hand wrote many grievous lies and false accusations against me, to kindle the wrath of the magistrates to destroy me, as is manifest by his letter before mentioned: First, that I was in the prison in Horsham, as is reported, seven years for my damnable heresies, and wicked opinions, &c. As for my being in prison there above ten years I deny not; for I suffered there as a Christian for well doing, of which I have no cause to be ashamed; but damnable heresies and wicked opinions, I utterly deny. Let him, or the worst of my enemies, prove the least heresy against

me if they can; till which I shall reckon my sufferings there for righteousness. Secondly, that I do a great deal of mischief here in seducing others, to effect which, he saith, I spare neither pains nor time. Let him prove whom I have seduced, and what evil I have done since I came here, or else this will prove his burthen also in the day of account. The same false spirit that led Tertullus the orator, to call Paul a pestilent fellow, and a ring-leader of sects, &c. doth now lead him to speak as falsely and foolishly against me; but he has proved no more against me than Tertullus the orator did against Paul; but it was ever the manner of that spirit to charge high and prove nothing, and so it is at this day. To say that I am justly suspected to be a Jesuit, or one that hath often been at their conventicles, is a most notorious falsehood. For God is my witness, I never was in any of the Jesuits or Papists conventicles, and I hope never shall, unless it be to bear witness again their idolatry. Here let the people take notice by the way, that this priest said, he would hang so many of us, called Quakers, as is before expressed, in the presence of several professed Papists, with whom, at that time, he went into his church, and expressed a great deal of kindness to them, and said he would do what they required of him; if they would but speak the word it should be done. Of this I was an eye and ear-witness, by which let wise men judge who is nearest of kin to the Papists, he or I? Or whether, if I were a Papist, I should not have more favour from him, yea or nay? Lastly, he charged me of being a dangerous person to the church. I suppose he means that church of which he is, which plainly manifests it to be a false church, and built upon the sand, which is in danger of falling; for the true church is built upon that Rock, "which the gates of hell cannot prevail against." Matth. xvi. 18.

Those things, before expressed, I could have passed by, and have patiently borne with silence, as to my own particular, knowing for whose sake I am thus reviled and persecuted, and all manner of evil falsely said of me; such things being always the portion of the disciples of Christ from the world: if it were not for the sake of those who have not had any long acquaintance with me lest they should believe his lies; for their sakes chiefly, these lines are written.

And now are Christ's words fulfilled, John xvi. 2. "They have cast us out of their synagogues;" and the priests especially pretend to do good service in killing us; and these things they do because they know not the Father, nor his son Jesus Christ: Therefore all people repent and amend your lives, "for the kingdom of God is at hand."

This, in tender love and good will, is written by him, who hath learned to bless them who curse him; and to do good to them who spitefully hate and persecute him, who is called

AMBROSE RIGGE.

In the year 1664, I took Mary Luxford to wife, who was the second daughter of Thomas Luxford, and Elizabeth his wife, of Hurst-Pierpoint in the county of Sussex; she was of honest and considerable parents, who brought her up strictly, according to that religion which they believed to be true, and she lived in great subjection to her parents. Though they came to believe and receive the truth before her, yet she had that reverent respect for them, that she would not willingly appear before them in any dress which she knew they did not love; and was modest and courteous to friends who walked wisely towards her. But in a short time she and her younger sister, Cordelia, were willing to go to a meeting, where they were both convinced, and received the Truth in the love of it, by which they received power to cast off the unfruitful works of darkness, and put on the armour of light, by which they soon became able to quench the fiery darts of the devil, which were not a few in that day; yet through all the Lord in mercy preserved them in faith and patience through many tribulations. On the 6th day of the seventh month, in the year above said, we were married in the prison at Horsham, after I was pre-mured two years and kept close prisoner, because for conscience sake I could not swear; where I continued eight years after, and four months, all which she bore with much patience. As the Lord, by his immediate hand, brought us together, so he preserved us together, for the space of four and twenty years, in much love and unity, as helmeets one to another. She was a blessed woman, and loved the Lord and his Truth, and walked in it to the end of her days. She hated all evil in word and deed, and walked before the Lord in much innocency, and loved peace and unity, for she was a woman of a meek and quiet spirit, and loved righteousness wherever it appeared. She was naturally attended with many weaknesses of body, yet was the mother of five healthy children. She much delighted in reading night and day, so long as she had any strength of body; and towards her latter end she had a sense of it, and spoke something of it to me, for she was much spent with a continual consumptive cough. In the latter end of the tenth month, 1688-9, she was taken sick, which increased upon her, notwithstanding many remedies which were sought for her. She bore her sickness with much quietness and patience, till the 6th day of the eleventh month follow-

ing, and then departed this life, like a lamb, in my arms, and went to her eternal rest in the bosom of the Father's love, in which love she delighted to be in her life time. Her remembrance lives with all who truly knew her; for she was a good example to many, and left a testimony of her innocency and integrity behind her, whose reward is now with her: this lay upon me to write concerning her. The first child she had died, but four are still alive grown up. We educated them in the Truth, in their younger years, and watched over them in love, till they knew the power of God in themselves, unto which we recommended them, by which they have been preserved to this day, to my great comfort. Many days and years have I, with bended knees, in secret, prayed to God, before the throne of his grace, to guard them with his power, from the evil of this world, and to direct their steps in the way of righteousness, which in a great measure I have hitherto enjoyed; blessed and praised be the name of the Lord for ever. I am not a little comforted therein; the Lord preserve them to the end of their days, in faith and well doing. Amen.

AMBROSE RIGGE.

Rigate, the 11th of the Ninth month, 1694.

An EPISTLE to the people of God, called Quakers, in the north of England, to be read in all their meetings.

BELoved Friends, brethren and sisters, who are inhabitants of my native country, whom the Lord, in the first breaking forth of his glorious gospel day, in this latter age of the world, visited with the morning thereof, the salutation of my endeared brotherly love floweth forth, at this time, to salute you all, with breathing desires to the Lord, for your preservation, in the faith and fellowship of the gospel of peace; and that grace, mercy and truth, with all the fruits of righteousness, may abound in and among you all, that you may be a royal priesthood, and an holy nation; for God hath called you thereunto, that you might be made the first fruits to his praise; for this end he called you out of darkness into his marvellous light. This was the precious seed of his kingdom received by you, by which Christ came to be manifest in male and female, the hope of our glory, who is made a covenant of light to this northern Island of the Gentiles, and who is to be God's salvation to the ends of the earth.

Of this inexpressible riches, I with you, in the beginning of the breakings forth thereof, received and were made partakers of the like precious faith, in which by a Divine hand, I have been preserved to this day, through many tribulations. All holy and living praises be

given to the excellent name of our God forever, who hath not left us destitute of his mercies, but hath carried us by the right hand of his power, as on eagles' wings, through all difficulties, which hitherto he hath suffered to be set before us; so that we can say, our lot is fallen in a good land.

And now brethren, this I write unto you, that your joy may be full, who keep the word of faith delivered unto you, and stand by faith, in covenant with God, holding fast your confidence in him without wavering, who is the head of our body, as living members fitly joined together in the bond of peace and love. Here we are one another's joy in the Lord, and fellow helpers in the work and service of the Lord in our day, against Babylon the mother of harlots, who hath adulterated people's minds and hearts from God; and thus hath made the nations drunk with her wine, under every green tree that hath sprung up since her reign. She hath prevailed, but her judgment is begun, her torment prepared, and the cup of indignation is determined of God for her; for the hour of her judgment is come, and the executioner stands at the door. Therefore all the servants of the Most High, whom the Lord hath redeemed by his power, from under the power of the beast, abide in him, who is now come for judgment, that his holy city may be redeemed thereby; for the Lamb's wife is returned out of the wilderness, and is adorning herself with the white garments of praise for the spirit of heaviness, which hath attended her in the long night of apostacy. She is putting on her beautiful garments of righteousness, and is nourishing her children with the sincere milk of the eternal word of life; and they are grown strong in the Lamb's war, to handle their spiritual weapons against the dragon and his power, that hath long reigned in the hearts of the sons and daughters of men. They can no more war with flesh and blood, but bend their bow against spiritual wickedness that hath reigned in high places; and this is the very nature and being of that spiritual life of the Son, which the gospel day hath brought to light. Thus is the riches of the Gentiles brought, in the better hope and covenant, than that which was made with Israel after the flesh, which removed not the veil from their hearts, nor the curse from their tents; but the Lord is come, who hath taken away the veil which was over our hearts, while Moses was read; this is the Lord's doing, by the finger of his right hand; and it hath had a marvellous effect in our day, to the gathering of many sons unto glory. He hath said unto the north, give up, and to the south keep not back; and many have heard his voice, and are come forth of the graves of corruption, and

have put on the beautiful garments of righteousness, and are walking in their ranks and order, up to the holy mountain of the house of the Lord, giving heed daily to the instruction of the Almighty, by his grace and Spirit, who now teacheth his people to profit, and guideth the meek in judgment, and giveth wisdom and understanding to the simple soul, who hath no helper in the earth; all holy living praises ascend unto him from the living, whom he hath quickened forever more.

And now, dear Friends and brethren, as the Lord hath made you of the first fruits to his praise, be all faithful and diligent servants and stewards in your Father's house, and with girded loins attend upon your Lord's motion, word and call, that you may be ready to answer him, in every service he hath for you to do; so shall you partake of the fulness and fatness of his house, and he will give you your meat in due season, and fill your treasures, that you may have wherewith to give to them who need. Of this I am a witness, who came from amongst you in much poverty of spirit; but the Lord filled my basket in all times of need, so that I had bread to administer by him to the hungry, and water to the thirsty traveller, and enough for myself besides; and by faith it was renewed every day, and increased with using. And now I can say, that I have been young, and am now grown old; yet I never saw the righteous forsaken, though I have often seen them cast down for a time, yet hath a Divine hand been under their head, by which they have been supported under all exercises. The Lord hath not suffered any to be tempted beyond what he hath given ability to bear, as their faith hath stood in his power, and the word of his patience kept to the end. This I write unto you that your joy may be increased, and that you may perfectly trust in the name of the Lord, and go forth in the power of his might, to war with antichrist, and the power of darkness, that reigns in the hearts of the children of disobedience. For the weapons of our warfare are not carnal, neither do we war with flesh and blood, but against that enemy that hath separated men from God, and to bring to the peaceable Saviour, who is now come to save men's lives from the destroyer. In this peaceable life all live and walk, as you have had us for example; that the Divine nature and property of the Truth, may show itself forth in your lives and conversations, following peace with all men, and holiness, without which none shall see God. So shall your lives be pleasant, and your deaths peaceable, though you may suffer reproach from men for a time. Be not angry, or troubled at it, but count it your crown and joy in this life, for the green-

tree endured greater sufferings, and thereby was made perfect; "and the servant is not greater than his Lord," nor more free than his Master, from the woundings of the enemy; so with patience bear his yoke, that with honour you may wear the crown.

The times and seasons are in the hand of the Lord, and he disposeth of the kingdoms of the world according to the good pleasure of his will, and who shall say, What doest thou? A sparrow shall not fall to the ground without his Divine providence. Therefore, dear Friends, trouble not yourselves about the transactions and mutations amongst men. For all those things must be; the world is grown old in iniquity, and the workers thereof must be cut off; "The mouth of the Lord of Hosts hath spoken it." Touch not on the right nor on the left with those dissensions that seem to infest the world, for the wrath of man shall never work, nor bring forth the righteousness of God. Neither shall wars with flesh and blood complete true and lasting peace on earth, but righteousness shall deliver from death; the fruit thereof is peace, and the effect thereof is quietness and assurance for ever. This is our interest, this is our all, the good old cause which Moses, Abraham, and all the patriarchs, the true prophets and apostles laboured for in their day, through the several dispensations of grace and life, in which God appeared to them—the end and tendency of all was to turn many to, and bring forth the righteousness of God, which the world, by their wisdom, never knew, nor doth to this day. And that religion is certainly false, which is either set up, or defended by destroying men's lives. Therefore touch not with it, but in the suffering seed of life let your dwellings be, so shall you be fortified with the munition of rocks, into which no destroyer shall enter.

And beware of, and watch against that evil seedsman, who would sow division and contention among you. Crush that in the bud wherever it appears; and let all private interests give way to the public good, peace and tranquillity of the church of Christ, and let all strife and contention cease about words, names or things. Every post and pillar which God hath not raised up will fall, though it is set by the Lord's post; and every plant which he hath not planted, will wither and decay, and come to nothing, before the glorious Sun that is now risen, which only will nourish, comfort and refresh those plants which stand in the good ground. For both the good and bad ground have received the seed of the kingdom of righteousness, and marvel not that it hath contrary effects; for all the parables of the ancient gospel must be fulfilled. And also all the promises to the royal chosen seed of God, which brings forth

righteousness in all mankind where it grows and prospers, the yea and amen is witnessed; and the spiritual ministration of life, is now to be spread over the whole earth, which will fill it with the knowledge of the glory of God, as the waters cover the sea; the last and greatest that ever the world shall be visited withal, wherein God alone is known and worshipped, in and by his own Spirit, by all who receive the manifestation thereof, given them to profit withal. They alone shall know this heavenly treasure, in their earthen vessels, that the excellency of the power may be of God, and the glory alone be given to him, who alone is worthy for ever.

Here all man's inventions, human traditions, willings and runnings must be laid in the dust; and he must see himself lost, and not able to move one step towards his eternal felicity, by all his acquired parts, wisdom and abilities; so the Saviour will manifest himself to him, in order to his redemption. For he is come to gather the lost sheep, scattered abroad in the nations, who have no helper below him in the earth; but the whole need no physician, who never knew a wounded spirit, nor a broken heart. They do not know the Saviour come to bind up such, nor to save them, but to feed them with judgment, and to give the cup of indignation into their hand; and he will take the cup of trembling out of the hands of his obedient children, and give it into the hand of those who oppress them. Therefore my beloved Friends, live in all holy subjection to the Truth, and follow your Leader, Christ, fully and faithfully, in that ancient path of righteousness which he hath set before you. So shall the angel of his presence go before you, and be to you a fountain in the way; for all religion without righteousness, is but as chaff which the wind driveth to and fro; and in a storm into holes and corners; and none can adorn the Truth further than he walks in the way of righteousness, the ancient path of Abraham, Isaac and Jacob, and all the true prophets and believers in the gospel day, towards their eternal rest.

And dear Friends and brethren, inasmuch as God hath caused his glorious gospel day to dawn in your hearts, walk in the light of the Lamb, that the salvation of God may be as a wall and bulwark about you; and your sons may be as righteous plants, growing up in their youth; and your daughters as polished stones, beautiful to behold, being clothed with the garments of praise, the robes of righteousness, then God himself will be their lover. This will be the glory of our offspring, and will crown their gray hairs with immortal honour, if they continue faithful unto death, and walk in the righteous footsteps of their ancestors; being girded

about with the Truth, and their lamps burning. This is the preparation of the gospel of peace and reconciliation in our day, testified unto in the mouths of many witnesses; and many virgins are now trimming their lamps, and waiting for the Bridegroom, that they may enter with him into his rest, who have come through many tribulations, and have now put on their beautiful garments of praises, and hallelujahs, being made white by the blood of the Lamb, and have received the oil of joy for the spirit of heaviness. But in this state let all be watchful, and rejoice with fear and trembling, that a defence upon all your crowns may be witnessed; for there is danger in the sabbath-day, as well as in the winter; and none can be preserved, but as they abide within the munition of the Rock of ages. For strength, help and preservation are in him, who is arisen to fan the nations with the wind of his wrath, who have drank the cup of fornication, and all the chaff he will consume with the fire of his jealousy, and waste the nations with his righteous judgments, that he may "gather the wheat into his garner;" for the earth is filled with violence. But the peaceable Saviour is arising as a glorious Sun to enlighten the earth with the knowledge of his glory; and he will gather his sheep from the four corners thereof, and bring judgment to the Gentiles, for the recovery and redemption of Zion his beloved city. Therefore you travellers, who are coming up to the mountain of holiness where the Lord dwells; look not back, nor downward to Sodom nor Egypt, out of which you are delivered; nor have fellowship with the inhabitants thereof, for they are the unfruitful workers of darkness; but keep your holy fellowship and unity in the order of the gospel of peace, in which is your strength, prosperity, growth and increase of life in him, your holy Head, and in whom you have life, peace and rest for ever.

And whatsoever hath arisen, or hitherto appeared to break or hinder our unity in the Spirit of life and Truth, God hath confounded, and it hath withered as untimely figs; and no weapon formed against us here, hath or shall ever prosper; for God will make his spiritual Jerusalem the praise of the whole earth. "Blessed are they who keep their habitations within the walls thereof."

And, dear Friends, though I have not outwardly seen your faces many years, I would not have you therefore think that I am dead; for I bless the Lord, I live by the faith of the Son of God, and my life is hid with Christ in God. But consider, I have had many years the charge of a considerable family, beyond many of my brethren, which the Truth engaged me to take care of; and I have been in eleven prisons in this county, one of which held

me ten years, four months and upward, besides twice premunired, and once whipt, and many other sufferings too long to relate here; but blessed be the Lord, my labour, travels and sufferings have not been in vain, for many have been thereby gathered to the true Shepherd's fold, where they are laid down in rest and peace. I could rejoice to see your faces, but cannot bear to travel far by reason of my infirmity; the harvest is great and the labourers are but few with us; yet of late some young ones are raised up to be fellow helpers in the gospel testimony, at which my soul rejoiceth. I have lived to see the desire of my heart in measure answered, and am thereby greatly satisfied, and hope yet to see the beams of the glorious Sun of Righteousness arise and break forth more and more in the hearts of the sons and daughters of men, and the way of holiness opened to them, who yet sit in the solitary places of darkness; this I long for more than my daily food. For the earth can never enjoy her sabbaths again, till the righteousness of faith is established in it; and nothing short thereof can produce peace on earth and good will to men; this the Lord hath made us witnesses of in our day. And that the glory and beauty of true Christianity can never be restored to the nations and kingdoms of the world, so much now lost and decayed, till they be turned to, and live the life of righteousness and holiness; then they will all see the God who made them. This was the beauty of the ancient gospel Christians, who were baptized into the death of Christ, and so were made partakers of his resurrection. This is the baptism that now saves all the true followers of the Lamb, in the strait way of self denial. Here the unclean cannot walk, nor the defiled enter; it is only open and easy to the redeemed, whose garments are washed in the blood of the Lamb, being come through many and great tribulations.

Oh, Friends, walk in the gospel day, and "love one another, as God for Christ's sake hath loved you;" and let no rent or schism break in among you; but let the seamless garment cover you all, that your nakedness may not appear to them, who are without. Your unity in the Spirit of Truth, is your strength, which if you keep in the bond of peace, you shall do well. For the great work and design of the adversary is, in this day, to break in upon the heritage of God, and break their ranks; but in vain is the snare laid for them, to whom God hath given sight.

And now, dear Friends and brethren, I once more salute you with the salutation of my endeared love, which often flows towards you, and commend you to the grace of God, which is sufficient to preserve you blameless until the

coming of our Lord Jesus Christ, to whom be glory, praise, power and dominion for ever. Amen.

I am your brother and fellow servant, in the labour of the gospel of peace,

AMBROSE RIGGE.

Rigate, this 16th day of the Tenth month, 1692.

A visitation of tender love from the Lord unto Charles II. king of England, Scotland and Ireland.

LET the consideration of these following lines deeply sink into thy heart, for they are things of great moment to thee at this day. There is a people within thy dominions, called Quakers, whom the God of heaven highly esteemeth, in whose hearts he hath placed his holy law, according to his promise by the mouth of his prophets, which is, and hath been, their school master and leader unto Christ, according to the testimony of Paul, his servant. For their obedience to which law, this people hath undergone many great trials and tribulations, both before and since thy coming into this nation to rule as king, which they have patiently borne, without avenging their own cause, till the Lord did arise and plead with their enemies, which he hath done to their confusion and overthrow, even without remedy. And this poor people were never known to provoke the worst of their enemies to wrath against them, unless by their honest conversation before them; coupled with God's fear and reverence, which is of great price in his sight, though not valued in the sight of men; for which they have suffered deaths often, long and sore imprisonments, and great spoil of their goods, stoning, stocking, whipping and cruel mockings, and much more, which is too tedious to mention, for their due obedience to the royal law of God, and the weighty commands of Christ. They have been denied the liberty of thieves and murderers, for their loyalty thereunto, by them who were in authority before thy coming in; which God took occasion to destroy with remediless misery, as a just reward of their ungodly deeds. Then he remembered thee, whom he had suffered to be oppressed by the afore-named task-masters, and did raise thee from a low estate, in which estate when thou wert low, and in the sense thereof, thou promised much liberty to these harmless lambs of God's fold, saying, they should not suffer for their religion, so long as they did live peaceably; and much more, which may be seen abroad in public view. Yet notwithstanding, their sufferings are much more increased under thee, than before, and thou hast broken thy word and promises to them, though they have kept faithful and true

unto thee, and have not broken the peace of the kingdoms under thee, nor any of thy just laws, but have laboured by all lawful means to live a peaceable and quiet life under thee, in all godliness and honesty. Yet how great is the cry of their oppression in this nation at this day, from the one end thereof to the other? They are appointed as sheep for the slaughter, even while they who work wickedness are set up in high estimation. All which the righteous God hath regarded, and his soul is greatly grieved every day; and if these things be not speedily amended, he will visit thee and the whole nation in his hot displeasure; these, and such like evils, were the overthrow of many great kings in the days of old, whom when they forgot God and his cause, and oppressed and persecuted his people, he did blast in their chiefest glory, and laid their honour in the dust.

So in all love and tenderness of heart consider what thou hast done, and art doing, and remember thy covenants with God and man in thy low estate, and let it be in no man's power further to charge thee with the breach of thy word and promise. Suffer none to be oppressed for conscience sake in thy dominions, that do not disturb the peace of the kingdom, as thou wilt answer the contrary before the righteous God. This can never be a good ingredient to thy future security with God or man, neither will God ever bless thee, or prosper thy way in any thing of this nature; for his people is his portion which he hath called and chosen, and woe to all their enemies. He that offends one of them, it were better for him that a millstone were hanged about his neck, and he cast into the midst of the sea. And if any counsel thee to vex and scourge the afore-named lambs, such are thy mortal enemies; and if thou dost hearken and obey them, it will bring shame, reproach, confusion and desolation unto thy crown and dignity.

Therefore be wise, O king, and recollect thy memory while thou hast a day and time, and consider thy former engagements, and also thy father's and grandfather's charges laid upon thee concerning these things, and let love and mercy establish thy throne, that thy days may be prolonged. Be not not high-minded or stout-hearted against any; that will never draw the hearts of thy subjects to love thee; and so long as thou sufferest the wicked to tread down the heritage of God, thou shalt never have his countenance upon thee, but his displeasure shall attend thee in thy most secret chamber, and at last he will give thee up to be a prey to thy enemies, even as he hath done many before, who rejected his counsel, till his wrath sealed the truth of it in their bosoms. Oh the cry of

cruelty and oppression that is every where! What will be the end thereof? None is now esteemed, but such as can run greedily into iniquity, and drink it up as the ox drinks water. The nations are in a flame, the fire of God's jealousy is kindled in every city and town, even prepared to burn up all his enemies; and the iniquity of rulers, priests and people, doth blow it up day and night, that it cannot long be stayed, unless it be speedily quenched by tears of unfeigned repentance; for the hour of God's judgment approacheth, and the execution will speedily follow if not prevented.

This in short, I was moved to write unto thee in true love, who am and have been a sufferer under thee for the testimony of Jesus; being no enemy, nor never was to thee, that thou mayest not run upon that which will be thy final destruction; but if thou dost reject the day of God's visitation in mercy to thee, he will take thee off in his hot displeasure. So the Lord open thy eyes to see the things that belong to thy peace, before they be hid from thee.

This was laid upon me once more to lay before thee without flattering titles, who am one of thy suffering subjects, known by the name of

AMBROSE RIGGE.

This was written the 2nd of the Seventh month, 1662.

A standard of righteousness lifted up unto the nations, and an ensign of grace unto the people.

GENTLE AND COURTEOUS READER:

In this small book are many weighty matters laid down to thy serious consideration, even the things which belong to thy eternal peace with God; therefore be not rash nor hasty to judge of any thing herein, which may be above thy capacity, but wait in that measure of the gift of grace which God hath bestowed upon thee, that it may lead thee in the path of righteousness; so will these heavenly mysteries be unfolded unto thee. And if in any thing thou be contrary minded, God shall reveal even this unto thee; for he revealeth secrets, and the light dwelleth with him. And as no man knows the things of man, save the spirit of man, that is in him; so no man knows the things of God, save the Spirit of God. Therefore if thou wouldst know whether these things in this little volume be of God or no, return to the manifestation of God's spirit, which he hath given to thee to profit withal; this will be as the key of David unto thee, and will open unto thee these things, and no man shall shut them from thee; but if thou shut them from thee, no man shall open them to thee: therefore unto this I recommend thee, and remain thine to serve in love,

AMBROSE RIGGE.

A standard of righteousness lifted up to the nations, and an ensign of peace unto the people.

In the beginning God made man upright, Eccl. vii. 29. perfect and complete in his own image, Gen. i. 26, 27. which was righteousness and true holiness, and gave him divers commandments, and also power to keep and observe them, while he stood in that perfect image in which he was created; who in that state was a son of God, and heir of life, and had the tree of life freely given him to be his food, that he might live for ever. But out of that state the serpent led him to sin and break covenant with God, whereby he lost that perfection of holiness in which he stood complete, while he kept covenant with God. And also was dispossessed of that power by which he kept the commands of God; and so all his posterity died in him from that power and perfection of holiness in which man was created, and fell into satan's kingdom, which is sin and imperfection; and so were, and always have been, led captive at his will into many noisome lusts, which have drowned thousands in perdition. But as in Adam all died, so in Christ shall all be made alive. 1 Cor. xv. 22.

These glad tidings of life, salvation and redemption, were general to all mankind without respect of persons, who would hear and obey him, by whom God in his eternal purpose would restore man into his first estate, viz. by Christ the second Adam, according to his word by Isaiah the prophet, who said that Zion should be redeemed through judgment, and her converts with righteousness, Isa. i. 27. He also said he would restore her judges, as at the first, and her counsellors as at the beginning, and afterwards she should be called the city of righteousness, the faithful city, verse 26. This was the first promise of man's restoration into that perfection of holiness in which he was created.

And he prophesied of the coming and kingdom of Christ, and said, It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains: and many people should say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk therein, Isa. ii. 2, 3. And the same prophet cried unto the house of Jacob, and said, Come let us walk in the light of the Lord, Isa. ii. 5. Here was the way of God, which was his light, prophesied of, to lead man again to God, from whence he was fallen, who afterwards came to lead the Israel of God in all his ways; as hereafter I shall fully declare.

The same prophet said, Christ's kingdom should be a tabernacle, when the Lord had washed away the filth of the daughter of Zion by the spirit of judgment and burning, Isa. iv. 4, 5, 6. He saw in a vision the stubbornness of many, to their own destruction, and said they would make their hearts fat, and their ears heavy, and would not hear; and shut their eyes, lest they should see, until their cities were wasted without inhabitant, and their houses without men, Isa. vi. 10, 11. But said, in it there should be a remnant, which should be as a teil-tree, or as an oak, whose substance was in them when they cast their leaves, so the holy seed should be the substance thereof, Isa. vi. 13. which afterwards was fulfilled; for Christ the holy seed was after, in the remnant that was saved, as the substance remained in the teil-tree or oak, when their leaves were cast. This was also a certain testimony of the Son of God, who was set for the fall and the rising again of many in Israel, Luke ii. 34. who was to be manifested in man, to restore him to his first estate, as the apostles at large afterwards witnessed.

The same prophet also prophesied of the birth of this second Adam, and of his kingdom and government, Isa. ix. 6, 7. And said, the remnant of the house of Jacob should no more stay upon him who smote them, but should stay upon the Lord, the holy one of Israel; and should return unto the mighty God, Isa. x. 20, 21, as afterwards it came to pass. And again he testified of the peaceable kingdom of Christ, wherein the earth should be filled with the knowledge of God, as the waters cover the sea, Isa. xi. 1, 2, 3, 4, 5, 6, 7, 8, 9, which knowledge came afterwards to be received by the light which God had commanded to shine in their hearts, who were witnesses of the same, 2 Cor. iv. 6, by which, the light of the knowledge of the glory of God was received in the face of Jesus Christ.

Again, the Lord by the prophet, Isa. lv. 1, called every one that thirsted to drink freely of the waters of life, without money and without price; and called many to repentance, verse 6, and said, Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; verse 7. Here was the promise of mercy unto man, if he forsook his unrighteous ways and thoughts; and to no other, as afterwards was testified, Prov. xxviii. 13. And furthermore the prophet declareth the glory of the true church, and saith, the Gentiles shall come to her light, and kings to the brightness of her rising, Isaiah lx. 3, which was afterwards fulfilled.

All which prophecies were the universal love of God in Christ Jesus to mankind, for his re-

storation into that image and perfection of holiness in which he was created; so that to all who received him when he came to be manifested to them, he gave power to become the sons of God, and heirs of life, John i. 12.

And Jeremiah also prophesied of the scattered flock of the Lord, whom the wicked pastors of Israel had destroyed. And the Lord said, I will gather the remnant of my flock out of all countries where they have been driven, and will bring them again into their fold, and will set one Shepherd over them, which shall feed them, Jer. xxiii. And in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteousness; verse 6. And they shall no more say, The Lord liveth, which brought the children of Israel out of Egypt, but the Lord liveth which brought the seed of the house of Jacob out of the north country, and out of all countries whither he had driven them; verse 7, 8. All which the Lord spoke by way of prophesy, that he would restore Israel, his people, unto unity with him, which could not possibly be until he had finished transgression in them, which was the first cause of separation from God and the glory of his power.

And again, the Lord by the mouth of Jeremiah prophesied of the restoration of Israel, and said, he would bring them from the north country, and gather them from the coasts of the earth; he that scattered Israel will gather them as a shepherd doth his flock, Jer. xxxi. 10. And also said, he would make a covenant with the house of Israel, and the house of Judah, not according to the covenant which he made with their fathers when he took them by the hand to bring them out of the land of Egypt, (mark!) but this shall be the covenant that I will make with the house of Israel; I will put my law in their inward parts, and write it in their hearts; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, &c. Jer. xxxi. 31, 32, 33. This is the covenant in which Christ was promised, wherein God would write his law in his people's hearts, which afterwards the apostles witnessed, and in which they knew the blood of Christ to cleanse them from all sin, 1 John i. 7. This covenant was a covenant of light, and of life, and they were justified by faith, Gal. iii. 24. and so were presented blameless unto God, which the blood of bulls and goats could not do, nor any outward thing, Heb. x. 4.

And by the mouth of Ezekiel, the Lord promised to gather his people again unto himself, and seek them as a shepherd seeketh his sheep, and feed them in a good pasture, Ezek. xxxiv. 12, 13, 14, 15, 16. Here was God's universal love again manifested by way of prophecy, for

the recovery of lost man; all which promises were made conditionally unto mankind, if they believed in him whom God hath chosen to be the author of eternal salvation, to all who receive and believe in him.

Then afterwards Daniel prophesied of the suffering of the Son of God, of whom the prophets had written, whom the angel showed that seventy weeks were determined to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, Dan. ix. 24.

And in verse the 26th saith, That after sixty-two weeks shall the Messiah be slain, but not for himself; and in verse the 27th, He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the offerings and the oblations to cease.

This showed the death of the Son of God, before he came into the world, by which sin and transgression were to be finished, which were the cause of offerings and sacrifices, still demonstrating God's eternal purpose through him, to put an end to transgression in man, without which man could never come to him again, nor be restored into that image and glory which he lost by transgression, which is the perfection of holiness in the sight of the Lord, which the apostles testified unto, 2 Cor. vii. 1, that man might live with God in the spirit, for which end he was created, which was brought to pass through the death and suffering of his Son, whom he sent into the world, that they through him might be saved, John iii. 17.

And the Lord spake again by the mouth of Amos, and said, The ploughman should overtake the reaper, and the treader of grapes him that soweth seed; and the mountains should drop down with sweet wine, and he would bring again the captivity of his people Israel, Amos ix. 13, 14.

And Micah foretold of the birth of this Saviour, even in Bethlehem Ephratah, though it was little among the thousands of Judah, yet out of it should He come forth that was to be ruler in Israel; whose goings forth have been from old, from everlasting; and he shall stand and rule in the strength of the Lord, and in the majesty of the name of the Lord, and shall be great unto the ends of the earth, Micah v. 2, 3, 4.

And also said, that the remnant of Israel should be among many nations, as a dew from the Lord that tarrieth not for man, and as the showers upon the tender grass, &c. And the remnant of Jacob shall be among the Gentiles, as a lion among the beasts of the forest; and as a young lion among the flocks of the sheep; which should rouse them, and go through, and none can deliver, ver. 7, 8.

None all which prophecies being so clear and full,

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both of the birth and coming of the Son of God, and of his perfecting the work of the Lord, which is to destroy the works of the devil, and restore man into that image and glory of God, which he lost by transgression; that he who runs may read it, Hab. ii. 2. This was the very end for which he was manifested, and for which he died and rose again, according to the Scriptures.

So when He was come, of whom the prophets gave testimony, and born in Bethlehem of Judea, Matt. ii. 1.; Luke ii. 4, He began to do many mighty works and wonders, in restoring the blind to sight, and the lame to walk, and the deaf to hear, as it is written of him, Mark vii. 37; whose work was always a work of perfection, both in his restoration of body and soul, who saved to the uttermost, all who came to God by him, Heb. vii. 25., and made man every whit whole, John vii. 23. He did not leave his work imperfect, in or upon them who did believe in him; for then he had done no more than did the old covenant, which was disannulled because of the weakness and unprofitableness thereof; because it made not the comers thereunto perfect; for then it should have ceased, Heb. x. 1, 2., but he hath obtained a more excellent ministry; by how much also he is become a Mediator of a better covenant, which was established upon better promises, Heb. viii. 6. For if perfection had been by the Levitical priesthood, under which the law was received, what further need was there that another priesthood should arise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11.

The first priesthood, with all its offerings and sacrifices, evening and morning, and with all its rites and ceremonies, could not make the comers thereunto perfect; and the law, with all its works, could never justify any, nor make any thing perfect, Heb. vii. 19. Therefore Moses did but obtain a servant's place, yet being faithful therein, according to what God had manifested, Heb. iii. 2, 5, he was called the friend of God, in doing whatsoever he commanded him, and laid down his head in peace in the land of Moab; according to the word of the Lord, Deut. v. 4, 5. Though that priesthood had not then appeared, through which the perfection of holiness was afterwards witnessed, nor power to become the sons of God—but only servants, who doing what the Lord commanded them, it was well-pleasing to God, and he blessed them in their generation.

God also blessed Abraham in his generation, because he obeyed his word and commandment, and withheld not his only son, at the commandment of the Lord, Genesis, xxii. 8, 9, 10, 11, 12. He believed in God, and obeyed his word; therefore he died in a

good old age, an old man and full of years, and was gathered unto his people, Gen. xxv. 8. And God said unto him, because thou hast done this; and hast not withheld thy son, thine only son; in blessing, I will bless thee, and in multiplying, I will multiply thy seed; and make it as the stars of heaven, and as the sand upon the sea shore, &c., Gen. xxii. 16, 17.

And David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the days of his life; save only in the matter of Uriah the Hittite, 1 Kings xv. 5. For this he suffered the severe judgment of the Lord, so that he laid roaring all the day long, and watered his couch with his tears, Psal. xxii. 1.; Psal. xxxii. 3. By this judgment he was redeemed again unto God, and became a vessel of honour, to sound forth the praises of God, Psal. xcviii.; Psal. ci. and ciii. and civ. After which he departed not from the law of God, but continued in the same unto the end of his days.

Many other of the faithful servants of the Lord, who obeyed his word and commandments, I might mention, both in the time of the law and the prophets, who kept the commandments, laws, statutes and ordinances of God; in the keeping of which, he promised life unto man, Levit. viii. 5.; Ezek. xx. 11. These laws, statutes and judgments, were given to Israel; but they despised them, and polluted his sabbaths; therefore he poured forth his fury upon them in the wilderness to consume them, Ezek. xx. 13. And all that went on in breaking his laws and commandments, he overthrew in the wilderness, and they never came into the promised land: 1 Cor. x. 5.

Now these things were examples to them that came after, that they should not lust after evil things, as they also lusted; verse 6.

Neither to be idolaters, as were some of them, as it is written; the people sat down to eat and drink, and rose up to play, Exod. xxxii. 6.; 1 Cor. x. 7. This was counted idolatry, the which many are found in at this day, who cannot endure so to be called; though we know that no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, nor of God: Eph. v. 3, 4, 5.

And the apostle said, Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience; verse 6.

Here follows some of Leonard Letchford's doctrines, by way of query, lately published in two or three papers sent to me, which I shall compare with the writings of the holy men of God, which I have before asserted; who lived but in the days of the first covenant, and the prophets; in which the law and commandments of God were given forth; yet they were blessed

in the keeping of them, as I have before showed. Leonard Letchford hath lately sought to persuade me, that it would be praise to God, for me to say the commandments of God could not be done without sinning, as he and his brethren have long believed, and caused many to believe, to their own destruction. Thus they have kept people in sin and transgression, and imperfection; for which they have long pleaded, and do yet plead for their disobedience to God's law and commandments, from some failings of the servants of God before mentioned; which were only written to warn all not to tempt the Lord; as some of them tempted him, many of whom were destroyed in their rebellion and disobedience; but they who were willing and obedient, came to eat the good of the land of promise. And none of them did answer the Lord when he gave them his laws, statutes, and ordinances, commandments and precepts, and say it cannot be done, as Leonard Letchford of Hurst Pierpoint.

The paper is as followeth, September 6, 1663.

“Whether to do good, and not to commit sin, be a perfection that any man dares challenge whilst he lives on earth, or whether it be possible for any man so to keep God's commandments, and to observe his righteous law, as to say any day I have not offended, I have no need to say forgive me in any thing wherein I have done amiss? This was the question.

By which I have struck the devil dumb in the Quaker's Oracle at Horsham, known to the world by the name of Ambrose Rigge; Lord open his lips, that his mouth may show forth thy praise, in saying plainly it cannot be done.
L. L.”

Now Moses and Abraham, as I have before asserted, to whom the law and commandments were given forth, did so keep them, and observe them, that the breach of them was never charged to them, but they were blessed in the keeping and doing of them. David turned not aside from any of the commandments of God all his days, save in the matter of Uriah; and many more, who kept God's laws and commandments all the days of their lives, and were blessed and their posterity after them, and praised God with an upright heart, in their obedience to the law and commandments of God. And none of them did ever say, Lord open my mouth, that my lips may show forth thy praise, in saying plainly thy commandments cannot be done, as Leonard Letchford doth. If they did, show when or where any such doctrine was preached by any, either in the first covenant or the second, or else let

those faithful servants of God afore mentioned, who kept God's law and commandments, and did live with God in them, be witnesses against those who would have people believe it cannot be done.

1. Christ saith, after he had given forth many commandments unto the people; He that breaketh one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them; shall be called great in the kingdom of heaven, Matth. v. 19.

2. Christ said to his disciples, If ye love me, keep my commandments, John xiv. 15.

3. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him, John xiv. 21.

4. A new commandment I give unto you, that you love one another, John xiii. 34.

5. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love, John xv. 10.

6. Verily, verily, I say unto you, If a man keep my sayings, he shall never see death, John viii. 51.

7. All which promises were made unto his disciples upon this condition, that they kept his commandments, and not otherwise.

8. To which the disciples answered, not as Leonard Letchford doth, in saying it cannot be done, and count this praise to God: but they said, Hereby we know that we know him, if we keep his commandments, 1 John ii. 3.

9. Again they spoke in reproof of those who should say they knew God, and kept not his commandments, and said, such were liars, and the truth was not in them, 1 John ii. 4.

10. Furthermore they testified, That whatsoever they asked, they received of him, because they kept his commandments, 1 John iii. 22.

11. He that keepeth his commandments dwelleth in him, and he in him; and hereby they knew that he did abide in them, by the Spirit which he gave them; this was their proof of him in the days of old, which is now so much condemned and cried against by Leonard Letchford, and men of his coat, who saith, none can exactly keep the commands of God, 1 John iii. 24.

12. And by this they knew they loved the children of God, when they loved God, and kept his commandments, 1 John v. 2.

13. Again they said, This is the love of God, that we keep his commandments, and his commandments are not grievous, 1 John v. 3.

Harken, Leonard Letchford, Art not thou of

another mind, who would have people say, It cannot be done? May not all these rise up in judgment against thee?

14. And this is the love of God, that we keep his commandments, 1 John v. 3.

All these gave testimony, how they kept his commandments, through which their love was manifested to him, and for so doing, had no cause to repent any day, nor to ask forgiveness of the Lord; but yet Christ in their infancy taught them to say, Forgive us our trespasses, as we forgive them that trespass against us, Matth. vi. 12; but this was before Christ was offered up, who purged their consciences from dead works by the blood of his cross, through the eternal Spirit, by which he cleansed them from all sin, and sanctified them in body, soul, and spirit, which as they grew up unto God in stature, they bear witness unto.

PRIEST LETCHFORD'S QUERY.

Whether to do good, and not to commit sin, be a perfection that any man dares challenge while he is upon the earth?

Which plainly demonstrates, that he is against doing good, and for committing of sin, and denies perfection while people are upon the earth; which is absolutely contrary to the doctrine of Christ and his apostles, and makes the coming, suffering and blood of Christ of none effect.

1. It is contrary to the doctrine of Christ, Matth. v. 48; who said to his disciples, Be ye perfect, as your heavenly Father is perfect; which is a perfection of holiness and freedom from sin; for otherwise they could not be perfect, as their heavenly Father was perfect.

2. Christ said unto the young man who had kept the commandments from his youth, If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me, Matth. xix. 21.

3. It is contrary to Christ's prayer, John xvii. 23; who desired that they whom God had given him might be one, as he and his Father was one: He in them, and they in him, that they might be made perfect in one, &c., which could never be till sin and transgression was finished, which was the first cause of separation.

4. To say that none can be perfect while he is upon the earth, is contrary to Christ's words, who said, Every one that is perfect shall be as his Master, Luke vi. 40, which agrees with his words, Matth. v. 48.

5. It is contrary to the doctrine of Paul, who said, We speak wisdom among them that are perfect, 1 Cor. ii. 6.

6. It is contrary to the apostle's exhortation, 2 Cor. xiii. 11.

7. It is contrary to all the gifts that were given to the apostles, which were for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ. Till they all came into the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11, 12, 13; this was a large measure of perfection indeed, which they testified of, which afterwards was fulfilled in them.

8. To say that none can be perfect while he is upon earth, makes Paul's words to the Philippians false; who though he had not then attained to perfection, either were already perfect; he did not say as Leonard Letchford doth, that none could be perfect on earth, but said, he followed after it, Phil. iii. 12; and pressed toward the mark for the prize of the high calling of God in Christ Jesus, verse 14. Let us therefore as many as be perfect be thus minded; and if in any thing ye be otherwise minded, God shall reveal this unto you, Phil. iii. 15. It seems some were ready to be of another mind then, as many are now, unto whom this was not fully revealed; to whom Paul said, Whereunto we have attained, let us walk by the same rule; let us mind the same thing, v. 16. So that it is clearly manifest that there were degrees of growth in the gift of God, before they came to perfection, for Paul was not perfect while he had a body of sin in him; and the rest were not perfect as soon as they came to be convinced and believe; but first witnessed a warfare against sin, and the power of it, and afterwards came to be freed from sin, and have victory over it, Rom. vi. 17, 18, 19, 20, 21; 1 John v. 4, and then grew up to perfect men in Christ, to the measure of the stature of the fulness of Christ; and said, by this was their love made perfect, that they might have boldness in the day of judgment, because as he is, so were they in this world, 1 John iv. 17. If Leonard Letchford had been amongst them then, surely he would have cried out against them for so saying, and his unbelieving heart would not have received this doctrine, any more than he can now: for if Christ's work had effected no more, but to leave his people still in their sins, he had done no more than the old covenant did, and his blood had been no more available than the blood of bulls and goats, which could not take away sin, nor his offering of more force than the offerings of the old covenant, which did not make the comers thereunto perfect, Heb. x. 1; and so were disannulled, because of the weakness and unprofitableness thereof, Heb. vii. 18. For the

law made nothing perfect, but the bringing in of a better hope did, verse 19; (mark) the bringing in of a better hope did; this better hope was Christ in them the hope of glory, Col. i. 27; who when he was brought within the saints, made them perfect, even as he was in this world.

9. This Christ in the saints the apostles preached, warning every man, and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus, Col. i. 28. This was the end of their preaching, to present every man perfect in Christ: and if any man be in Christ, he is a new creature, old things are past away, (mark that) old things past away, which were sin and transgression, and all things are become new, 2 Cor. v. 17. Here is the new man who is created in Christ Jesus to good works, that he should walk in them, Eph. ii. 10. Here are good works, in which they were to walk who were new creatures, without which their faith was dead, even as a body without a spirit, James ii. 26. I suppose this may stop Leonard Letchford's mouth from asking, whether to do good, and not to commit sin be a perfection that any man dares challenge while he is on earth, &c. It seems he dares challenge committing of sin, but not doing good while he is upon the earth; and so when all that are in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life; he that hath done evil and committed sin, shall rise unto the resurrection of condemnation, John v. 28, 29.

10. To say that nothing can be perfect upon the earth, is against the apostle's fervent labour in prayers for the saints, which was, that they might stand perfect and complete in all the will of God, Col. iv. 12.

11. It is against the end for which the Scripture was given forth, which was, that the man of God might be perfect, thoroughly furnished unto every good work, 2 Tim. iii. 17.

12. It is contrary to the apostle's exhortation, to say that none can be perfect on earth, who said, let us go on to perfection, not laying again the foundation of repentance, &c. Heb. vi. 1. And these things we will do if God permit, verse 3.

13. It is contrary to the exhortation of James, who said, let patience have its perfect work, that ye may be perfect and entire, wanting nothing, James i. 4; and said, if any man offend not in word, the same is a perfect man, and able also to bridle the whole body, James iii. 2.

14. It is contrary to Peter's prayer, who prayed, that the God of all grace, who hath

called us unto his eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect, &c. 1 Pet. v. 10.

15. To say that men must commit sin while they are upon the earth, is contrary to the whole body of the Scripture, and was never affirmed by any of the holy men of God, but by such deceivers as Leonard Letchford hath proved himself so to be, by pleading the devil's cause so frequently, which is to keep people in sin for term of life, which if he can by any means do, he knows they must come to him at the last, because the Son of God hath spoken it; Luke xiii. 27.

16. It is contrary to all these plain Scripture proofs, John viii. 34. 1 John iii. 4. 1 John iii. 8. He that committeth sin is of the devil, &c.

17. To say that none can be perfect, doth make void the apostle's prayers for the Hebrews, when he parted from them; who prayed, that the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, Heb. xiii. 20, 21.

18. To say that none can be perfect on earth, makes Paul a liar, who said to the Hebrews, But ye are come to Mount Sion, unto the city of the living God, the heavenly Jerusalem, to the innumerable company of angels, Heb. xii. 22. To the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, verse 23.

But it may be objected, that there is not a just man upon earth that doth good and sinneth not.

Answer. This was spoken before the coming of Christ, who came to destroy sin, and finish transgression, as it is written, 1 John iii. 8, and to save his people from their sins, Mat. i. 21. not to be a Saviour in sin, nor to save his people in their sins, but to save them from their sins, and so from the punishment due thereunto.

Objection. But some in their blind ignorance will say, What benefit hath man by Christ, if he come to live without sin?

Ans. He hath the benefit of the coming of Christ, of his death, and of his resurrection, and of his blood which was shed for the remission of sins, as it is written, Matth. xxvi. 28. And he only can call Christ his redeemer, who is redeemed from all iniquity, Tit. ii. 14.

Obj. Again it is said, in many things we offend all, &c.

Ans. This was spoken to the brethren as a warning, not to go into the many things, nor to be many masters; for then they should receive greater condemnation: for in many things

they offend all, and so did Martha while she was cumbered about many things, as Christ told her, Luke x. 41. So when they went into the many things and many masters, as the world doth now, they offended all; but as they dwell in the one thing which Christ spoke of, Luke x. 42, they were kept out of the offences, and kept a conscience void of offence towards God and all men, Acts xxiv. 16. 1 Cor vi. 3. And Christ said, woe to the world because of offences: for it must needs be that offences come; but woe unto that man by whom they come, Mat. xviii. 7. Luke xvii. 1.

Obj. It is said also, if we say that we have no sin, we deceive ourselves, and the Truth is not in us.

Ans. This was spoken by John before he came to the fulness of Christ, though he was come to a measure of the stature of Christ, which kept him from committing sin; for he said, he that committeth sin is of the devil, and hath not seen God, neither known him, 1 John iii. 8. And whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God, 1 John iii. 9.

John afterwards grew up to a perfect state, and said, Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world, 1 John iv. 17. After this he said, Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ, hath both the Father and the Son, 2 John i. 9.

And if any come unto you, and bring not this doctrine, receive him not into your house, neither bid him good speed: for he that biddeth him good speed, is partaker of his evil deeds, verse, 10, 11.

Hear this Leonard Letchford, and all other of thy belief! John did witness a further state than committing of sin, or having it; but said, whosoever transgresseth, and abideth not in the doctrine of Christ, is not to be received into the house, lest they were partaker of his evil deeds. Will not this doctrine shut thee and all thy brethren out of doors, who are not in the doctrine of Christ, but pleading with all your might against it, which is perfection, and keeping his commandments, as I have before showed? This was his doctrine while he was on earth, which you are now so much opposers of, and pleading for committing sin for term of life.

I shall not trouble the reader to reckon up the commandments and laws of Christ, they are so generally known to all who do but read the Scriptures.

But I shall further lift up a standard of righteousness against this generation, who daily

break the commands of God, and would persuade others so to do, as Leonard Letchford hath done; I shall here demonstrate how this strikes at the crown and dignity of Christ; and then I shall leave it to the serious consideration of the honest-hearted, whether this be a friend to Christ or an enemy to him.

1. To say the things commanded by Christ cannot be done; renders him unjust to command his servants to do that which he knows they cannot do.

2. This frustrates the end for which God manifested him, which was to give power to as many as received him to become the sons of God.

3. This makes his commands of none effect; for if the things he commands cannot be done, to what end were they given forth?

4. This doctrine renders him more unjust than the devil; for he giveth the power to his servants to do all manner of iniquity which he commands them, and they obey his commands daily.

5. This is the highest dishonour that the enemies of Christ can bring to his sovereignty.

6. This makes the second covenant inferior to the first, which is damnable doctrine and heresy.

7. This makes him an insufficient Saviour, who was called Jesus, because he saved his people from their sins, which is the breach of God's law and commandments.

8. This makes the blood of the covenant of none effect, which was shed to cleanse his people from all sin.

9. This renders him an hard master; (to say his commands cannot be done), which none ever said of him, but the slothful servant who hid his talent in the earth.

10. To say his commands cannot be done, doth make him a liar, who commanded his servants to take his yoke upon them, for his yoke is easy and his burden light.

11. This is an inlet for all the workers of iniquity, to encourage them to break the commands of Christ, and to keep them in unbelief all their days.

12. This makes the apostle's testimony false; who saith, greater is he that is in us, than he that is in the world: but this renders him inferior to the prince of the world, if his commands cannot exactly be done without sinning; for what is it that hinders any from keeping his commands, but the prince of this world, by whose power all who break his law and commandments are led?

13. This makes John a liar, who said his commandments were not grievous but joyous.

14. To say the things commanded by Christ cannot be done without committing sin, as Leonard Letchford would have others say, doth

overthrow the foundation principles of the book of common prayer, which enjoineth every child to keep God's holy will and commandments, and walk in the same all the days of his life.

15. This make the godfathers and godmothers (as they are called) covenant-breakers; whom Leonard Letchford and others of his profession have caused to promise and vow that the child should keep God's holy will and commandments, and walk in the same to his life's end.

A few words concerning man in his fallen degenerated estate from God, in which he hath not power to keep the commands of God, nor his law, nor to do any work acceptable to him; but all his righteousness is as filthy rags.

ALL men by nature are the children of wrath, as it is written, Eph. ii. 3, fallen from God and his power, degenerate plants of a strange vine, Jer. ii. 21, daily bringing forth evil fruit, in which God hath no delight; his heart is corrupted, his mind is corrupted, and every part and member of his body, from the crown of the head to the sole of his foot, full of wounds and bruises, and putrifying sores, Isa. i. 6; every imagination of his heart is only evil continually, Gen. viii. 21. So that he is a vessel altogether unfit for the Lord's use or service, neither hath the Lord any delight in him in that state, because he is a slave to satan, led captive at his will, to dishonour his Maker in all his words and works: so that all his undertakings and outgoings are to promote satan's kingdom. He calls evil good, and good evil, puts light for darkness, and darkness for light, and is void of understanding, as the beast that perisheth. He is altogether insensible of his Creator, and of his way, truth, and life, because they are spiritually discerned; being wholly a stranger to the life of God, and to the covenant of promise, and without God in the world, in its ways and works of darkness; drawing iniquity with cords of vanity, and drinking it in, as the ox drinks water, till he fill himself, and vomit it up again.

In this estate he is compared to a dog, whose nature is to vomit up that which he greedily eats; and to a swine, whose nature is to wallow in the mire, as most pleasing to his nature, till he hath fouled himself all over, that he is loathsome to behold. Even such is man by nature, who wallows in sin and corruption, till he be loathsome in the sight of the Lord, and fit for no service for him, till he be washed again. Therefore the Lord cried unto the house of Israel, Wash ye and make ye clean, put away the evil of your doings, Isa. i. 16, and then come unto me, verse 18.

In this condition, man's wisdom is earthly,

carnal, sensual, and devilish; yet by this he would compass the heavenly mystery of eternity, and dive into the secrets of the Almighty, and set up a way of worship of God in his will, and establish a righteousness of his own, and will pray, read, sing and perform many duties in a hot zeal, though without understanding the knowledge of God his Creator. In this state were the Jews, who killed and persecuted the Lord of life in their darkness and unbelief, in a righteousness of their own, which was as filthy rags, and would not cover them from the wrath of the Almighty, a just reward of all their ungodly deeds, unto whom Christ put forth many parables, and said, Except a man be born again, he cannot see the kingdom of God, John iii. 3. And, except ye be converted, and become as little children, ye shall in no wise enter the kingdom of God, Luke xviii. 17, though they were whited over as whited walls, yet they were foul and corrupted, blind and naked; therefore the woe was often pronounced against them; for all their zeal and profession of Christ and the apostles' words.

Therefore, Oh natural man! whoever thou be, whether professor or profane, thy profession and profaneness are alike, while thou art unconverted, unregenerated, and uncreated again into that image and nature which is from above, which can do the will and work of God well-pleasing to him. I preach not perfection to thee, but repentance, I do not say that thou canst keep the law of God, for then I should belie thee and the Truth also. I do not press thee to keep the commandments of God, for thou wilt say with Leonard Letchford it cannot be done. But this I say to thee, if thou wilt be wise, thou must first become a fool that thou may be wise; 1 Cor. iii. 18, but this thou canst hardly bear, thou art so puffed up in the pride of thy heart in what thou performest unto God, though when thou hast done all thou canst, thou art an unprofitable servant, as it is written, Luke xvii. 10, who is to have his portion with hypocrites, where is weeping and gnashing of teeth for ever, Matth. xxv. 30.

At thy hand God cannot have a sacrifice well pleasing to him; if thou give thy first-born for thy transgression, or the fruit of thy body for the sin of thy soul, it is but as the cutting off of a dog's neck, or offering of swine's blood, while thy heart is corrupted through the deceitfulness of sin. This is that with which God hath a controversy in thee; and with thee he will not make peace, till this wall of partition be broken down, for it was that which first made a separation between thy father Adam and him, which stands against all his seed and race after him; and not all the offerings and oblations throughout the first covenant, which

stood in outward things, could ever make an atonement, so as to bring Adam's stock into unity with his Creator.

Therefore this is my counsel and advice unto thee, who art in the unconverted state, alienated from God, and estranged in thy mind from his covenant of life, who hast any desires in thee to return unto the Lord who made thee, that he may save thee from the heat of his wrath for ever: cease from thy own words, works and ways, and be not hasty to run, before thy Maker lead thee by the hand, in the light of his Truth, wherewith Christ hath lighted thee, John i. 9, which shineth in thy dark heart, 2 Cor. iv. 6, so shalt thou not abide in darkness, but shalt receive the light of life, John viii. 12. Harken unto his voice; who stands at thy door and knocks, and who would have thee receive him into thy heart, which is his throne, upon which he must sit as King, if ever he receive thee into protection with him. There he must work the Father's will in thee, which is to purify thee throughout in body, soul and spirit, without which thou canst never be a vessel of honour to God to set forth his praise and glory in the earth. His righteousness he must work in thee by his right hand, which must cover thee for ever; and thou must be crucified upon his cross from all thy own righteousness and unrighteousness, which all spring from the seed of enmity, in which God had no delight, before thou know the peace of God, which passeth all understanding, to keep thy heart and mind. All this thou wilt find true in the day of thy visitation, however the false prophets may persuade thee to the contrary; that will deceive thee in the day of the Lord's fierce indignation, when every one shall receive a reward according to his deeds. This is a hard saying to thee who art yet alive in the fulness of delight and pleasure in the flesh, to tell thee of dying to thy own righteousness and unrighteousness, before thou come to live to God. This is a bitter cup to thee, of which thou must be willing to drink, before thou taste of the cup of blessing, which is the communion of the blood of Christ, 1 Cor. x. 16. Thou must suffer with him who died upon the cross, before thou know the virtue of his resurrection; thou must put off the old man, with his deeds, before thou put on the new man, Eph. iv. 22, 23, 24. Thou must purge out the old leaven of uncleanness, and the old bottle must be broken, before thou keep a feast of unleavened bread, 1 Cor. v. 7, 8, as a passover unto the Lord.

This is the footsteps of the flock, in which thou must walk before Christ's righteousness be thine; thou must buy the Truth with the loss of all that is contrary to it, if ever thou truly purchase it, so as to be thine for ever. This is the word of the Lord God unto thee, which must be

fulfilled in or upon thee. Let no man deceive thee, through vain words of such as tell thee, God looks upon thee not as thou art in sin, but as thou art in Christ. Oh poor deluded wretch! this is the deceiveableness of unrighteousness indeed, which would make God as unrighteous as themselves, to look upon man in Christ when he is not; but in sin and transgression. Give not heed to such lying vanities, lest thou forsake thy own mercies for ever. For because of these things hath come the wrath of God upon the children of disobedience, Ephes. v. 6. Col. iii. 6. Him that saith to the wicked, thou art righteous, shall the nations curse, and people abhor, Prov. xxiv. 24. I say, God looks upon thee as thou art; and he will not justify thee in sin, nor hold thee guiltless in transgression, but will wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses, Psal. lxxviii. 21. Therefore return, return unto the Lord by speedy repentance, and kiss the Son lest he be angry, and thou perish from the way of life; when his wrath be kindled but a little. Blessed are all they that trust in him, Psal. ii. 12.

I tell thee again, I am not sent to preach perfection unto thee, but the day of the Lord's vengeance and recompense. I am not to daub thee with untempered mortar, as the false prophets have done many years, to cry peace to thee in iniquity, to whom the Lord saith, There is no peace, Isa. xlviii. 22; ch. lvii. 21. Therefore cease from man, and from spending thy money for that which is not bread, and thy labour for that which satisfieth not, Isa. lv. 2. And if thou art, or has been feeding among the swine upon the husk, and wallowing in the mire among them, and satisfying thyself with a profession of the saints' words outwardly; as they are written in the letter of the Scripture, while thou art a stranger to that life in which they lived who gave them forth; oh this is as chaff to the wheat, which is the inward possession of the life and righteousness of the Son of God. Therefore return unto thy Father's house, to the light in which God dwelleth, 1 Tim. vi. 16, so will he meet thee, and embrace thee, and rejoice over thee, and satisfy thee with bread enough, Luke xv. 17, 18, 19, 20, yea with the fatted calf (his own crucified one) of which thou shalt feed and never hunger more.

This I was warned by the Lord to lay before all who are yet in Babylon and Egypt, that they may flee out and escape from her sins, lest they partake of her plagues, as it is written, Rev. xviii. 4, for the hour of her judgment is come, and the execution will speedily follow, which will leave the wicked neither root nor branch.

Therefore let your laughter be turned into

mourning, and your joy into heaviness, for God hath clothed himself with a garment of vengeance, and with zeal, as with a cloak, Isa. lix. 17; and no unclean thing shall now stand before him. Howl ye oaks of Bashan, and ye cedars of Lebanon, the Lord hath laid his axe to your roots, and your strength and tallness must come down. Your fruit hath been the fruit of Sodom, and your grapes the grapes of Gomorrah; you have long cumbered the ground, even till it is weary with you, and is ready to vomit you up; therefore bow yourselves unto the mighty God of Jacob, before he cut you down, and cast you into the fire of his jealousy for ever. Tremble at the presence of him, whose word is gone forth. He is the God of the whole earth, and before him all nations are as the drop of a bucket, Isa. xl. 15, who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, Isa. xl. 12. He will render to every man according to the fruit of his doings; therefore while thou hast a little time, prize it, lest the day of thy visitation pass away, and the day of wrath come upon thee as a thief in the night, 1 Thess. v. 2.

A TESTIMONY concerning the spiritual man, who is begotten of God, through the Spirit, by the immortal word of God, which liveth and abideth for ever, and hath received the Spirit of adoption, whereby he cries Abba Father.

As there is a natural man who is corrupted after the deceitful lusts, so there is a spiritual man, who is born of the Spirit, and hath the promise of eternal life. Through the adoption, viz. the redemption of the body; he is made an habitation of God through the Spirit; in whom God dwells and walks, according to his promise of old, 2 Cor. vi. 16. He walketh in the Spirit, and doth not fulfil the lusts of the flesh. In him hath God great delight, and giveth him wisdom, power, strength, and ability to do whatsoever he commands him, and he can do all things through him who is his strength, Phil. iv. 13. The commandments of God are not grievous, but joyous to him; nay they are his only delight, and this keeps him in love and favour with God; so that he withholds no good thing from him, Psal. lxxxiv. 11, but gives him of the abundance of his heavenly treasure. He feeds him with the heritage of Jacob, even with the finest of the wheat, and with honey out of the rock, Psal. lxxxi. 16, he opens his breasts of consolation to him, out of which delightful refreshment comes, whereby he grows in the beauty of holiness. In his

mouth are the high praises of the Lord, as a two-edged sword in his hand, through which he executes vengeance upon the heathen, and punishment upon the people, Psal. cxlix. 7. As the natural man is wise to do evil, [so the regenerated man] is wise to resist evil, so that it doth not come nigh unto his house; yea, though evil pursue the wicked, yet to him there is a tree of life, Prov. xiii. 21, upon which he feeds, and lives for ever.

He is stout and valourous, even as bold as a lion, Prov. xxviii. 1; he fears not the swelling of the sea, he is not afraid of the terror of the night, nor of the arrow that flieth by day, Psal. xci. 5; the law of truth is in his mouth, Mal. ii. 6; so that his steps cannot slide. He calls no man father upon earth, nor any man master below the sun, Matth. xxiii. 9, 10; for he is born of God, and receiveth his law from his mouth; he is created anew in Christ Jesus unto good works, that he may live in them. He lives by every word that proceedeth out of the mouth of God, Matth. iv. 4; over him death or darkness hath not power, but he stands in the glorious liberty of the sons of God. A free born son and heir of God, and a joint-heir with Christ Jesus, Rom. viii. 17, he grows up in the measure of the stature of the fulness of Christ, unto a perfect man, as it is written of him, Eph. iv. 13, but this is a mystery to the natural man, even as the wind blows where it listeth, and he hears the sound thereof; but knows not whence it comes, nor whither it goes, John. iii. 8, even so is every one that is born of the Spirit.

Therefore they who are of the flesh, mind the things of the flesh, and they who are of the Spirit, the things of the Spirit. And as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14, but the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, 1 Cor. ii. 14; but the spiritual man judgeth all things, and he himself is judged of no man, 2 Cor. ii. 15. This is that noble birth which God hath brought forth in many at this day, unto whom we preach perfection and freedom from the law of sin and death, which is the same wisdom which Paul said he preached among them that were perfect, 1 Cor. ii. 6, 7. But this the carnal man cannot endure to hear of, who receives not the things of the Spirit of God, as it is written of him, 1 Cor. ii. 14. Therefore it is no marvel why he cannot receive this doctrine of perfection, which the holy men of God held forth unto the spiritual man so plentifully throughout the Scriptures of Truth, as I have showed before to all, who with a spiritual eye discern the things of God by which they are only known, 1 Cor.

ii. 11, but they are foolishness and madness to the sons of Belial.

Whosoever is born of God doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God; then saith he, in this are the children of God manifested, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 9, 10. By this a man will soon see whether he be a child of God or of the devil, who would persuade others, that to do good and not to commit sin, is that which none dares challenge upon the earth, and that it would be praise to God to say his commandments cannot be done without sinning or offending; this cannot be paralleled in all the Scripture.

Therefore, oh! thou begotten of God, who art born again of the water and of the Spirit, give in thy evidence against this unheard of heresy, which God will confound with the breath of his mouth, and with the brightness of his glory. This is arisen and arising to expel all those fogs, mists and vapours with which the man of sin hath overspread the earth, in this long night of darkness and apostasy from the life of God, wherein [the false church] that hath sat upon many waters hath made all nations drunk, Rev. xvii. 1, 2; and xviii. 3, and hath sat as queen, and seen no sorrow. Her ministers have pampered themselves in the fulness of the earth, and have made merchandize of many through covetousness and feigned words, 2 Pet. ii. 3, for these sixteen hundred years and upward, ever since anti-christ went out into the world, who have continued in the world to this day, 1 John ii. 18, deceiving the nations with the multitude of their enchantments. But now is the day of the Lord broken forth in clearness again in this latter age, which hath discovered her skirts with all her merchants, who is worse than Balaam the son of Beor, who though he loved the wages of unrighteousness, durst not take it. Num. xxii. 18; xxiv. 13. But they love and take it, and persecute all those who will not give it to them, as we have a cloud of witnesses standing upon record against them at this day.

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The way which leadeth to the kingdom of God, held forth to all who are willing to enter therein.

As satan by sin and transgression opened a way into eternal misery and condemnation from God, for all who follow and obey him; so God in his infinite love and mercy by Jesus Christ hath opened a gate of mercy unto all mankind, and hath prepared a way of life,

peace, and eternal salvation, that all who are willing to walk in it, may attain thereunto. This way is called the way of holiness, which the unclean shall not pass over; but the way-faring man, though a fool, shall not err therein, Isa. xxxv. 8.

This way is a mystery to all the sons of Adam, and is strait and narrow, and few there be that find it, Matth. vii. 14; but the way which leads to destruction is wide and broad; and all the unclean, yea, all the workers of iniquity can walk therein, Matth. vii. 13. There are but these two ways for all mankind to walk in; the one leads to life eternal, and the other to eternal death.

Now the Lord hath opened my heart a little to show unto every one the way of life, which is Christ Jesus; John xiv. 6, and that by which they may be brought into this way, according as the Spirit of God shall give me utterance. It is written in the Scriptures of truth, that a woman having ten pieces of silver, if she lose one, doth light a candle, and sweepeth her house, and seek diligently till she find it; and when she hath found it, she calleth her friends and neighbours together, saying, Rejoice with me, for I have found the piece which I had lost, Luke xv. 8, 9. This is a parable of the way of life, which is to be found within when the candle is lighted; and thy house swept, which is thy heart, which is foul and corrupted by the enemy of thy soul, who hath led thee from mountain to hill, like a lost sheep,—I mean from one high priest to another, so that thou hast forgotten thy resting place. Therefore hath the good Shepherd left the ninety and nine in the wilderness, and is gone after thee who art lost in the mountains, and will lay thee upon his shoulders, bring thee home, and rejoice over thee, Luke xv. 4, 5. And when thou art come in, thou shalt be fed in a good pasture by the rivers of water, where thou shalt not want, Ezek. xxxiv. 14, and thy soul shall delight itself in fatness and shall live, Isa. lv. 2. For the Lord will be thy Shepherd, and thou shalt be established in righteousness, and great shall be thy peace, Isa. liv. 13, and thou shalt not need to say, Who shall ascend into heaven to fetch Christ from above? or who shall descend into the deep to fetch him from beneath? but the word shall be nigh thee, in thy heart and in thy mouth, according as it is said, Rom. x. 8; Deut. xxx. 14. This will be a lamp to thy feet, and a light to thy path, Psal. cxix. 105, to guide thee in the way of truth and peace, and will give thee the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor iv. 6.

So let every one search his own heart, and light the candle there, that he may find the word of faith there to guide him. This word

David hid in his heart, that he might not sin against God, Psal. cxix. 11. This is the word of faith which I preach unto thee, that thou may come to hear and receive it, whereby faith may be wrought in thy heart, to give thee victory over the world, sin, death, darkness, and the grave, which have long separated thee from God. Then shalt thou witness him to be thy Redeemer, even the Holy One of Israel. But if thou ask me what must lead thee to this Redeemer? I answer, The law of God which he hath written in thy heart, according to his promise in the second covenant, Jer. xxxi. 31, 32, 33, which law was the apostles' schoolmaster to bring them to Christ, that they might be justified by faith, Gal. iii. 24. This law will be thy schoolmaster to bring thee to Christ, that thou mayst be justified by faith, and not by the works of the law. This will be a present teacher with thee at all times and in all places, and will never let thee do evil, nor do that to another thou would not that he should do unto thee. It will bring thee to love the Lord with all thy heart, and thy neighbour as thyself, as it is written in the law of Moses; yea, when thou turnest to the right hand or to the left, thou shalt hear a voice behind thee, saying, This is the way, walk in it, Isa. xxx. 21. But thou may object and say, Shall I not go to hear sermons from learned men, such as are brought up at Oxford or Cambridge? I say, cease from man, even from all those who keep thee from the law written in thy heart, for such have no light in them, Isa. viii. 20. Such are blind guides, and would keep thee from this law which is light, Prov. vi. 23, lest it should discover their darkness unto thee, and that they may lead thee in blindness and darkness which lead to the chambers of death, Prov. vii. 27. Thou mayst spend all thy substance upon the physicians, as the woman had done, and yet was not cured, till she came to Christ, Luke viii. 43, 44; and thou wilt not be till thou come to be led to him, by that which manifests both thy deeds of darkness and theirs also, who have applied salve to thy wounded soul, before they have cleansed out thy corrupted ulcers with which thy soul hath been loaded; so their salve hath taken no impression, nor been available at all unto thee; and they have been physicians of no value, Job xiii. 4, but thy corruptions have prevailed upon thee till all thy money is spent. Oh, therefore hearken unto him who stands at thy door and often knocks. If thou wilt open thy door, he will come into thee, and will sup with thee, and thou shalt sup with him, Rev. iii. 20. Then shalt thou know the supper of the Lord, even a feast of unleavened bread.

If thou wilt receive him, he will cleanse thy sores and lance thy wounds like the good

Physician, and reach the living sensible part in thee, that the corruption hath not prevailed against; and nothing else he will suffer to remain within, that he may thoroughly cure thee, and make thee perfectly whole in body, soul and spirit; and then he will pour in the oil of joy for the spirit of heaviness, that thou mayst be called a tree of righteousness, the planting of the Lord, Isa. lxi. 3.

Then shall the light of the moon be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days, in the day when the Lord bindeth up thy breach and healeth the stroke of thy wound, Isa. xxx. 26. Then shalt thou, who hast been deaf, hear, and thy blind eye shall be opened, and shall see out of obscurity and out of darkness, Isa. xxix. 18, and thou shalt increase thy joy in the Lord, and rejoice in the Holy One of Israel, verse 19. Then shall judgment dwell in the wilderness, which thou shalt love, and righteousness in the fruitful field in which thou shalt dwell, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever, Isa. xxxii. 16, 17. Then shall thy soul delight itself in the Lord its Redeemer, and magnify the name of the God of Israel all thy days.

And thou shalt not need to be taught of thy neighbour or of thy brother to know the Lord, for thou shalt know him, and be taught of him, and great shall be thy peace, according to the words of Jeremiah, Jer. xxxi. 34; Isa liv. 13; John vi. 45; and the anointing wherewith he hath anointed thee shall abide in thee, and thou shalt not need any man to teach thee, but as the anointing teacheth thee of all things, and is truth and is no lie, and even as it teacheth thee, thou shalt abide in him, 1 John ii. 27. These things I have written to thee concerning any that would seduce thee from this inward teacher, verse 26; that if any come to thy house and bring not this doctrine, bid him not God speed, lest thou be partaker of his evil deeds; yea, if I, or an angel from heaven preach any other doctrine, let us be accursed, and let God give no more increase to our work, than he hath done to the work of the priests these many years.

Therefore cease from man whose breath is in his nostrils, and hearken unto him by whom God speaks in these last days, as thou mayst read, Heb. i. 1, who saith, Learn of me and ye shall find rest for your souls, Matth. xi. 29. He will be a sufficient teacher unto thee in all the ways of righteousness, and be a wall unto thee in the time of storm, and a shadow in the time of heat, Isa. xxv. 4, yea, he will be thy Shepherd, and spread thy table in the sight of thy enemies, Psal. xxiii. 1, 2, 3, 4, 5, and he will lead thee into green pastures by the

rivers of water, and will restore thy soul to praise and glorify his name for ever.

The difference between the true gospel and the false, truly stated and clearly demonstrated; that all people may see and read which gospel they have received and obeyed these many years, whether the true gospel, or the false.

THE true and everlasting gospel of Jesus Christ the Son of God, is glad tidings of good things; which are remission of sins, and reconciliation to God by Jesus Christ, Luke i. 19; Luke viii. 1, which was preached to give the knowledge of salvation unto all people by the remission of sins, Luke i. 77. So here it manifestly appears, that this gospel was preached to give the knowledge of salvation to all people, which knowledge was only received by the remission of sins.

The false gospel of antichrist the man of sin is sad tidings of bad things, wherein there is no remission of sins, but a continual slavery unto sin and satan all man's days, according as it is and hath been taught by the teachers of this generation, which is as contrary to the true gospel, as light is to darkness.

The true gospel message is to turn people from darkness to the light, and from the power of satan unto God, that they might receive forgiveness of sins, and an inheritance amongst them that are sanctified by faith in his Son, Acts xxvi. 18.

The message of the false gospel is, that people can never come from under the power of satan, but must have a body of sin as long as they live, which is sad tidings, and not glad tidings. For another to pretend freedom to him that hath been under a tyrant's power from his birth, and take his money as though he would bring him to Christ who would free him, and yet in the end tell him he must remain under the power of this tyrant all his days; this is sad tidings to him, who hath spent his money, and is neither redeemed, nor hath any hopes ever to be while he lives; and such is the false gospel at this day.

The message of the true gospel is a proclamation of liberty and freedom to all captives, who have been imprisoned in sin and transgression, wherein the blood of Christ is freely held forth for the remission of sins, Matth. xxvi. 28.

The message of the false gospel is continual captivity in sin, and never liberty nor freedom from it, as we have seen by many years sad experience.

The true Captain of salvation saith, Follow me, and thou shalt find rest to thy soul, Matth. xi. 29.

The false leader saith, Thou shalt never

overcome, but be in a continual warfare, and shall never come to peace nor rest here, which is sad news indeed.

The messengers of the true gospel say, They were circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

The messengers of the false gospel say, This can never be done, but men must have a body of sin as long as they live, which is far different from the other.

The messengers of the true gospel say, Christ shall save his people from their sins.

The messengers of the false gospel say, Christ shall save from the punishment due to sin, but not from committing sin; which doctrine overthrows the justice of God, who giveth to every one according to their deeds.

To the general assembly of the first-born in the northern coasts of England, who were the first fruits unto God, and had first the joyful sound of the everlasting gospel published in your ears, whereby you were raised from death, to live with the Lord in his holy covenant of life, wherein his sure mercies unto you have been fully known and manifested; grace, mercy, love and peace, be multiplied in and amongst you all, Amen.

RIGHT dearly beloved, and highly esteemed of the Lord, unto whom his everlasting love in Christ Jesus hath fully extended, in which he did appear unto you in an acceptable day, even when you were enemies unto him, who chose you from among many, and redeemed you from the kindreds of the earth, that he might manifest, in and through you, his great power and mighty wonders to his own Israel, even as he did by Moses his faithful servant in the days of old, and that you might be a peculiar people unto him, to sound forth his praises and glory in the earth, by the brightness of that glorious light and life, which he hath both raised and brought forth in you, to be your director in all the ways of righteousness, never more to stumble nor go astray, but to feed in the fresh pastures of his love, and to lie down in his pavilion now and for ever.

My dear friends, brethren and countrymen, who are made sharers of that inestimable love of the Father, the salutation of my dearest love reacheth unto you all in the Lord, who am of the same stock and root, having tasted of the same bread of life, by which I am at this day nourished and kept alive in strength and valour, to tread upon the serpents of the earth, which are many and great, and to live with God in the Spirit, over all the perishing glory of this present world. My heart is filled with di-

vine love unto you, daily wishing your prosperous progress towards the city of God, that you may neither fall out by the way, nor your steps slide in the least degree from that holy commandment, which was at first delivered to you to direct your steps, and to be a lantern to your feet, it being both steadfast, sure and immoveable. This hath been our instructor from our youth, even to this day, by which we were salted and swaddled before we could either stand or go; in which have been all our fresh springs, as you well know, who have often received of the same, by which your souls have been replenished, and your hearts made glad, and often your strength renewed, so that you have been made to leap for joy of heart, and to sing praises unto the God of your salvation with a pure heart, and faith unfeigned. In this you have stood approved before the Lord willing, ready, fit and able for any service, which he was pleased to call you unto, for the spreading abroad of that incomprehensible love which he had so largely manifested in and unto you; in which service I with you to this day can set my seal, that his blessing, power, protection and life have manifestly gone along with us, to the pulling down of many strong holds, and battering of many high towers, which are too numberless to relate. Yea, when he hath led us from one nation to another people, his bow hath not failed of its strength, but hath wounded the dragon, and rescued many from his devouring jaws, who are coming up towards Mount Zion, with songs of deliverance and everlasting triumph upon their heads; and also to behold that glorious beauty, which is on the head of the fat valleys in which you dwell and lie down at this day, who are of the true tabernacle which God hath pitched, and not man; a spiritual household, an habitation of God through the Spirit, to live with God in the Spirit, and to remain in the glory of his power for ever; over death, darkness and the grave, and the power thereof, and to stand with the Lamb upon Mount Zion, where pleasant hymns and spiritual songs are sung unto God for ever.

Now for the full establishing and confirmation of this everlasting righteousness, which God in Christ Jesus hath so plentifully manifested unto you in so special a manner, let me, as one of the least among many brethren, stir up your pure minds by way of remembrance: first, that you hold fast the profession of your faith, and steadfastly remain in the exercise thereof towards God and all men; in this will the Lord make you victorious with him and amongst men, which is his principal blessing at this day to his own heritage. Let the spirit of God and of a sound mind dwell in you all, that the depth of the mysteries of life may be opened in you, and you swallowed up in the enjoy-

ment thereof, so will the showers of his love evermore be distilled upon you, which will keep you fresh and flourishing as the choicest lilies of the Father's garden, among whom he delights to dwell and walk. Let the zeal of the Lord of Hosts be in you in knowledge and long suffering, forgiving one another, as Christ forgave you; for such a people is the Lord seeking and choosing out of all the nations of the earth, as you are witnesses at this day. And when you come together to offer a peace-offering unto the Lord for the atonement made, let it be offered with clean hands, and a pure heart, that the Lord may have respect unto it. Let your holy assemblies be always kept with fear and reverence in all places where you dwell, that you may be a sweet savour unto God, and as lights before men, and in the Spirit worship God with one consent; so will you not want his presence amongst you, nor his eternal power to protect you. And let no rents or divisions stand amongst you in any kind whatsoever, for they are destructive to the whole body, and stop the current of life and love amongst you; so that instead of being a refreshment one to another, you become burthensome one to another, and that offering is not acceptable with the Lord. Therefore, if any come to the altar of the Lord, and consider that he hath aught against his brother, let him first be reconciled to his brother, that he may offer in the unity, and not in the enmity, nor in the strife; for God is not the author of confusion, but of peace, as in all the churches of Christ. Dwell together in perfect love and unity, that you may appear unto all to be the children of the Most High; for some are already turned aside to folly, and have broken this precious cord by which we are all bound in covenant with God, and in unity one with another, which hath been our preservation even to this day; in which we stand a complete body, fitly framed together in the Spirit, having one God, and one Lord Jesus as head and ruler over all; and being builded, stone upon stone, we are become a holy tabernacle, in which the Most High dwelleth and walketh at this day, according to his promise in years past.

And now we set to our seals that he is true, and all his judgments are according to Truth, and his ways are unsearchable; he killeth and maketh alive; he casteth down, and raiseth up again; he cleaveth the hard rocks, and maketh mountains to melt before him; he openeth the graves, and maketh the dead to arise; he maketh the blind to see, and the deaf to hear; he causeth the dumb to speak, and to sound forth his loud praises. His word directeth the simple, and his hand upholdeth the weary soul. He is a father to the fatherless, and a present help in the time of need. His hand is not shortened

that it cannot save, neither is his ear heavy that it cannot hear. He is become the fountain of living mercies to all who come unto him while he invites them. He is a buckler and an helmet in the day of battle; he is our life and length of days, even the same that ever he was to Abraham, Isaac and Jacob, and all our forefathers who bore testimony of him, unto whose testimony we, through the same Spirit, seal to the truth of all those things; by which Spirit he is alone known and worshipped at this day. Therefore we testify, there is not another that can work redemption for Israel, neither is there another salvation nor ministration than what he hath already manifested, in which all who faithfully continue, shall know peace and consolation for ever; for there is not another name, or power, or way, or truth, or life, or righteousness, than what God hath fully manifested in us as the hope of our glory; neither is there another ministration of that truth and life of righteousness ever more to arise, above or besides this which our eyes have seen; for this is the seventh and last trumpet that ever shall sound to summon all to the judgment seat of Christ, that they may find mercy. Here is the seventh seal opened, and the dead raised and judged according to men in the flesh, that they may be justified according to God in the spirit; yea, all who do not receive the tenders of his love through the leadings of his own spirit, shall be blotted out of his remembrance for ever. Blessed are they who hear, receive and hold fast that testimony which hath been given of the Father and the Son, without wavering or turning aside from his holy commandment in this hour of temptation and day of trial, wherein God will thoroughly purge his floor and refine his gold, and make up his choice jewels, which he will hide in the cabinet of his rich treasures for ever. Oh, therefore let none turn to the right hand or to the left, for the mark is before, unto which all who attain shall receive a full reward. But if any draw back or start aside from their steadfastness and integrity, such will lose their reward in this life, and that which is to come, and shall be clothed with contempt and infamy for ever. For our God is swift in his goings, and will not always be found or entreated, but only in his own way and time, in which all who have received him, have found his bountifulness and loving kindness, and his manifold mercies over all his works. Therefore my dearly beloved brethren, be all bold and valiant for the Truth, that both we, and the begotten of God in these regions of the nation, who are growing up in his power, may be refreshed in you, in hearing of your stability. So be of one mind, and live in peace, and the God of peace be with you all. Amen.

From the place of my outward restraint for

the testimony of the everlasting gospel, being prisoner in the common jail of Horsham in Sussex, by your brother and companion, called
AMBROSE RIGGE.

Let this be read with fear and reverence in all the congregations of God's people in the north country.

To all rulers, magistrates, priests and people, who profess the Scriptures to be their rule, throughout the nation of England; but more particularly to the magistrates, priests, and people of this county of Sussex, who have had any hand in oppressing and persecuting of them whom God hath sent as strangers amongst them, in tender love and pity to their souls, to turn them to righteousness, through which they may see how far they are from the practice and command of the true Christians, mentioned in the Scriptures of Truth.

THROUGHOUT all ages and generations, he that was born after the flesh persecuted him that was born after the Spirit; even so it is now, as this last age of ours hath fully manifested, which hath brought forth much cruelty and persecution, that hath been inflicted upon many for the answer of a good conscience; but more especially upon them whom the Lord hath called from their own country to bear witness unto his Truth and righteousness in the earth; for which testimony alone they have undergone a great fight of affliction from the chief priests and rulers, throughout most counties of this nation, as hundreds can witness.

But now I shall unfold the proceedings and dealings of the priests and rulers, of this county of Sussex, towards me, who came as a stranger amongst them, not wronging any man of any thing, nor eating any man's bread for nought, but freely declaring the message of the everlasting gospel amongst them, according to the word and command of God unto me, when he led me from my own country and father's house above seven years ago, much contrary to my own will. In this testimony the Lord promised to be with me in all my trials and sufferings, though never so many and great, charging me to take no thought beforehand what I should say, when I was brought before rulers and governors for his name and gospel, for he would direct me in that hour, and give me a mouth and wisdom to answer all my adversaries; which promise and word, I set to my seal, he hath fully performed and confirmed to this very hour. For he never yet suffered the devil to draw me before any rulers, or to cast me into prison, but his presence hath been with me, and his right hand hath upheld me, to the confusion of all my adversaries; glory,

honour, and living praises and thanksgiving, be unto him for evermore; in whose name I perfectly trust, and I hope shall unto the end, whereby I have been, and am kept safe from the fear of evil.

I shall fully demonstrate unto all sober people, who have but the least measure of Christianity left in them, how far contrary to the Scriptures of Truth, the rulers and priests of this county have dealt with me for obedience to the word and command of God. In obedience to this, I came amongst them as a stranger, according to the practice of the true ministers of Christ throughout the Scripture, who vexed and oppressed me contrary to the word and command of God, Exod. xxii. 21, who said to Israel, Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt. For their disobedience to which, the wrath of God arose against his people, till there was no remedy, even because they mocked his messengers, and despised his words, and misused his prophets whom he sent unto them in compassion, as he hath done at this day, 2 Chron. xxxvi. 15, 16. And again, the Lord warned them not to vex a stranger, saying, If a stranger sojourn in your land, ye shall not vex him, but the stranger that dwelleth with you, shall be as one born amongst you, and thou shalt love him as thyself, Levit. xix. 34. And Moses said, The Lord doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment; and said, Love ye therefore the stranger, for ye were strangers in the land of Egypt, Deut. x. 18, 19. And, the Lord preserveth the strangers, and relieveth the fatherless and widow, but the way of the wicked he turneth upside down, Psal. cxlvi. 9. And Christ said to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; who answered, When saw we thee an hungered, and fed thee? or naked, and clothed thee? or thirsty, and gave thee drink? or a stranger, and took thee in? Who said, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me, Mat. xxv. 34, 35, 36, 37, 38, 39, 40. But to the wicked he said, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; verse 41, 42, 43, who answered, when saw we thee an hungered, or a-thirst, or sick, or naked, or a stranger, or in prison, and did not minister unto thee? But Christ said, inasmuch as ye have not done it to

the least of these, ye did it not to me; and these shall go into everlasting punishment, but the righteous into life eternal, ver. 44, 45. Now if they were to go into everlasting fire, who had not clothed, or fed, or visited in prison, the least of the brethren of Christ, what shall become of such as Leonard Letchford of Hurst, and George Vinters of Covcold, ministers in Sussex, who instead of taking in their brethren when they were strangers, and feeding and clothing of them, have stirred up the rulers and magistrates, through their false reports, to send such to prison, as they have done against me. For the aforesaid George Vinters did raise a report, that Ambrose Rigge did run away from his wife and children out of Lincolnshire, and left them to the parish, which was false, as was afterwards proved by many witnesses; yet by this he incensed the rulers against me, being here a stranger. In this false aspersion Leonard Letchford of Hurst Pierpoint, did join with him, and stirred up Nisel Rivers, Walter Burrell, and Richard Bridges, to send for me by warrant, the 28th of the third month, called May, in the year 1662, out of my peaceable habitation at Hurst, who forthwith committed me to prison, with more of my friends, for the exercise of our consciences towards God, where they kept us prisoners till the assizes.

And then Leonard Letchford appeared against us, and incensed the judge; insomuch that he fined all my friends, for being met together in the worship of God; and then said to the judge, One word more to aggravate the matter against Ambrose Rigge, for which the judge reproved him, but yet he knowing that I could not swear at all, and being incensed against me, did cause the oath of allegiance to be tendered me in the court; and because I could not swear at all, in obedience to Christ and the apostles' words and commands, Mat v., James v., Judge Brown did forthwith judge me to lose all my lands and tenements, during my life; and all my goods and chattels for ever, and to be out of the king's protection, and to be imprisoned during the king's pleasure. Afterwards he sent for the jailer, and gave him a strict charge to keep me close, in which condition I have continued for the most part this seventeen months, and my friends who were fined as above, some of whom have continued prisoners to this day with me, in much patience, and in many hardships, which have added affliction to our bonds; but in all, the secret hand of God hath upheld us to this day; glory, honour and praises be unto him for evermore, whose hand is not shortened to them who trust in his name, but makes them as Mount Zion that cannot be moved.

In this long imprisonment, Leonard Letchford hath often threatened me with the gallows

in word and writing; and one time some of my friends coming to visit me, asked Leonard Letchford if he would come to visit me? to which he answered, if I were to be hanged, he would come to see it done. And now of late he hath said, if it come to cutting of throats, he would cut Thomas Luxford's throat and mine. By which, all people fearing God, may judge whether this man be not a murderer, who would act it himself, when he cannot get others to do it for him. This is the entertainment that Leonard Letchford gives to strangers, and the love that he hath to his neighbour. But Paul, who was a minister of Christ, said, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," Heb. xiii. 2. But instead of entertaining of strangers, Leonard Letchford and George Vinters persecute them as vagrants; by which the impartial reader will clearly see how far they act contrary to the Scriptures, both of the Old and New Testament; and they may judge whether they are ministers of Christ, or anti-christ.

From us who are present sufferers under the cruelty of men in the county jail in Horsham, whose names are

AMBROSE RIGGE,
AMBROSE GALLOWAY,
RICHARD WEBB,
JAMES MATTHEW.

Dated about the Eighth month, 1663.

A brief and serious warning to such as are concerned in commerce and trading, who go under the profession of truth, to keep within the bounds thereof, in righteousness, justice and honesty towards all men.

MANY days and months, yea, some years hath my life been oppressed, and my spirit grieved, to see and hear of the uneven walking of many, who have a name to live, and profess the knowledge of God in words; and also of some who have tasted of the good word of God, and have been made partakers of the power of the world to come, and have received the heavenly gift and grace of God, which teacheth all, who walk in it, to deny all ungodliness and worldly lusts; and to live soberly, honestly and righteously in this present world. The faithfulness of these, with great reason, has been expected to God in things of the highest concern, and to have walked as lights in the world, and in all faithfulness both to God and man, to have stood as living monuments of the mercies of the Lord, letting their light so shine before men, that they might see their good works, both in spiritual and temporal concerns. So might they have honoured and glorified God in their generation, and have

convinced or confounded gainsayers, putting to silence the ignorance of foolish men, whereby the worthy name of the Lord, by which they have been called, might have been renowned through the earth, and his precious Truth and glory spread to the ends of it, that many through beholding their good and exemplary conversation in Christ, coupled with the holy fear of God, might have desired to lay hold of the skirt of a Christian indeed, whose praise is not of men, but of God.

These are the fruits which we have laboured and travailed for, through many and great tribulations, that many might be turned to righteousness, and that the knowledge of the power and glory of the Lord might cover the earth, even as the waters do the sea. God Almighty bears us record, this was and is our only end and design, which, blessed be the Lord, many are witnesses of, and established in, to our abundant joy and comfort. But there are some amongst us who have not walked humbly with the Lord, as he hath required, nor kept in that low estate, either inwardly or outwardly, which becometh such who are travelling up to Zion, with their faces thitherward. These have launched from the rock which is firm and sure, into the great sea of troubles and uncertainty, where some have been drowned, others hardly escaping, and many yet labouring for the shore, with little hopes of coming at it; who have not only brought themselves in danger of suffering shipwreck, but have drawn in others, and have endangered them also, which hath opened the mouths of the enemies of Zion's welfare, to blaspheme his great and glorious name, and hath eclipsed the lustre of the glorious Sun of Righteousness, both in city and in country. This is a crying evil, and ought not to go unproved, and that with a severe countenance; for God is angry with it, and will assuredly punish it.

Many have got credit upon the account of Truth, because at the beginning it did, and doth still, lead all who were and are faithful to it, to faithfulness and truth, even in the unrighteous mammon, and to let their yea be yea, and their nay be nay, even between man and man in outward things. So that many would have credited one that was called a Quaker with much, and many I believe did, merely upon that account; some whereof I doubt not, have just cause to repent of it already. But if truth and righteousness had been lived in by all who profess it, there had been no such occasion given. For they who still retain their integrity to the truth and life of righteousness manifested, can live with a cup of water, and a morsel of bread in a cottage, before they can hazard other men's estates to advance their own. Such are not forward to borrow, or to complain for want,

for their eye and trust is to the Lord their preserver and upholder; and he hath continued the little meal in the barrel, and the oil in the cruse hath not failed to such, till God hath sent further help; this is certainly known to a remnant at this day, who have coveted no man's silver, gold or apparel, as God knows, but have and do labour with their hands night and day, that the gospel may be without charge.

It is so far below the nobility of Christianity, that it is short of common civility and honest society amongst men, to twist into men's estates, and borrow upon the Truth's credit, gained by the just and upright dealing of the faithful, more than they certainly know their own estates are likely to answer; and with what they borrow reach after great things in the world, appearing to men to be what in the sight of God and truth they are not, seeking to compass great gain to themselves, whereby to make themselves or children rich or great in the world. This I testify for the Lord God is deceit and hypocrisy, and will be blasted with the breath of his mouth, and we have seen it blasted already.

And that estate that is got either with the rending or with the hazard of rending, another man's, is neither honestly got, nor can be blessed in the possession. For he that borrows money of another, if the money lent be either the lender's proper estate, or part of it, or orphan's money that he is entrusted withal, or widow's, or some such, who would not let it go but upon certain good security, and to have the valuable consideration of its improvement; and the borrower, though he hath little or no real or no personal estate of his own, but hath got some credit, either as he is a professor of the Truth or otherwise, and hath, it may be, a little house, and a small trade, it may be enough to a low and contented mind. But then the enemy gets in, and works in his mind, and he begins to think of a higher trade, and a finer house, and to live more at ease and pleasure in the world, and then contrives how he may borrow of this and the other, and when accomplished according to his desire, then he begins to undertake great things, and get into a fine house, and gather rich furniture and goods together, launching presently into the strong torrent of a great trade, and then make a great show beyond what really he is, which is dishonesty. If he accomplish his intended purpose, to raise himself in the world, it is with the hazard, at least, of other men's ruin, which is unjust: but if he falls short of his expectation, as commonly such do, then he doth not only ruin others, but himself also, and brings a great reproach upon the blessed Truth he professeth, which is worse than all; and this hath already been manifested in a great measure, and by

sad experience witnessed. But the honest upright heart and mind knows how to want, as well as how to abound, having learned content in all states and conditions. A small cottage and a little trade is sufficient to that mind, and it never wants what is sufficient. For he that clothes the lilies and feeds the ravens, cares for all who trust in him, as is at this day witnessed—praises to God on high; and that man hath no glory in, nor mind out after, superfluous or needless rich hangings, costly furniture, fine tables, great treats, curious beds, vessels of silver or vessels of gold, the very possession of which, as saith the ancient Christian Clemens Alexandrinus, creates envy. *Padag. lib. 2. cap. 3., pages 160 161.*

The way to be rich and happy in this world, is first to learn righteousness; for such an one was never forsaken in any age, nor his seed begging bread. And charge all parents that they keep their children low and plain in meat, drink, apparel, and everything else, and in due subjection to all just and reasonable commands, and let them not appear above the real estates of their parents, nor get up in pride and high things, though their parents have plentiful estates; for that is of dangerous consequence to their future happiness. Let all who profess the Truth, both young and old, rich and poor, see that they walk according to the rule and discipline of the gospel, in all godly conversation and honesty, that none may suffer wrong by them in any matter or thing whatever; that as the apostle exhorted, they may owe nothing to any man, but to love one another; for love out of a pure heart is the fulfilling of the law; which law commands to do justly to all men. He that hath but little, let him live according to that little, and appear to be what in truth he is; for above all God abhors the hypocrite; and he that makes haste to be rich falls into snares, temptations, and many noisome and hurtful lusts, which drown many in perdition, *1 Tim. vi. ix.* “And the love of money is the root of all evil, which while some have lusted after, they have erred from the faith, and pierced themselves through with many sorrows;” verse 10.

For preventing this growing evil for the time to come, let faithful Friends exhort such who either live without due care, spending above what they are able to pay for, or run into great trades, beyond what they can in honesty and truth manage; and let them be tenderly admonished of such undertakings. This will not offend the lowly upright mind; neither will the honest minded, who through a temptation may be drawn into such a snare and danger, take any occasion to stumble, because his deeds are brought to light. If, after mature deliberation, any are manifested to be run into any danger

of falling, or pulling others down with them, let them be faithfully dealt withal in time, before hope of recovery be lost, by honest faithful Friends, who are clear of such things themselves; and be admonished to pay what they have borrowed faithfully, and in due time, and be content with their own, and to labour with their own hands in the thing that is honest, that they may have therewith to give to him that needeth, knowing that it is more blessed to give than to receive, *Acts xx. 35.* And if they hear, and are thereby recovered, you will not count your labour lost; but if they be high, and refuse admonition, it is a manifest sign all is not well. Let such be admonished again by more Friends, and warned of the danger before them; and if they still refuse and reject counsel and admonition, then lay it before the meeting concerned about Truth's affairs, to which they do belong; and if they refuse to hear them, then let a testimony go forth against such their proceedings and undertakings, as not being agreeable to the Truth, nor the testimony of a good conscience, neither in the sight of God nor man. This will be a terror to evil-doers of this kind, and a praise, encouragement, and refreshment to them that do well, and nothing will be lost that is worth saving by this care: for he that doth truth, whether in spiritual or temporal matters, will willingly bring his deeds to the light, that it may be manifest to all that they are wrought in God.

These things lay weightily upon me, and I may truly say in the sight of God, I wrote it in a great cross to my own will, for I delight not, nay, my soul is bowed down at the occasion of writing such things; but there is no remedy; the name of the Lord has been, and is likely to be, greatly dishonoured, if things of this nature be not stopped, or prevented for time to come. Therefore I beseech you all, who have the weight and sense of these things upon you, let some speedy and effectual course be taken to prevent what possibly we may, both in this and all other things, that may any way cloud the glory of that Sun which is risen amongst us. And make this public, and send it abroad to be read in true fear and reverence in all meetings; and let all concerned be faithfully and plainly warned, without respect of persons, by faithful Friends, who have the care of God's glory, and his churches peace and prosperity upon them: so will the majesty and glory of God shine upon your heads, and you shall be a good savour of life, both in them that are saved, and in them that are lost.

Written by one who longs to see righteousness exalted, and all deceit confounded.

AMBROSE RIGGE.

Gayton-place, in Surrey, the 16th of
the Eleventh month, 1678.

To all the faithful flock of God in suffering, whether in prison or at liberty, in scorn called Quakers.

THE salutation of my endeared love in our Lord Jesus Christ, the Captain of our salvation, who was made perfect through suffering, reacheth and freely floweth forth unto you all, whom God hath counted worthy not only to believe in his Son Christ Jesus, but also to suffer for his name and testimony, and hath made you living monuments of his tender mercy. My heart's desire and daily prayers to God for you are, that grace and peace, with faith and love, may be daily multiplied in and amongst you; which is the reward of the faithful followers of the Lamb through many tribulations. This was the path of the just in all ages; he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Therefore, dear friends, be not dismayed at the roaring of the sea, or at the swelling of the waves, for they are all limited and cannot pass their bounds, neither can they do more or less, but by the permission of that Divine Hand, by whom all things were made, and are upheld. Stand in the faith which works by love, and this will outlast all the wrath of man, which doth not, nor ever did, work God's righteousness, and give you power to bear more than the wicked shall have power to lay upon you; for in your patience you will possess life and peace, which no man can take from you. This I have learned through many trials for many years, in long imprisonments, spoiling of goods and cruel whippings and sore buffetings, and many inward and outward exercises, yet through all hath the Lord delivered. Yea, and he will deliver them that trust in his name, and make them as Mount Sion, that cannot be moved; and not a hair of their heads shall fall to the ground without him, who will now try the faith, patience and constancy of his people through many tribulations, that his jewels may appear in their lustre, which he will make up, and gather his wheat into his garner, and burn up the chaff; for the reaping and the harvest hath been, and the threshing-floors witnessed, in which many have threshed in hope, but till the winnowing day is known, the wheat and chaff are not fully separated. And you also know that the kingdom of heaven hath been as a net cast into the sea, which hath taken the bad as well as the good; which when it is full, the good are gathered into vessels, and the bad are cast away: even so will it be in this day of the Son of man. Oh! therefore put on your beautiful garments, ye jewels of the Lord's house, and let the girdle of Truth compass your loins; and wash your hands in innocency, so shall you compass the altar which is within the spiritual temple of

the Most High, which he hath built of living stones, elect and precious, in which there is no need of the outward Jews candlesticks or lights, or the titular Christians' many candles, but the Lord God and the Lamb is the light thereof. I am even constrained to write this unto you in the love of the Father of lights, that your joy may be full; for all the suffering of this present world is not worthy to be valued with the glory that is already revealed, and to be revealed in them who believe and are found faithful unto death. There is no summer or harvest without a winter, nor any perfection without suffering; and the way to enjoy all with the blessing, is to give up all when required of the Lord. This made the wise man say, "Cast thy bread upon the waters, for after many days thou shalt find it." This hath been witnessed in our day; therefore let us trust perfectly in the name of the Lord, who feeds the ravens and clothes the lilies, as in ancient days, for he giveth and taketh, and giveth again to the faithful. This Job witnessed in his day, whose fidelity to God was manifested through the loss of all his outward substance, and the affliction of his body; who through faith obtained a good report, and possessed the promise of the life that then was, and that which was to come. So did Abraham and all the faithful, in offering up, when required, receive. This was the way of the flock of God in all ages, in which many are now called to walk, whom the Lord will try as gold is tried in the fire, that they may dwell with everlasting burning, and be crowned with dominion over death, hell, and the grave for ever. Dear friends, look not out at the prosperity of the wicked, for their root is rottenness, and their blossoms shall fly up as the dust; "and the day that cometh shall burn as an oven, wherein all the proud, and all that do wickedly shall be as stubble, and the day that hasteneth shall leave them neither root nor branch." The way to have pure dominion over your enemies, and to heap coals of fire upon their heads, is to do good, and to pray for them who spitefully use, and hate and persecute you. This is the very nature of the Truth, which our God in tender mercy, in our day, hath manifested. Render to no man evil for evil; nor join with, or countenance any who would; for such know not what spirit they are of. Christ the Truth is not come to destroy men's lives, but to save them, and to give life. So commit your innocent cause to him, to whom vengeance belongs, and he will plead your cause with your stoutest adversaries. No weapon hitherto formed against us hath ever prospered, neither shall, as we keep in that righteousness which God through Christ Jesus hath clearly manifested in us, being the righteousness of faith, which saith, as in ancient days,

Go not forth. This is the riches of the gentiles, which will enrich the whole earth; and all who receive and walk in it, shall be by it established in lasting peace with God, though for it we may be reviled, and counted as sheep for the slaughter for a time; for He who is gone before endured the contradiction of sinners, and gave his back to the smiter, and his cheeks to the buffeter; and the servant is not greater than his Lord.

So the God of all mercy possess our souls more and more with quietness and confidence, that our strength may be made perfect in him, who hath all power in heaven and earth, that we may continue in faith, patience and well-doing unto the end.

I am your brother and fellow-sufferer,

AMBROSE RIGGE.

Gatton, this 28th of the Twelfth month, 1682-3.

The spiritual guide of life, offered and tendered to all mankind, without respect of persons, age or sex, to direct their feet into the way of peace. Or the inward and spiritual grace of God exalted as man's only teacher.

It is the universal concern of all mankind upon the face of the whole earth, to seek those things which belong to their eternal peace, happiness, tranquillity and rest with God, when time in this world shall be no more. Yet such are the wiles and cunning devices of the serpent and adversary of man's felicity, [who prevailed with Adam and Eve in the beginning to break God's covenant of life made with them] that he prevails with the generality of their posterity at this day, to slight, disesteem and undervalue that which should bring their salvation, and them to the knowledge of the way thereunto, which is God's inward and spiritual grace, which came to be manifested and known by the second Adam, Christ Jesus, John i. 17. This is the root, substance, and life of all true religion in the world, and without it there is none in the earth; for God hath given it, to bring salvation to the ends thereof, and to be a perfect and sufficient teacher to all mankind, 2 Cor. xii. 9. This was the saints' teacher in the gospel administration which brought their salvation, Tit. ii. 11. And till the nations and people in general come to hear and learn of this inward and spiritual teacher, they can never be taught to deny ungodliness and worldly lusts, nor to live soberly and righteously in this present world. This is the Christ of God, spiritually manifested in mortal flesh, to destroy the works of the devil, which who doth not hear, receive, follow and obey, can never receive power to become servants or sons of God; but remain all their days in the gall of bitter-

ness and bond of iniquity, heaping up wrath against the day of wrath, and the revelation of the righteous judgments of God, and their religion and faith are vain and unprofitable.

Thus Christ being manifested, becomes the author of eternal salvation in all who believe, and is that great mystery which hath been hid from our forefathers for many generations. Where he is received, heard and obeyed, he manifesteth his strength and power in the soul, greater than the power and strength of the enemy, and binds the strong man, who hath long kept the hearts of many, and casts him out, and sets up there his own throne, and ruleth till he hath put all his enemies under his feet; and so becomes the hope of glory to the people, Col. i. 27. And whosoever doth not thus receive, hear and obey him, nor give up thus to be governed by him, cannot be his disciples, nor receive power from him, to become sons or servants of the living God. Though they may profess his name in words, and make a fair show of Christianity in the flesh, yet the true Christian life they are strangers unto, and without God in the world, dead in sins and trespasses, and can never be raised out of the grave of corruption, but as they believe in, and wait for the manifestation of his power, [which is only known and manifested by his inward light and grace] to work all their works in them and for them. Thus must man be made the workmanship of God, created again in Christ Jesus unto good works, Ephes. ii. 10. This is the new creation, where man receives the image of God, i. e., righteousness, which was lost in the first Adam. "For as the body without the spirit is dead, so faith without works is dead also," Jam. ii. 17, 18, 19, 20. For by works of righteousness, brought forth in man by Christ, God's righteousness, is saving faith known. And no man can have true faith in Christ, who manifesteth not the works of righteousness in his conversation. For the fruit and effect of saving faith in man, is an inward righteousness and holiness, whereby man's heart, soul and spirit is sanctified to God, without which no man can see God. And man must follow him in the works of his righteousness, and learn of him, and bear his cross, viz., not one of gold, silver, wood or stone, but that which crucifies their beloved lusts and pleasures, without which they can never wear his crown. For though man by his own power cannot work his own salvation, yet as he believes in and follows Him whom God hath given for a Leader, Isa. lv. 4., and a Commander to his people, he shall receive power from him to do whatsoever he commands him, and be saved by him from his sin and transgression; for his name is called Jesus, because he saves his people from their sins, Matth. i. 21. And whosoever is

not saved by him here from their sins, can never be saved hereafter by him from the wrath and displeasure of Almighty God, and that death which is the wages of sin, Rom. vi. 23.

Now, the means which God hath appointed to bring his salvation to all mankind, is his inward and spiritual grace and truth which came by Christ Jesus, John i. 17. This inward teacher as all mankind come to hear and obey, they through him will be saved, Ephes. ii. 8. He hath virtue and power to bring forth righteousness in man, and to work out all unrighteousness. It is like a little leaven hid in the meal which Christ spoke of, Matth. xiii. 33, and will leaven the whole lump of mankind into sincerity and truth, if it be received and obeyed. This is the precious pearl, hid in the field which is the world, set in man's heart, Eccles. iii. 11, which the wise man digs deep there to find, Matth. xiii. 45, 46, and having found it, selleth and parteth with all his lusts to purchase it. No man can buy it but with the loss and denial of all things contrary to it; gold will not purchase it, and silver is dross in comparison of it, the price thereof is above rubies; and therefore the wise man said, "Buy the truth, and sell it not," Prov. xxiii. 23. Rev. iii. 18. No man can truly say, "My beloved is mine, and I am his," but as he thus buys it, with the selling of all contrary to it. This is an hard saying to many, or the most part of mankind, especially the rich, who have great possessions; and many beloved lusts and pleasures to part withal, which are as dear and near as their right hand or eye. This made the young man, whom Christ spoke unto, Matth. xix. 21, 22, to go away from him sorrowful, who had great possessions; upon which the Son of Man said, "That a rich man should hardly enter into the kingdom of God," verse 23. And "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven," verse 24.

Here is the mystery of godliness revealed, which the natural man cannot see, or perceive, for it is hid from the wise and prudent of the world, and discovered and revealed unto babes and little ones. The great and proud men of the world are too big to enter the strait gate, and walk in the narrow way; the preaching of the cross of our Lord Jesus to them is foolishness, [and they cannot see the strait gate,] [and the cross] which the apostles preached, and all the true disciples and followers of Jesus Christ took up, who were crucified to the world, and the world to them, Gal. vi. xiv.

Therefore lay aside all your imaginary crosses of gold, silver, wood or stone, they are of no value, neither is there any virtue in them to crucify one lust that wars in your members; yea, though you may carry them in your bo-

soms, yet your beloved lusts lie there also unmortified, which every day war against the soul, and so far prevail, that they bring forth sin in word and deed, which being finished, brings forth death, James i. 15.

The true cross of Christ is the power of God in all who believe, 1 Cor. i. 18. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven," Col. i. 20. That by which the ancient Christians were crucified to the world, and the world to them, was the cross of Christ spiritually borne, Gal. vi. 14. But since the Christian life and spirit have been laid aside and quenched, the knowledge of this cross hath been lost, and people have set up an image of it, and are become strangers and enemies to the cross of Christ, as the Jews and pharisees were in the gospel day, being without God in the world.

The knowledge of the mystery of God's salvation to all mankind upon the earth, must be opened and manifested by the gift of God, viz., by his grace and spirit, as it is received and obeyed. "For as no man knows the things of a man, save the spirit of a man within him: even so the things of God knoweth no man, but the spirit of God," 1 Cor. ii. 11. With this spirit within did the prophet Isaiah seek the Lord, Isaiah xxvi. 9. And with the Spirit of Truth within must all mankind seek the Lord, if ever they find him and know his work; for without it the knowledge of God's salvation is, and for ever will be, hid from the wise and prudent of the world. This was the Jews' blindness, the resisting of the spiritual gift of God, Acts vii. 51, who by their wicked hands stoned Stephen to death, though they held up the temple worship, the offerings and sacrifices, yet by resisting the spirit of God in themselves, they became more blind than he who had an unclean spirit, who said to Christ, "I know thee who thou art, the Holy One of God," Mark i. 23, 24. Matth. viii. 29. Yea, the devil confessed him to be the Son of God, Mark v. 7.

The grand cause of all the error in the world, is in going from the Spirit of Truth within, the Comforter now sent, according to the promise of Christ, John xiv. 16, 17, 26. This Comforter being received, heard and obeyed, leadeth into all truth, and is a perfect guide appointed of God for all mankind, to bring to the knowledge of God's salvation; and thus to know the only true God, and Jesus Christ whom he hath sent, is eternal life; and all knowledge short hereof, is earthly and carnal.

Christ within, the hope of glory, hath been as a mystery hid from ages and generations, but revealed in the gospel day, Col. i. 26, 27.

And thus manifested to the gentiles, Acts xiii. 47, that he might be God's salvation to the ends of the earth; when the wise professing Jews rejected him in his outward appearance in the flesh, to whom he was first tendered. This inward and spiritual appearance of the Christ of God in our day, the chief priests and literal and worldly wise professing Christians do oppose and gainsay, and will not have him thus to rule in the hearts and consciences of his people; but call the true light, which is his life and spiritual appearance, John i. 4, a dark lantern, and a natural conscience; and so make the word and commandment of none effect by their traditional religion, which is set up in the will and wit of man, and do every day crucify to themselves afresh the Lord of glory, and put him to open shame; for every wicked word and deed is as a spear to wound him.

And no man can be a true Christian, who is not baptized into the death of Christ, Rom. vi. 3, viz., dead to sin; this is the true spiritual baptism, of which John's baptism with water was but a figure, type, and forerunner. Neither is he now a gospel Christian, who is one outward; neither is that baptism, that is outward in the flesh; but he is a true Christian, who is one inward, and the one baptism is that of the heart and of the spirit. For neither baptism, nor unbaptism, as outward, avails anything, but a new creature, created again in Christ Jesus unto good works to live in them, Ephes. ii. 10. This is Christianity in its ancient glory and purity, which is restored and witnessed by receiving, hearing, and obeying the inward and spiritual "grace of God which brings salvation," Tit. ii. 11. Of which water baptism is an outward and visible sign, as it is declared in the book of common prayer now used in England, where they say, "That the inward and spiritual grace is a death unto sin, and a new birth unto righteousness," &c. And till the outward Christians come to hear and obey this inward and spiritual grace, they cannot know or witness God's salvation; for all without it is but as a shell and shadow, and as chaff to the wheat.

And as Christ's appearance and manifestation in the substance of the gospel ministration, is inward and spiritual, so is his baptism, and so is his supper, and all his ordinances, and all who truly "eat his flesh, and drink his blood, dwell in him, and he in them," John vi. 56. For it is the spirit that quickeneth all who are made alive by him, the flesh profiteth nothing, verse 63. The words he spake were spirit and life, though mysteriously spoken; at which the Jews murmured, and many of the disciples were offended, verses 52, 60, 61, and looked outward, as too many do in our day, who nei-

ther discern his flesh nor blood, and so eat and drink their own damnation. Though the children of Israel ate manna in the wilderness that was rained down from heaven every day, yet as it was outward, they died, John vi. 49. Therefore it is not the outward bread, in the gospel dispensation, that nourishes the soul to eternal life, but the spiritual manna, which is received by the indwelling of the Son of God in man, and man dwelling in him, verses 56, 57. They who thus eat his flesh and drink his blood, have eternal life, and he will raise them up at the last day, verse 54. This is the anti-type, or mystery of all outward types and representations, even the cup of the New Testament in his blood, in all who spiritually receive it; for the outward flesh, bread and cup profit nothing as to the soul's nourishment; it is the spiritual, that giveth life, the bread and cup thereof nourisheth up to eternal life. Where Christ is come and risen in the spirit, his spiritual bread and cup shows his resurrection in the soul. Here those who are quickened and raised by him, live by every word that proceedeth out of his mouth, Mat. iv. 4. And being thus made partakers of his resurrection, over them the second death hath no power. This was represented by Moses lifting up the serpent in the Wilderness, John iii. 14, Numb. xxi. 9; so must the Son of Man be lifted up in the soul, that all who are bitten by the spiritual serpent, may look to him, and be healed. For though he was made a sacrifice to God for the sins of the whole world, that through his life and resurrection the whole world might be saved, yet hath no man part in him, or his resurrection, who is not in this world washed from his uncleanness by him. For the purging, which all true Christian believers own, is by the blood of Jesus Christ, to cleanse them from their sins, which none can have the benefit of, but those who walk in the light, 1 John vii. 17. "For if we say we have fellowship with God, and walk in darkness, we lie, and do not the truth," verse 6. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." Here is the covenant in which the benefit, virtue, and efficacy of the blood of Jesus is known and witnessed to this day, and must be throughout all generations. Therefore hath the true light, or grace of God, lighted every man that cometh into the world, John i. 9, that all might receive it, and walk in it and so be made living witnesses of the blood of Jesus Christ to cleanse them from their sins. If the sons and daughters of men had come to know this, they need not to have imagined an outward purgatory to cleanse people from their sins; the blood of Jesus thus known and witnessed is sufficient to sanctify and make clean

in body, soul and spirit, all who walk in the light; and thus would God's salvation be known and manifested to the ends of the earth. For as the lightning comes out of the east, and shines to the west, so is the shining of the Sun of righteousness in the soul of man. But till the day dawn and the day-star arise in the heart, the glorious Sun of righteousness with healing in his wings can never be known to arise; and until this is known and witnessed, all preaching is vain, and people's faith is vain, and they are still in their sins, and can never be made partakers of his resurrection, nor conformable to his death, but live and die in their sins, and whither he goes they cannot come, John viii. 21, 24.

Therefore let all be warned, to take heed to the true light and inward spiritual grace of God, and give up to the teachings thereof, that they may receive an understanding from God, to know the mysteries of the kingdom of righteousness, which are hid from the wise and prudent of the world, who are glorying in brain-study, human arts and literature, and natural acquirements in the will and wisdom of man. Through these was divine wisdom never conveyed to any of the sons of men. True wisdom is the gift of God, communicated to them who love and fear him; the secrets of the Lord are daily manifested to such, and they want not the knowledge of the mysteries of the kingdom of righteousness, but can declare to others what God hath done for their souls, of what they have tasted and handled of the word of eternal life; these are able ministers of the New Testament, not of the letter, but of the spirit.

And till the nations and people in general be turned unto, and receive the gift of God, which he hath universally given to all mankind to profit withal, they can never see the opening of eternal life; neither can the way thereof be manifested or known by anything short of it; neither can any man know life by it till he is subjected to it, and spiritually baptized by it into the death of Christ; this is the true inward Christian, whose praise is not of men, but of God. For the true Christian baptism is a death unto sin, and a new birth unto righteousness, and none are Christians indeed but who are so baptized. Upon this account said the Son of God unto Nicodemus, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. And again, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God," verse 5, the spiritual water, wherewith the Holy Ghost doth wash all true believers, and bring them into newness of life. For he is not a Christian that is one outward; neither is that baptism, that is outward in the flesh; but he is

a Christian who is one inward, and baptism is that of the heart, and in the spirit. This is the true gospel ministration, the last and greatest that ever the world shall be visited withal. This hath a more excellent glory, than that which stood in meats and drinks, and carnal ordinances, and commandments of men, and therefore is to remain to all generations, 2 Cor. iii. 6, 7, 8, 9, 10, 11.

Now all you who are set down in outward visible signs, and are slighting and neglecting the substance, viz., the inward and spiritual grace which must bring your salvation, the enemy has deceived you in keeping you from receiving, hearing, and obeying it, your sufficient teacher and bringer of salvation. Thus you are ever learning, and can never come to the knowledge of the Spirit of Truth in yourselves, which is given of God to lead you into all truth, John xvi. 13, the Comforter promised by Christ, John xiv. 16, 17, to abide for ever; who he said dwelt with his disciples, and should be in them, verse 17. This Comforter, the Spirit of Truth is arisen in our day, and is manifested in all true believers for this purpose, to destroy the works of the devil.

But oh! let the outward Christians beware, lest they reject him in his inward appearance, as the outward Jews rejected him in his outward appearance; for if they wound and crucify the Spirit of Truth, and of Christ in themselves, they will be as guilty of his blood, as were the Jews of old. What slighting, despising, nay, blaspheming against this inward and spiritual appearance of Christ have the nominal Christians been guilty of these forty years? How have they buffeted, stoned and imprisoned him in his servants, for speaking through them? Nay, they have crucified him afresh, and put him to open shame by their ungodly deeds, and hard speeches.

Oh Lord! I pray thee open their eyes, that they may see him whom they have thus pierced with their sharp spears, and let a day of mourning and lamentation come over them, as was prophesied of the house of David, and the inhabitants of Jerusalem, every family apart, and their wives apart, Zech. xii. 10, 11, 12, 13, 14. He is indeed a Comforter to such mourners now, but cries woe to them who now laugh, as he did in the days of his flesh to the Jews and Pharisees, Luke vi. 25. For outward Christianity now, where the inward life, spirit and power of Christ are not received and witnessed, is of no more value in the sight of God, than were the Jews offerings and sacrifices, when they were inwardly polluted. For it is the sacrifice of a broken heart and contrite spirit, which the Lord regards, Psal. li. 17, and the inward white linen is beautiful in his eye, and his sons and daughters are all glorious within,

Psal. xlv. 13. They hunger and thirst after an inward righteousness, *i. e.* the righteousness of faith, which saith, go not forth, Mat. xxiv. 26. Rom. x. 8, for the word is nigh thee in thy heart, and in thy mouth that thou mayst hear it, and do it. This was the word of faith which the true gospel-ministers preached, believed and received; and who doth not receive this inward word, cannot know the salvation of God, for it is the engrafted word that is able to save the soul, James i. xxi. And till the people come to hear and to do this word, their buildings are upon the sand, and will not stand in a stormy day; for true and saving faith is obtained and received by hearing this word, in all who live and stand in it, without which no man can please God, Heb. xi. 6. Thus the ancients received faith, and walked in it, and did many valiant acts, both in the time of the first and second covenant, and had victory over the world; yea, they were made more than conquerors over death, hell and the grave, Rom. viii. 37, and obtained a good report, though they received not the promise, Heb. xi. 39.

And now this testimony I must leave to the world, that God hath sent his good Spirit into the hearts of the children of men, to be their guide, leader and director in all things relating to his kingdom; and upon the receiving and obeying, or resisting and disobeying this Spirit, stands man's eternal felicity or woe, for nothing short of it can give mankind the knowledge of the mysteries of God's salvation; and all knowledge without it, is earthly and carnal, and can never give life to the soul.

And therefore all you outside Christians, professors and profane, who have taken up your rest in an outward profession of God and godliness, but live in the profane fashions, customs and superfluities of the world, far beyond those you term heathens, my soul is often bowed down for you, because you are resisting the appearance of God's Spirit, as did the Jews of old. Through your traditional religion, which you have received by and from your darkened and benighted ancestors, you have made the word and commandment of God of none effect, and have wrought despite against the Spirit of Grace, and have set down at ease in an outside invented form of godliness, imitating some things which the holy men of God did in the days of old, through the leading and dictates of God's Spirit. But this to you is but an image or likeness of a thing in heaven; and it may be said to you, as it was to Judah in the days of Isaiah the prophet, Who hath required these things at your hands? Isa. i. 12. Your set-days and fasts, your morning and evening sacrifices, the Lord hath no regard unto, but saith at this day, as in days past, Isa. i. 16, 17. Jer. iv. 14, Wash your hearts from wickedness;

the fountain is open, put away the pride and abominations of the heathen out of your houses and hearts, and boast not yourselves that you are not as other men; peradventure no common drunkards, swearers, nor extortioners, nor thieves, nor murderers, but that you pay the tithe of all you possess, give alms, and often have family duties, and frequent the church and its ordinances, as you call them. All this, and much more, if you had it, will not give you acceptance with God, while your inside is full of rottenness and corruption; this righteousness exceeds not that of the Scribes and Pharisees, but is many degrees short thereof. Arise, arise, this is not your rest, because it is polluted, Mich. ii. 10. Shake off your night garments, be afflicted and mourn, and weep, let your laughter be turned into mourning, and your joy into heaviness; for the Lord is arisen to plead with all flesh, by his sword, and by fire, and he will leave the outward court to be trodden down of the Gentiles. He is arisen in his fury as a man of war, and is disquieting the nations with wars and commotions, and causing the potsherds of the earth to dash one another to pieces, that he may make way and room for his own kingdom, rule and government in the earth; and all who will not that he should rule, he will slay by the breath of his mouth, and the brightness of his coming. For Babylon must fall among Papists and Protestants, even that which hath been builded up, whereby to reach to heaven, in the will and wisdom of man: for it is come in remembrance before the Lord, and great will be the fall thereof; her merchants shall lament to see her destruction, when they shall not be able to relieve her. And the scattered flock of the house of Jacob, God will gather into his own fold, viz., his power, within whose walls is the well of life, where all the sheep of his pasture drink, and here shall none be able to make them afraid, for the power of God is that universal fold, into which the gathering of the nations must be. All who gather not into this power are false shepherds, and gather to themselves for unrighteous gain; but the gathering of the people shall be to the Lord, Gen. xlix. 10, Israel's true Shepherd and leader; so shall the kingdoms of the world become the kingdoms of God and his Son.

This testimony lay upon me to leave behind to the world, not knowing how long my days may be therein. AMBROSE RIGGE.

Riegate, this 30th of the Third month, 1691.

To Friends in the Isle of Wight.

DEAR FRIENDS,—Whom I often remember in the love of God the Father, desiring at the

throne of grace, that faith, truth and love may be daily multiplied amongst you, and that you may grow in the grace of God; from him which you have received, and in the knowledge of his Son Christ Jesus, which you have obtained, by the light of his glorious gospel that hath shined in your hearts; so that you need not say to your neighbour, or brother, know the Lord, but from the least of you to the greatest, is the saving knowledge of the mysteries of his kingdom conveyed through the light of his Son. As you walk in the light, your knowledge will increase, and your fellowship with the Father and the Son, and one with another, for the gospel fellowship stands in the light; and now he who saith he hath fellowship with God and walks in darkness, lies and doth not the Truth. Therefore keep your fellowship in the light and life of Jesus, your bishop, pastor, and lawgiver, and walk by faith in him, so will his power go along with you, to support you through all difficulties. Be kindly affectioned one to another, and love one another, as God for Christ's sake hath loved you; and sit all down at the feet of Jesus, that you may receive his wisdom and counsel, to guide you in all things, so will you know the way of peace, which will lead you to your eternal rest. And as God hath shined in you by the light of his Son, so let your light shine forth before men in works of righteousness, by which saving faith is known, which works by love and obtains the victory. The mystery of this faith is held in a pure conscience, void of offence towards God and men; herein is your prosperity and safe standing. And as you have received Christ, so walk in him, all keeping your ranks and order in the body, eyeing your spiritual head, who is given for your leader, governor and commander. Dear Friends, meet often together, and wait at the heavenly altar; and let your offering be a clean mind and heart, for that is the gospel offering, and no offering without it hath acceptance with God; neither can any have access to God but by his Spirit, for it searcheth all things, yea, the deep things of God; and trieth all spirits that are gone out into the world, putting a difference between the clean and unclean, the precious and the vile. For many false prophets are abroad in the world, and have been many years, who cry, lo here, and lo there is Christ, but go not out after them, nor believe them, for the hope of true Christians is Christ within, Col. i. 27, and they who are without this inward hope, they are without an anchor, tossed like the waves of the sea with every wind of doctrine, through the sleight of men, and cunning craftiness whereby they lie in wait to deceive. Such are inwardly ravening wolves, and are every where known by their fruits; but wait you, that Christ may

be formed in you. This is my travail and earnest desire for you, that you may be like minded, having your loins girded with the Truth, waiting for the Bridegroom, who is on his way to walk in his garden, that he hath enclosed with the wall of salvation. And now, dear Friends, I recommend you to the grace of God which is in you, to be your continual teacher, that by it you may be saved, from the evil of this world; and from the wrath to come. My companion and I were in imminent danger of our lives by sea when we last left you, going over in a little boat with a wicked pilot; but the Lord brought us safe ashore about midnight, and gave us a calm passage, without which we could not have continued: glory to his name for ever. And now I bid you all farewell, hoping again to see your faces when the Lord opens my way; to whose inward word I leave you to be guided in all things. Amen. AMBROSE RIGGE.

Riegate, this 13th day of the Sixth month, 1691.

An Epistle from our monthly meeting, held at our public meeting-house in Riegate, in Surrey, the seventh-day of the ninth month, 1692.

WE being assembled with one accord in the unity of the spirit of Truth, have a deep and weighty consideration upon our hearts and spirits, of the important affairs of the church which the Lord hath gathered in these parts, out of the ways and works of darkness, to be a people to his praise, and to walk as children of the day, in all godly conversation, and holiness. He who hath called us is holy, and he hath made us livingly sensible, that without holiness of life and conversation none can be true members of the church of Christ, neither are any the sons and daughters of God, but as they are led and guided by the Spirit of God. All who have continued and walked in him, have been preserved out of the pollutions of the world, and are as lights among their neighbours, showing forth before them their good works, of a godly peaceable and quiet life, to the praise and glory of our Heavenly Father; for the Truth as it is in Jesus, our holy head, leader and governor, is the life of righteousness, and freeth all who receive it, from all unrighteousness. In this are the children of God in our day manifested from the children of Belial, for whosoever doth not righteousness is not of God, neither he who loveth not his brother and neighbour; but he who walketh uprightly, walketh surely, and there is no occasion of stumbling in him.

And now dearly beloved Friends, whom the Lord hath quickened, and raised up out of the grave of sin and corruption, to be monuments of his mercy, walk in the light of the Lamb;

so will the salvation of God be as walls and bulwarks round about you, to preserve you from the fear of evil. Stand ye as witnesses for God in your day, against all ungodliness and worldly lusts, both amongst yourselves and the world. Be ye circumspect and watchful, over yourselves and your children, and indulge them not in anything that is evil, but timely reprove and restrain it, lest it become your sin; and command them to observe the law of God written in their hearts; for if you love the Truth as you ought yourselves, you will train up your children in it when they are young. Keep them to the plain and sound language, which the Truth required and led all the faithful into in the beginning; and keep them in plain and modest apparel and behaviour, in due subjection to the Truth in all things, in an holy conversation as much as in you lies, that they may grow up in the grace of God as plants of his renown. This is your duty, the Lord requires it of you, even to watch over your children, as those that must give an account to God, while they are under your wings. Eli's not restraining his sons became his sin, because he restrained them not, and brought a curse upon his house for ever, 1 Sam. iii. 13, 14. Therefore beware of winking at or neglecting your children's sins, while under your tuition; but bring them up in the nurture and admonition of the Lord, lest they bring shame upon your houses, and a reproach upon your posterity, as some have already done, by departing from the counsel of God, and the word of his grace, which would have kept them in the hour of temptation from the allurements of the evil one, and so have made themselves a scorn to fools, and a derision to them that are round about, and opened the mouths of evil men, to blaspheme the name of the Lord and his holy tabernacle. Better had it been for such not to have known the way of Truth, than thus to turn from the holy commandment, which is the lamp of righteousness to guide our feet in the way of peace.

And all young men and maidens, unto whom God hath given the knowledge of his saving Truth, be ye sober and watchful, for many and strong are the assaults of the enemy to overcome you, and to bring you back again into Egypt's bondage. Stand steadfast in Him who hath called you, being girded with the Truth, that you may be able to encounter the enemy of your souls, which way soever he appears, having upon your heads the helmet of salvation, and the breastplate of righteousness, and shield of faith and sound judgment, and the spiritual sword girded about your loins. In this armour if you keep, the enemy cannot touch you. The saving Truth which God hath made known in our day, redeems all who love and obey it,

from all evil whatsoever, and out of the gall of bitterness and bond of iniquity, and sets free from every evil deed, word and work, and discovers sin in the seed, bud and root thereof, and gives power to slay it there, before it breaks forth into action. For as it is inward and spiritual, it gives an inward and spiritual sight of the man of sin in all his wiles and temptations in the conception thereof, and arms all who believe in it against the enemy's power: being greater than the enemy, it is able to subdue his power in all mankind, and redeem them from their vain conversation, making them capable to serve, worship and obey the living God, which none can do while they are in the evil deeds of the world. And neither pride, covetousness, drunkenness, gluttony, theft, murder, adultery, idolatry, hypocrisy, nor any ungodliness whatsoever, can have any power or prevalence over them who keep the word of faith, which is nigh in their hearts. Such are clothed with the armour of light, and they are able to quench all the fiery darts of the enemy of their souls, and through faith in the Son of God receive victory over death, hell and the grave. These are plants of righteousness in our day, and are daily watered and pruned by the Father's right hand, and grow up as trees of righteousness, the planting of the Lord, bringing forth fruits in due season to the praise of his name, who hath called them out of darkness into his marvellous light.

And now I exhort you brethren and friends, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother and sister who walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather in the authority of God's power and spirit reprove them. If any that is called a Friend or a brother, be covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not to eat; and if any obey not this gospel precept, note that person, and have no fellowship with him or her, that they may be ashamed. And if any have fellowship or society with such before they repent, after Friends, in God's power and wisdom, have given a testimony against them, they are to be reprov'd and testified against, as out of the order of the gospel and practice of the holy men of God in former ages. For we cannot expect to stand clear as a people before our enemies, till we have faithfully endeavoured that all our meetings and camp may be cleansed of all ungodliness whatsoever. For God is pure and holy, and will have a people so, and no unclean thing or person can stand in his court or presence; and in this his glorious gospel day of life, light and glory, the most spiritual ministration, and the last and greatest that ever the world shall be visited withal, which in tender

mercy and loving kindness he hath caused to dawn in us, he will be glorified in, by and through us, or without us, and against us; for his name he will exalt in righteousness over nations, and he will overturn and overturn, till he come to rule, whose right it is, in the hearts and consciences of the sons of men.

And dear friends, have a care of the love of the world, and the riches thereof; do not choke the good seed of the kingdom of righteousness sown in you, for the enemy lies near many in that respect, their care, labour and industry being more for the meat that perisheth, than for that which nourisheth to eternal life. Many grow cold in their love, zeal, and affection to those weighty duties which God requires of us, in meeting often together to wait upon him, to feel the operation of his divine power, and his comfortable presence, which hath often opened life and the treasures of it to our souls. And as we have waited upon the Lord, we have renewed our strength, and in meeting often together we have felt the Lord's presence in the midst of us, so that we have not sought his face in vain; all holy praises be returned to him for evermore.

And now beloved friends and brethren, as the Lord in tender mercy hath called us out of darkness, to be children of his gospel day, let us not sleep as do others, but with girded loins watch and be sober, casting off all the unfruitful works of darkness, and put on the armour of light, that we may be valiant soldiers in the army of the Lamb, and be able to quench all the fiery darts of the enemy. For of a truth, the Lord is arisen to search his Jerusalem with candles, and he will assuredly find out the hypocrite and the unclean, and him who saved the wedge of gold, and the Babylonish garment, though never so closely hid in his tent; for all things are naked and bare to his all-seeing eye. Woe to him who is covered, and not with the Spirit of the Lord, for he will be left naked to his own shame to the view of all beholders.

And all young friends, both male and female, who have believed in the Truth, and are coming up in the world, beware of a wanton loose spirit, for it will lay you open to many snares and temptations, whereby you will be betrayed by the enemy of your souls into many noisome lusts, which will drown you in perdition, if you give way thereto. First seek the kingdom of God, and his righteousness, by walking in the Truth that you have believed in, and then all other things needful for you will be given you of God, and the blessing withal, which will make you rich, and add no sorrow with it. Take heed of seeking lawful things by unlawful means, for if you so obtain them, they will wither under your hands. Make not haste to be rich in this world, nor to lay

up great things for your children, lest it prove their snare and your sorrow. Some of us have been young, and now are grown old, yet in all our days we never saw the righteous forsaken, nor his seed, who have walked in the way thereof to the end, begging their bread. The way to be happy and prosperous in this world and that which is to come, is first to breathe after righteousness, and walk in its way, though for it you drink a bitter cup from the hands of men. If you are willing to drink this for a time, the sweet cup of blessing and consolation will be given you of God, who keeps the best wine till the last, and he will crown your grey hairs with honour and immortality. Let not out your affections after the foolish, vain, and frivolous fashions and customs of this world, for they will wither as the grass, and fade as the flower thereof. God Almighty direct your way, and keep you under the wing of his power, in the pure religion which keeps unspotted of the world, that the honourable name by which you are called, and in which you have been preserved, as you have trusted in it, may be your rock, refuge, and tower to the end of your days; Amen.

Written and signed in behalf of the said meeting, by

AMBROSE RIGGE.

A general epistle to the people of God, in scorn called Quakers, in England and elsewhere.

DEAR friends, brethren and sisters,—Unto whom the visitation of life in the Son of the Father's love hath reached: When you were as dry bones scattered upon the earth here and there, the compassionate eye of a tender Father was towards you, and his word breathed life into you, giving you knowledge and understanding, and gathered you together to be his household of faith, in this latter age of the world. The salutation of my dear and unfeigned, fatherly and brotherly love at this time extendeth itself freely unto you all, in the heavenly unity of that one Spirit of life, by which we were first quickened, who were dead in trespasses and sins as well as others. Oh! that grace, mercy, love and truth, with all the fruits of righteousness may grow, increase, and be abundantly multiplied in and amongst you all. This my soul daily breathes to the Lord on your behalf, who are heirs together of the grace of God, being planted into the likeness of his Son, to bear his heavenly image, and as living members, fitly joined and framed together under one head, to be a complete body in him. You are as living epistles written with the spirit of the living God in one another's hearts, who live and move in your integrity, and continue in your first love without wavering. Here

you daily have and receive mercies and blessings from above, with a daily increase of life and virtue in your bosoms, whereby your strength is renewed as the morning, and you need go no more forth, for your bread is sure in your own houses, and springs of water in your own wells. My soul blesseth God in the remembrance of you, who are made living monuments of his mercy, and are daily waiting for the consolation of Israel's God, who in this his glorious day is fulfilling his ancient promise in manifesting Him, whose voice is not heard in the streets, yet ordained of God to bring forth judgment to the gentiles, and to be their light and glory. This we are witnesses of in our day, through the tender mercy of our God in visiting us with his ancient gospel day springing from on high, who sat in darkness as well as others, and were by nature the children of wrath. When we thus laid polluted in our blood, he said unto us, Live, and his word was an everlasting covenant. Oh! let all who are made partakers of so great love and mercy, live in the daily remembrance thereof, and walk worthy of so great salvation in all humility and godly sincerity, as lights in the world, that your good works may daily appear to them, which are the proper effects of that living faith you have received from God. By this alone your faith will be seen to live, and you in it; for as the body without the spirit is dead, so faith without works is dead also. And being planted into the likeness of Him who is from above, you may bear his image, and be clothed with his righteousness, for no other covering will hide your nakedness from the world, nor keep your beauty and comeliness in the sight of God.

And now my beloved friends, brethren and sisters, who are of the household of faith, seeing the Lord hath chosen you to place his great name in, by the revelation of his Son, which ages and generations before you knew not; as sound and honourable vessels in the house of the Lord, keep your places and station, and let your chaste conversation, coupled with fear and gravity in every place where you dwell, be seen and known unto all men. For to this purpose were you called and separated from the ways, worships, and evil customs of this present world, to be the first fruits in the Lord's vineyard, which he hath planted with his right hand in a very fruitful hill. Oh! wait for his watering from on high, which will be known and witnessed as your hearts are kept empty and open unto him, for he is waiting to be gracious and bountiful to his chosen seed, flock and family everywhere, who keep his word and covenant; to them he is and will be as the shadow of a mighty rock, though in a weary and desolate land.

But he will sift the nations in the sieve of his wrath, who have despised his word, grace, life

and consolation, which are the root and moving cause of all true worship and service to him. The corner-stone which Babel's builders have rejected as useless to them, and think to reach heaven without, will bring confusion upon all religions on earth; if they continue rejecting this stone, their buildings, though never so high, will fall, for the judgment is come, and the fall of Babylon as a mill-stone into the sea is at hand, and all her lovers who have made merchandize of the souls of men, shall mourn and be astonished at her destruction.

And now my beloved friends and brethren, the Lord hath called us out of her, and hath opened our eyes to see her abominations among all sorts of professions, whose hearts and minds are adulterated from God, though in words they make a large profession of him, yet in works deny him; this is atheism in nature. Look not back at her again, nor stay in her suburbs, neither let anything of her language, customs, or nature remain, for that will lead to depart from the living God and his heavenly Jerusalem, to the love of her again, who is the mother of harlots and abomination of the earth.

Oh! the exceeding riches of the Father's love, who hath not called us unto wrath, but to obtain mercy, in turning every one of us from our iniquities, who have loved and obeyed his Truth. Therefore as dear children of one Father, let us live in all humble subjection to Him who hath begotten us again unto a living hope by the word of his power, to be the first fruits unto his glory in these latter ages of the world, in which he will be glorified, in, by, and through us, or without us. For of stones he can raise up children unto Abraham, who shall glorify his name in the day of their visitation, by walking in his light and covenant. But if we walk in the light as children of the day, in watchfulness; sobriety and honesty, we shall keep our holy union and fellowship one with another, without jar or strife, debate or contention, and the blood of Jesus Christ his Son, we shall daily witness to cleanse us from our sin. Then the good purpose of the Lord will be answered in visiting us with his heavenly gospel day, which dawned and sprung in our hearts, by which the seat of antichrist hath been discovered, and the hidden things of Esau brought to light, which nothing could manifest but the arising and appearance of the Son of Righteousness in the hearts of the sons of men. In this gospel day with which God hath visited us, are all false spirits upon the earth discerned, and every deed of darkness manifested, yea the very seat of antichrist discovered. In the first breaking forth of this day, God made us a willing people, and put upon us the helmet of salvation, and girded us with the sword of the spirit, and made us able to war with the dragon

and his power, and through faith gave us many and great victories, yea we were made more than conquerors.

Oh! the sweet remembrance of this day is now with me, who am warned to warn you, to live in a daily sense and consideration of the height, depth, breadth and length of the love of God, and his tender mercy to us ward, who were by nature children of wrath as well as others, and sat in darkness and in the region of the shadow of death. And when we recount the vile sort of men, we can say such were some of us; but God hath mercifully washed our garments in the blood of his dear Son, and hath put upon us the garments of praise for the spirit of heaviness, which surrounded us in the long and dark night of apostacy, which hath been over the world for ages and generations before we had our being; but the darkness is past, and the true light now shineth. Oh! that the remembrance of the exceeding riches and kindness which God hath manifested in us, may ever be with us, and that we may walk worthy of so high a calling in all holy conversation and godliness. For to this end were we called and separated from among many, to be the first fruits unto God in this latter age of the world, and hereby will his name be renowned throughout the world by us, as we daily walk in a holy conversation coupled with fear, lowliness, and tenderness; for so is our subjection to him manifested, and the same witness which we have received, [will] be reached and raised in the hearts and consciences of the sons of men, who will not otherwise be reached, and they will bless God on our behalf in the day of their visitation. But if any walk loosely, and let go the girdle of Truth, and begin to eat and drink with the drunkards, and to contend with, or beat their fellow servants, or draw back into a fleshly liberty, whereby the cross of Christ is thrown aside, neglected and despised, "the Lord of that servant will appear in a day when he is least aware of him, and appoint him his portion with hypocrites, where is weeping for for ever." For God will not now be mocked with any people or profession; they who sow to the flesh shall die, wither and inherit corruption; but they who sow to the Spirit of Truth, and walk in its law, shall live and flourish, and reap life and virtue daily. For its ministration is the last and greatest the world shall be visited withal, whereby life and immortality shall again appear to all nations, kindreds, and tongues upon the face of the earth; if they receive and walk in. It is ordained of God to be the guide of life to all the sons and daughters of Adam, to lead them out of the fall into the way of peace, and shall fulfil the last and great prophecy, Rev. xxi. 24, "That the nations of them that are saved shall walk in the light of

the Lamb, and the kings of the earth shall bring their glory and honour unto it, and the glory and honour of the gentiles shall be brought unto it," ver. 26. This is begun to be fulfilled in the earth, and many are come and coming to the brightness of his rising, whose coming is as the light which ariseth in the east and shineth to the west, that none may be left unvisited with his glory. But all who shut their eyes from this glorious Sun shall have no benefit by his appearance, but shall stumble and fall, and rise no more unto life, peace, and salvation, and shall die in their sins, and perish in their unrighteousness. For none can have the benefit either of the death, passion, or resurrection of Jesus, purposed of God for all mankind, but those who believe, receive and follow him, who went before and trod the wine-press alone. And as the rejecting of him in his outward appearance, was the ruin of the outward Jews, even so the despising of him in his inward and spiritual appearance will be the ruin and downfall of the outward Christians; this testimony I must leave to the world, and it shall live and be fulfilled when I am gone hence, no more to be seen.

But you, my dearly beloved friends and brethren, who have accepted of this day, and have opened your eyes to behold the glorious Son of righteousness, who is now risen with healing in his wings, let your moderation appear to all men, and walk honestly as in the day, and keep on your breast-plate of faith that the enemy wound you not; for your safety is within your spiritual armour, in your holy mountain where no devourer can come.

And though the Lord hath taken peace from the earth, where righteousness dwells not, and one mountain rises against another and they beat one another to dust, be not troubled at these things for they must be, and also famines, pestilences and earthquakes in divers places: they are but the beginning of sorrows, to them who have despised the mercy and long-suffering of the Lord, and slighted and neglected the day of their visitation, which hath been for many years, in which he hath striven with them by his spirit, and hath waited to be good and gracious to the worst of men; but they have not known or considered in this their day, the things which belong to their peace. I pray God it be not hid from their eyes. But we are commanded to say, whatever befalls the world, it shall go well with the righteous in it; therefore stand still in your tent doors, and quietly wait to see the salvation of God through all these overturnings which he suffers to be in the earth.

Often would the Lord have gathered England under the shadow of his wing and power, but they [I mean the greater part] have refused

to be gathered, and hate to be reformed; of this I am a living witness. They were invited to the marriage supper of the Lamb, but they have made excuses, yea wilful and obstinate refusals to come, which hath kindled the wrath of the Master of the feast, to say they shall not taste at my table. And he will invite other guests more hungry and willing to come, who shall fill his house. Of this we have been, and may yet be more eye-witnesses; for he is shaking the earth and heavens, that that which is to be shaken may be removed, that the foundation which cannot be shaken may remain sure for ever. And he will gather his sheep out of all kingdoms, and from all barren mountains where they have been scattered in this cloudy and dark night, which hath continued for ages and generations before us.

Therefore dear friends, lift up your heads in the dominion of God's power, of which you are made partakers, for your deliverance by it, if you continue in it to the end, is determined of God; let none expect deliverance by outward might or power, that is by the arm of flesh, for that will fail and wither as the grass. But in Mount Zion is deliverance, according to the word of the Lord, and in the remnant whom he hath chosen. So mind not the bustles and hurrys in the world, nor the overturnings among men, for through all these things will the Lord set up the kingdom of his beloved Son, which is a spiritual kingdom of peace and righteousness.

The earth was filled with violence before the flood; and as it was in the days of Noah, so it is at the coming of the Son of Man; and had Noah joined with the violence of the old world, he had been drowned with them, but he loved righteousness, and walked in it before the Lord in that generation; and therefore the Lord had mercy upon him, and delivered him from that general destruction which drowned the world of ungodly men.

The earth is now filled with violence, and corrupted through iniquity, and the Lord hath begun to visit the nation with his sore displeasure; therefore to your habitation in the Lord, Oh! ye his Israel. Power is given to the devourer, who is without, to destroy much flesh; the unbaptized in heart shall fall by the sword of the Lord, who have resisted his holy Spirit, as did the uncircumcised in the days of old. This was, is, and will be the ruin of all empty professors upon the earth; for he is not a Christian that is one outwardly, neither is that baptism that is outward in the flesh; but he is a Christian who is one inwardly; and baptism is that of the heart in the Spirit, whose praise is not of men, but of God. And the saving knowledge of Christ is not after the flesh, 2 Cor. v. 16: "For henceforth know we him so no

more, that is after the flesh; and no man knows the things of God, but by the Spirit of God. This must be received, and knowledge waited for, by and through this, which alone is ordained of God to give to all mankind knowledge and understanding in things relating to his kingdom: it is the root and foundation of all true religion, and without it there is none true in the earth. The true worship stands in it now as in times past, which shall end the temple worship, that stands in bodily exercise; it will be left to be trodden down of the Gentiles, for it is the outward court, where the glory of God shines not; but in the inward court are spiritual worshippers before the altar, where the presence of God opens life and the treasury of it to the soul, which they partake of, who wait to be renewed in spirit before the Lord.

And now my beloved friends and brethren, as we are made complete in him, our heavenly Head, let an holy and heavenly harmony be continued amongst us, for unity is our strength; therefore labour to retain and keep it every where, that every member of the body may be nourished and kept alive by virtue of the life within. Have a tender care of disjoining any living member, but let all be edified together in love, and every member act in its place to the honour of the Head. And above all, keep the unity of the Spirit in the bond of peace, for so is the will of God concerning us, that our sons may be as plants growing up in their youth, walking in the steps of their fathers, and our daughters as virgins with their lamps trimmed and burning, waiting for the Bridegroom. Be ye steadfast in him, and in the word of his grace, and keep the holy order of the gospel without wavering; and let every wholesome order that is established among you, which is comely and of good report, be kept up and practised, and keep the reign of Truth and power of God over every evil-doer, without partiality; so will the Lord crown you with dominion over the power of darkness every where. For the true light of which we have borne testimony, is the seed of the kingdom of God, which must increase till by it the knowledge of the glory of God again covers the earth as the waters cover the sea; therefore cherish this seed every where, in whomsoever it is arising; for it is the life and power of godliness, not the form, that must enrich the world with righteousness, and fill the earth with blessings.

And if we, or an angel from heaven preach any other gospel, or proclaim any other name than that which you have received, and in which you have believed and found salvation and deliverance, receive us not into your houses; for God is one, and his name one, and there is not another by which any man can be saved. And this name is Jesus the anointed.

ed of God the Father, who is now come to save his people from, not in, their sin, [mark that]; for so he was God's salvation in the true gospel day, and so we have proclaimed him in our day, and many have so received him, to whom he hath given power to become his sons and daughters, servants and handmaids in his house, who are his flock and family, and have bread enough, and living water in their own vessels, and none need go forth; all holy praises be given to the Lord, and to the Lamb for ever and ever.

Finally, dear friends and brethren, be strong in the Lord, and in the power of his might, and the God of peace be with you all, strengthen, stablish, settle you upon the Rock of ages, in full and perfect unity with God, and one with another, in which I bid you all farewell; and remain your true friend and brother in the bond of love and peace, AMBROSE RIGGE.

Riegate in Surrey, the 2nd of the Ninth month, 1693.

Consideration of true and acceptable worship.

THE deep and weighty consideration of the true and acceptable worship and service of Almighty God, who is an unlimited spirit of life, light and glory, hath been upon me from year to year, since he first opened mine eyes to see and know what was good and acceptable in his sight. To wait diligently upon him, in the true silence of all flesh; to know what is his good and perfect will, and with what to come before him, and what offering is and hath been acceptable to him, whether prayer, praises, preaching or silence; all or any of which being performed as he requires in a broken and contrite spirit, trembling at his word; this both is, and ever was acceptable to him, as he spake by that evangelical prophet Isaiah, chap. lxvi. 2. And all other service or sacrifice, though ever so glorious, which is brought forth in the will and wit of man, being never so finely polished with eloquent phrases, is but as the cutting off a dog's neck, or offering swine's blood, which is an abomination in the eye of the pure God. His worship is not limited to day, time, or place, forms, words or names; but is spiritual and only performed by them who are given up to be led and guided by his Spirit, in every duty which he requires of them. These are the spiritual worshippers within the temple, who offer up their hearts as a living sacrifice to God, in the flames of Divine love, and who can wait upon him, in true poverty of spirit till he kindles the sacrifice. This is the ancient gospel-worship which our Lord and Saviour taught the woman of Samaria, John iv. 23, 24, and which he is now teaching his sons and daughters, servants and handmaids, who are given

up to wait upon Him, to know his Divine pleasure, what he will require of them; for that alone is acceptable to him which is of his own preparing; therefore he gave Israel his good Spirit to direct them in his worship and service, Neh. ix. 20. And in the clear gospel-ministration, his worship was not limited to Jerusalem, or the mount, or the temple, or to any set form, but the true worshippers are to worship the Father in spirit and truth, for such he then sought, and is now seeking to worship him.

But oh! how far different are the divers forms of worship in this land, which are invented and brought forth in the will and wit of fallen man, for private and sinister ends. When they come together to offer, without any deliberation, or waiting to know the good will and pleasure of God, they speak a divination of their own brain-study, giving to God just as much as they think meet, or have shaped into a form, and he must accept of that, or nothing; and when so much is said over, then worship is done.

How would a prince, or a potentate of the earth, be pleased that his servant, upon all occasions, should rush into his presence, and immediately give that to him, which he never required of him, neither commanded him to prepare for him? Will not the master judge it presumption in the servant thus to deal with him from year to year? May not he rather justly say to the servant, It is thy duty to wait upon me, to know my pleasure, and to offer to me what I command thee; and reject him and his offering?

And shall not the just and righteous God, reject all such offerings in this day, and say as once he did to Israel of old; Isaiah the first, to the 20th, Who required these things at your hands. And, Behold, all ye that kindle a fire; that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow, Isa. l. 11.

And what are all your formal services and sermons, collected together in the will and wisdom of man for money, but sparks of your own kindling; and saying, Thus saith the Lord, when the Lord never spake to you—like the false prophets of Israel, Ezek. 13th. Oh! repent, repent; sit down in sackcloth and ashes; let your laughter be turned into mourning, your feasts into fasting, and your joy into heaviness. For the Lord is arisen to search all professions upon the earth, and woe to them who are covered, and not with the Spirit of the Lord, for the day that is approaching, shall try every man's works, whether they are wrought in God, by the motion of his Spirit, or not.

And now the skirts of the false church he will fully discover to her shame and confusion: and her merchants he will bring more and more into contempt, who have traded with slaves and souls of men, Rev. 18th, and through covetousness have made merchandize of the people for many ages, 2 Pet. ii. in this long and dark night of apostacy since the apostles days. The hour of her judgment is come, and the Judge stands at the door; let all who fear God, and are willing to obey his word, come out of her, and partake not with her in her sins, lest ye partake of her plagues. From a lover of the souls of all men,

AMBROSE RIGGE.

Riegate, the 30th of the Fourth month, 1697.

A general epistle to all Friends and brethren, everywhere; to be read among them in the fear of God, &c.

My dearly beloved friends, brethren and sisters, who are made partakers of that precious faith and word of it, which was once delivered to the saints, and true gospel-believers and witnesses; by and in which they were sanctified, justified and glorified.

My heart and soul do earnestly breathe to the Lord, that grace, mercy, truth and love, may be daily increased, and abundantly multiplied, in and among you all; and that you may be preserved a peculiar people, and royal priesthood, daily increasing in fruits of righteousness, as trees of the Lord's own right hand planting. So shall his worthy name, by which you have been called, be glorified by you, and his high praises be in your mouths, and a two-edged sword in your hands, to wound the dragon and power of darkness, in all his appearances and transformings, which are and have been many and various in our day; so that some stars of heaven have been drawn down to the earth by his power, and have made great noises at their fall. But the foundation of God stands sure, and all who have continued upon it, have been preserved unmoveable, not only through all storms which have arisen in the sea, but have escaped the baits and snares which have been laid covertly in the earth: glory and renown ascend to that worthy name, which hath been our tower and safe habitation to this day; Amen, Amen for ever.

And now, my dear friends, my life salutes you all, in the love of my heavenly Father, which daily abounds and flows towards you, from the least to the greatest, who retain your first love and integrity towards the Lord, as witnesses for his name upon earth, in testimony and conversation. You, hath the Lord chosen to be the first fruits to the glory of his eternal and honourable name; keep your vessels sound

and clean, that He, who is the fountain of all fulness and goodness, may daily fill your cups, to hand forth to the thirsty, as he hath filled ours, who went before you.

Oh! my dear brethren and sisters, abide in Him, your heavenly vine; so shall every spring of life and virtue, that opens in and through you, water those plants, which the Lord by the right hand of his power hath planted into his likeness, that they might grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and may be built up together in him a holy habitation, and spiritual household, to dwell together in unity; as children of one Father: so shall peace possess your habitations, and prosperity attend your undertakings. This I have learned in my day, through many tribulations, which have attended my pilgrimage in this world: in all which, I have been preserved, by the mighty hand of God, through faith, to this day.

This I write for your encouragement, who are coming up in the same life and gift of God, which he hath ordained to open life, and the fountain of it, to all nations and kindreds of the earth; that his church may be restored to her ancient glory and beauty, which have been eclipsed and marred, in this long night of darkness and apostasy that hath overspread the nations, for many generations. But now she is returning out of the wilderness, clothed with the sun; and her lovers are gathering to her from many corners of the earth; and her glory hath eclipsed the wandering stars, and will enrich the world with righteousness; so that peace on earth, and good will to men, shall be perfectly restored in all them who are made living members of her. For so hath Christ, her great prince, husband and lawgiver ordained, that all her members should be holy and without blame before him, as becomes his household and family. So walk in him, and follow that path of life, and holy conversation, which your feet have been turned into, by your ancients and elders; many of whom are already gone to their rest, where the wicked cease to trouble, and where the weary are at rest, and the voice of the oppressor is heard no more; and the rest are following after, clothed with spiritual armour, the helmet of salvation, and shield of faith; by which we have all along been able to quench the fiery darts of the devil, which have been many and great.

And you that are coming after, keep within your armour of light; so shall the same power sustain you, and carry you, as on eagles wings, through all difficulties which the Lord will yet suffer to be set before you, and will be your rock in the time of storm, and your shadow in the time of heat; for he is become the rock of our age, as he was to ages and generations be-

fore us; to all who have heard and obeyed his word, against whom no weapon hitherto hath prospered. For God will establish Sion, and build up Jerusalem of living stones, upon the one foundation stone, and many shall flock to her gates with songs of praise in their mouths: for the gathering of the people shall be to Shiloh, the peaceable Saviour, that his kingdom of righteousness may be established again in the earth, whereby she shall again enjoy her sabbaths.

For the Lord is arisen to awaken the nation, and is putting trumpets in the mouths of many, to sound an alarm in his holy mountain; and many are awakened, and rising out of beds of ease and carnal security, where they have long laid polluted in their blood, and are now putting off their night garments, which have been stained and spotted with the flesh. And He is now fitting many to be clothed with the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord. And many are made to run to and fro, that divine knowledge and spiritual understanding of the divine mysteries of God's eternal kingdom, may again be restored; which have been long hid from the wise and prudent of this world, but are now revealing and revealed to babes and sucklings; out of whose mouths the Lord will perfect his praise and glory in the earth, which, in due time, he will replenish with the knowledge of his glory, as the waters do the sea.

And now, my dearly beloved in the Lord, great and small, male and female, my heart and soul daily breathe to the Lord for you all, in the bowels of Jesus Christ, that you may walk worthy of that high and honourable calling, wherunto you are called, in all humility and godly sincerity, as lights in the world; so will you be daily baptized into the death of Christ, and be made partakers of his resurrection; which none can have a part in, but they who are first baptized into his death. Such are arisen with him to newness of life, and are earnestly seeking those things which are above; though they walk on earth, yet their conversation is in heaven, having an eye to the recompense of reward; which no mortal eye hath seen, nor can see, neither have entered into the heart of man, the things which God hath prepared for them who love him: but he hath revealed, and is revealing them by his Spirit, to all who walk in it; for the Spirit searcheth all things, yea, the deep things of God.

But believe not every spirit, but try the spirits, whether they be of God; for some false spirits are already gone out, and have embraced this present world. They went out from us, because they were not of us: for if they had been of us, no doubt they would have continued with

us; their end will be answerable to their works. But be ye watchful and circumspect, whose eyes the Lord hath opened, that you may discern the enemy in all his cunning devices, both within and without; and tried armour hath been given you to resist him, if ye keep it about you; without which you cannot be safe from the jaws of him, who goes about as a roaring lion, seeking continually whom he may devour. Therefore dwell within that munition of rocks, with which you are surrounded, and go no more forth; but keep your habitations in the light, where God dwells, that you may enjoy his presence, which will daily be an open fountain of life to your souls. There your bread will be sure, and your water will never fail; and the Lord will spread your tables in the midst of your enemies, and bear up your heads through all difficulties.

This I have known, and many years experienced in my day; by which I was abilitated to give my naked back to the rod of the wicked, and my head to them who tore off my hair, and my body to bonds, and close confinement, with other additional sufferings, which many years were my lot in the world; in and through all which, the Lord carried me with cheerfulness and contentedness, without the least murmuring. But the longer I suffered, the easier it was made to me by the Lord. I was freely given up to suffer all my days, as my enemies said I should; who said, Aha, aha! Thus we would have it. But the Lord disappointed them, and set my feet at liberty over all their heads, when I least looked for it. Glory, honour, and everlasting praises be to his honourable name for evermore; who never faileth them, whose dependence is upon him for preservation and deliverance.

And now my dear friends and brethren, seeing this stormy winter is in a great measure over, and the Lord in mercy hath influenced the heart of this present government, under which we live, to calmness and tenderness towards us: let us be humbly thankful to him for it, and further engage the government, by our peaceable behaviour and deportment, in exercising ourselves, and as much as in us lies, by all honest and lawful means, to provoke others to the like acts of piety, justice and righteousness, which will establish and exalt a nation, and be the greatest glory of the government. Thus shall our thankfulness and service be manifested to them, beyond all the flatteries of wicked and ungodly men, among whom the government is not safe; for such were called, many ages ago, the plague and pests of human society; and entailed vengeance upon the places of their residence; and the greatest enemies the government could have in their bowels. For if righteousness exalts a nation, as the

wise king said, then unrighteousness must debase it, and bring contempt and reproach upon it.

So, dear friends, love the government under which God hath placed us, and seek the safety of it, by walking uprightly in it. And let prayers, supplications and intercessions be made to God for all men, especially for all who are in authority over us; that under them we may live quiet and peaceable lives, in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come to the knowledge of the Truth.

For our Saviour is not come to destroy men's lives, but to save them; not to influence his followers to be unfaithful to whatsoever government he is pleased to set over them; but on the contrary, to be subject to every ordinance of man for his sake; being for the punishment of evil doers, and for the praise of them who do well. To this end, purpose and intent, was government the ordinance of God.

And now, brethren, seeing the Lord hath made us members of one body, and of one household of faith, let us walk in love one towards another, and be content, whatsoever station our great Father and Master hath placed us in; that he may delight to dwell with us, and give us our daily bread, and nourish our souls with the milk of his word, up to eternal life: this is our interest, this is our all; that righteousness may be established in the earth, and in every house and family; the fruits whereof are peace, and the effects thereof quietness and assurance for ever.

So shall the true Christian sabbath be restored in the earth again, which hath been lost, in this long and dark night of apostasy, which hath been over the nations and families of the earth, whereon the false church hath sat as a queen, and seen no sorrow; being decked on the outside with fine ornaments, pleasing to the fleshly eye, whereby thousands have been enticed into her embraces, because of the beauty and riches of her golden cup; having not that eye opened which could see her inside, as it is full of abomination and filthiness; but the day and hour of her judgment is come, and more abundantly coming, when the nations shall buy her merchandize no more; for she hath traded in slaves and souls of men, &c., Rev. xviii. But the day is sprung, which hath discovered her skirts, and many see her nakedness, and will trade with her no more.

The true church is returning out of her wilderness condition, whose clothing is the Sun of righteousness, white as snow; she is travailing in pain, for the deliverance of her sons and daughters into the glorious liberty of the sons of God; all changeable elements are under her feet: you that can read, may. She is the true

mother of all the faithful, and all her children are free, walking in white linen, which is the saints righteousness; and are inwardly adorned with the ornament of a quiet spirit, which in the sight of God is of great price. Her dwelling is within the munition of that rock, which the gates of hell cannot prevail against. The streets of her city are pleasant; in the midst of which is the river of life, and all her flocks drink at it, which can never be drawn dry. The bread of her city is of the finest of the wheat; and her wine is well refined from the lees; which all partake of, who dwell within her gates; and none can enter therein, who work abomination, or love and make a lie, though her gates stand open by day. Oh! ye my dear friends, who are situated within her walls, you have a sure and quiet habitation, out of the reach of the dragon's power: keep your habitation, and walk in the light of the Lamb; by which every trap and snare which the enemy lays in your way, will be seen, and power given to escape.

Go forward in the name and power of the Lord, and keep your station in the holy order of life, which God hath placed you in; and with zeal and fervency of spirit, keep your holy assemblies, both first and week-days, that renewed acquaintance you may have with the Lord, and the operation of his divine power; through which we have been often renewed in the spirit of our minds, and preserved through all storms that rose in the winter.

And now many being come to the sabbath-day, there is as much need to watch, and frequently to pray for the preserving hand of the Lord of the sabbath to sustain and uphold us, as ever. For the crown is at the end of the race; which none can obtain, but who continue to the end, in faith, patience, and well doing. Oh! look not back at the glory of the world, and covet not the friendship of it, which is enmity with God; and whosoever will be a friend of the world, is an enemy of God.

But endure their hatred with a quiet mind, and have a special care it be for well doing; and then their reproaches will be of more worth than all their treasures, and as so many seals and witnesses of the day of your redemption: for it is the suffering seed that must inherit glory and immortality with the Son, when days in this world are ended.

And walk inoffensively among the sons and daughters of men, in all gravity and humility, sobriety and temperance; that it may be known that you are taught by the grace of God, and saved by its virtue and power, from the pollutions of the world, and all the defilements of the flesh: for to this end did it appear unto you, in an acceptable day.

And let young men and women have a care

how they look out at the glory of the world, where is the lust of the eye and the pride of life, which are not of God, lest they be ensnared with them; as were the young men of the Hebrews with the daughters of Moab, which brought a plague upon Israel of old, by which twenty-four thousand fell. These things were written for our learning, that we should not tempt God, as some of them tempted him, and were destroyed.

And wait upon the Lord in faith and patience, and he will give you whatsoever is needful for you, in his own due time; and that with a blessing added. This I have learned by long and good experience, and recommend it to you as a brotherly caution, not to seek lawful things by unlawful means; for that is not good in the sight of God. But let the lamp of righteousness go before you, in all outward undertakings, by which all snares which may be laid in the way, may be avoided, and you preserved in the dominion of that life and power, which subdueth all things which are not of God. And be not lifted up into high-mindedness, if the world's riches increase upon you; for it is not always a sign of the favour of God. And be not cast down when they are taken away; for it is not always a sign of his displeasure, but may be for the trial of your faith, patience and constancy in him, whose hand giveth and taketh away, according to the good pleasure of his heavenly will; unto which all his true-born children truly and patiently submit, and say, "Thy will be done in earth, as it is done in heaven."

And walk in Him, your heavenly head, you who are elders, fathers and mothers of families, as examples of gravity, temperance and modesty; and be careful and watchful over your children, in their young and tender years; and beware of letting them alone, without due and loving reproof, for the least appearance of evil, in word or deed; for so is the will of God concerning you, to whom he hath given power in their younger years, to restrain every appearance of evil in them. For they are of your loins, and you must be accountable for their evils, till they know, and be made sensible of the Spirit of Truth in themselves; which, when they come to the knowledge of, and by you are recommended thereunto, if they turn aside therefrom, either to the right or left hand, you are so far clear, and their miscarriages will lie at their own door; and their reward will be, as those who know the Truth and do it not, to be beaten with many stripes.

There is a great obligation on parents, to bring up their children in the nurture and admonition of the Lord, the next to thankfulness for the gift of them; for they are blessings to parents, when they grow up in the fear and

wisdom of God, and a crown of rejoicing to their gray hairs. This I know by experience: glory to God on high! who hath not left me destitute of his mercy in my old age, and hath given me to see, in a large measure, the travail of my soul in my young years. He called me by his grace, near the first dawning of the gospel day in our age, from my father's house, and inclined my heart to inquire after and first seek the kingdom of God and his righteousness, with a promise to add all other things necessary. This I have witnessed to be fulfilled to this day; having neither poverty nor riches, but enough to sustain me, according to my soul's desire; that I might not make my testimony for the Lord chargeable to any: which hath been fully answered to this day; praises to his worthy and honourable name for evermore.

And you, brethren, who are called and chosen of God to minister his living word, and made stewards in his house, of his manifold gifts; let your conversation in every respect, be as becomes the gospel of peace; that it be not blamed, nor its glory eclipsed, through any uncomely behaviour, either in the sight of friends or enemies: this will crown your ministry with many jewels. And be not chargeable, or difficult, nor more than needs be troublesome to them to whom you minister. So shall your ministry have room in the hearts of many; and you be instruments in the hand of our great Master, to turn many to righteousness; having the promise of God for your reward, to shine as the stars for ever and ever. The consideration of this hath overbalanced all my sufferings, and made them sweet and pleasant to me, in my long pilgrimage in this world, from the beginning.

And let none be lifted up with their gifts, or appear in any lordliness over the flock and heritage of God; but in love, charity, and brotherly kindness, you who are strong, bear the the infirmities of the weak; considering that our great Lord bare all our infirmities, and took upon him the form of a servant; and his servants are not greater than their Lord.

My dear brethren, a word to the wise is enough: my brotherly love flows, as a fountain, towards you all at this time; earnestly desiring, that our ancient love and unity may be daily increased and renewed among us: so shall we be firm and strong against all opposition, both by the world and false brethren. "For, from among ourselves have men arisen, speaking perverse things, to draw disciples after them;" but they shall not proceed much further, nor their weapons prosper; but their folly shall appear to all whose eyes are kept single.

For God will prosper his work and spread his name in the earth; and many shall yet

come to behold the rising of the Sun of righteousness in their hearts; for so shall the gospel day spring to all nations, and the ministration of the spirit of life in Christ Jesus, shall exceed in glory all that ever went before it, and shall enrich the gentiles with righteousness, and be the last and greatest that mankind shall be visited withal; by which the knowledge of the power and glory of God, in due time, shall cover the earth, as the waters do the sea.

Therefore, my beloved friends and brethren, press forward up to your holy city; without fainting and weariness; and so run, that ye may obtain: and you will always find the Lord an open fountain in the way, who will daily refresh your souls, and make you as a watered garden. The Lord God of all our mercies be with us all, and bless and prosper his work in our hands, to his eternal praise, and our mutual joy and comfort for ever. With the renewed salutation of my true love to you all, I am

Your ancient friend and brother,

AMBROSE RIGGE.

Rigate in Surrey, the 4th of
the Fifth month, 1702.

A TESTIMONY to true Christianity, &c.

THE great and everlasting God who created heaven and earth, the sea, and all that is therein, by his word; also created man in his own image, which is righteousness and holiness; and brought forth woman, of his bone and flesh, and breathed into their nostrils the breath of life, so that they became living souls. He gave them the possession of life, the very tree of it, with intent and purpose that they might live with him, by it, in the beauty of his holiness for ever; and might enjoy communion and fellowship with him, during their continuance upon the earth, in his covenant of life made with them. But they breaking his covenant, by giving ear to the serpent's subtlety, death entered upon them, and reigned over them, and over all, in the fallen estate. Death reigned from Adam till Moses, by whom he added the law, because of their transgression, which was to continue upon them till the seed, viz., Christ, came; who was to bruise the head of the serpent, which had prevailed over them, and had power to destroy that death, which by sin had got dominion over them. And this is that Christ of God, who in our day is manifested in spirit, to destroy the works of the devil, and to restore all mankind into that perfection of holiness, in which they were created.

And all who truly receive him, in his spiritual appearance, and give up to follow him, in the strait and narrow way of holiness, to them

he now gives power to become sons and daughters of God; who not only have received the spirit of adoption, but are given up to walk in it, by which they are able to call God Father; being made sons and daughters of God, by following the leadings and dictates of his spirit, and begotten by his immortal word, which liveth and abideth for ever. These are of that birth which can call no man father, or master, on earth; and yet are servants of all, for Christ's sake, their heavenly Prince of peace, of whom they have learned to be meek and lowly, and their souls are entered into rest with him, where the wicked cease from troubling, and the weary are at rest, and where the voice of the oppressor is heard no more.

And he hath broken, and will yet go on to break, the covenant which many have made with death, i. e., to be subjected to the reigning power of it, so long as they are on earth; and the agreement that they have made with hell, to be under the servitude of sin, and bondage of corruption, all their lives, and never to be freed from sin and corruption all their days, as thousands are seduced to believe.

Hereby the coming, suffering, death, resurrection and ascension of Jesus Christ, our complete Saviour and Mediator, are made void and of none effect; and the blood of his cross counted a vain thing; which is a great offence against God.

For, first, his coming and manifestation was to take away sin, 1 John iii. 5. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous," verse 7. "Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither hath known him," verse 6. "He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8. "Whosoever is born of God, sinneth not; for his seed remaineth in him: neither can he sin, because he is born of God. In this are the children of God known, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother," 1 John iii. 9, 10.

So they who plead for sin to continue in their mortal bodies during life, do oppose the benefit of his coming and manifestation, which was to take away sin, and to finish transgression, 1 John iii. 5. Heb. ix. 26. 1 Tim. i. 15. Dan. ix. 24., and consequently of the benefit of his suffering, death, resurrection, and ascension into glory; he being a perfect sacrifice for sin, and a Mediator, who hath power to destroy him that had the power of death, that is, the devil, Heb. ii. 14: "and deliver them who through fear of death were all their lifetime subject to

bondage," verse 15. "Who ascended far above all heavens, that he might fill all things: and he gave some, apostles; some, prophets; some, evangelists; some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Ephes. iv. 10, 11, 12, 13.

Thus they magnified him, who were true witnesses of the power of his death, and virtue of his resurrection and ascension, by which they obtained victory over death, darkness, and the power of the grave; and were made more than conquerors, through him that loved them, Rom. viii. 37. And gave thanks to God, who had given them victory through Jesus Christ, and triumphed over death, and the sting of it, which is sin, 1 Cor. xv. 55, 56, 57.

Secondly, those who believe that men must carry about with them a body of sin, while on earth, do, as to themselves, make the circumcision and baptism of Christ of no effect, repugnant to the apostle's testimony, Col. ii. 10, 11. "Ye are complete in him, who is the head of all principality and power: in which ye are circumcised, with the circumcision made without hands; to the putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him by baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead," Col. ii. 10, 11, 12. And also John, though a minister of water baptism, yet testified of Christ, that "he should baptize them with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor [mark thoroughly] and gather his wheat into his garner; but the chaff he will burn with unquenchable fire," Matth. iii. 11, 12. Here is a thorough separation, the wheat from the chaff; Christ's baptism leaves not a body of sin in them who are baptized with it: for as "many as were baptized into Christ, were baptized into his death; they were buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father; so also they should walk in newness of life. Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin," Rom. vi. 3, 4, 6.

Thirdly, they who plead for the continuance of sin all a man's days, have made the blood of Christ of no more value than the blood of bulls and goats, offered in the first covenant, sprinkling them that were unclean, and which sanctifieth as touching the purifying of the flesh. But how much more shall the blood of Christ,

who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God? Heb. ix. 13, 14. Here was an inward purging of the conscience from death and dead works, by virtue of the blood of Jesus. Here is the anti-type of Moses, sprinkling the people under the law, with water and the blood of calves and goats, with purple wool and hyssop; who sprinkled the tabernacle with blood, and all the ministering vessels, saying, "This is the blood of the Testament which God hath appointed unto you," Heb. ix. 19, 20, 21.

For if the blood of bulls and goats could have taken away sin, there had been no need of another sacrifice: but finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt. Because they continued not in my covenant, I regarded them not, saith the Lord."

"For this is the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

"And they shall not need to teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest," &c., Heb. viii. 8, 9, 10, 11.

Here is known the blood of sprinkling, which speaketh better things than that of Abel, and which is able to cleanse from all sin, and sanctify throughout in body, soul and spirit; ending all the offerings and sacrifices of the law and first covenant, which could not make the comers thereunto perfect, as pertaining to the conscience, Heb. ix. 9. And therefore could not continue, but was disannulled, for the weakness and unprofitableness thereof; being but shadows and types of the spiritual sprinkling, sanctifying and purifying of the heart and conscience, by the blood of Jesus, the Lamb without spot, who by "one offering perfected for ever those who are sanctified," Heb. x. 14.

Fourthly, they who plead for a body of sin, for term of life, make the circumcision of Christ of no value, and Paul, that great minister of the true gospel, to bear a false testimony, &c. He said to the Romans, who were baptized into the death of Christ, which is a death unto sin; "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin," Rom. vi. 6. "There is, therefore, now no condemnation to them which are in Christ

Jesus, who walk not after the flesh, but after the spirit: for the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death," Rom. viii. 2. "For while ye were servants to sin, ye were free from righteousness; but now being free from sin, and made servants unto God, ye have your fruit unto holiness, and the end everlasting life," Rom. vi. 20, 22.

Fifthly, they who do not believe a freedom from sin on this side the grave, make the promise of Christ, to the Jews that believed in him, of none effect, who said, "If they continued in his word, then were they his disciples indeed; and they should know the Truth, and the Truth should make them free," John viii. 31, 32. "And if the Son (who is the Truth) make you free, then are ye free indeed," v. 36.

This freedom, by the Son, is obtained by none but those who are given up to follow him and obey his word, to whom he giveth power, not only to be servants, but sons of God: neither can any stand fast in this freedom, but as they are daily supported by his power, in whom their freedom stands; this made the apostle exhort the saints, who were born of the free woman by promise, to "stand fast therefore in the liberty wherewith Christ hath made them free, and be not entangled again with the yoke of bondage," Gal. v. 1. And to the Hebrews, "Forasmuch as the children were partakers of flesh and blood; he also himself took part with them, that through death he might destroy him that had the power of death, that is the devil. And that he might deliver them, who through fear of death, were all their life time subject to bondage."

Now a body of sin, all the life long, keeps the soul in bondage; from which bondage the Son of Man is come to deliver. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together, until now, Rom. viii. 21, 22, viz., till the work of deliverance by the Son of God was known, who was, and is able to save to the uttermost, all who come to God by him; seeing he ever liveth to make intercession for them, Heb. vii. 25. So he was and is a perfect Saviour to save his people, disciples and followers from (mark, not in) their sins, Mat. i. 21.

Sixthly, they who deny perfection in this life, make the command of Christ of no force, Mat. v. 48. His command was to living men, not dead: Be ye perfect, as your heavenly Father is perfect. Now if this perfection is not attainable, the lip of Truth would not have com-

manded it; whose commands were ever just, and not grievous, 1 John v. 3.

Seventhly, they who do not believe perfection in holiness on this side the grave, have undervalued, and not truly believed, Christ's prayer, John xvii. 23, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. And also Paul's testimony to the Corinthians. And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught, 1 Cor. ii. 4, 5, 6. And in his second epistle, he exhorted them to press on to perfection, 2 Cor. xiii. 11. And the same apostle, writing to the Ephesians, speaks thus of Christ; He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 10, 11, 12, 13.

Now these gifts are all void, and of none effect, with those who do not believe any perfection to be witnessed in this life. It is a manifest token they know nothing of them, nor the work of the true ministry, nor the gradual steps of all true gospel believers, towards the perfection of holiness, in the sight of God, which all true followers of Christ are pressing forward to obtain, through the power and efficacy of the life of Jesus, which is brought to light and manifested in mortal flesh, in our day, through the gospel of our Lord and Saviour Jesus Christ, which is a gospel of glad tidings; *i. e.* deliverance from the slavery of sin and satan, and perfect redemption, reconciliation and salvation, brought near to every man's house, to be wrought in man by Christ, God's great workman. This all who truly believe in him are living witnesses of; being made his workmanship, created in Christ Jesus unto good works, that we should walk in them; according to Ephes. ii. 9, 10. They only who are true witnesses of this work, can praise the Lord, being made living members of that body, of which Christ is head, ruler and lawgiver. They are not of this world, as he is not of this world; neither seek the honour or preferment of it; but are as strangers and pilgrims in it. And

though they are on earth, yet their conversation is in heaven; having the seal of the Spirit of God, bearing witness with their spirits, that they are the sons and daughters of God.

This is the effect and fruit of the true gospel day, wrought and brought forth in all them who walk in it to the end. These are not tossed to and fro with every wind of doctrine, through the sleight of men, and cunning craftiness of those who lie in wait, for their ungodly gain, to deceive; but are born of that elect seed, into which no deceiver can enter; and walk in the light of the Lamb, according to the prophecy of John, Rev. xxi. 23, 24, wherein is no night or shadow of death. These have the white stone, and a new name, which no man knows but he who hath it; and are clothed in white linen, which is the Lamb's righteousness, put upon them by him who hath wrought it in them; having oil in their own lamps, and are ready to enter with the bridegroom, whenever he calls.

But let those consider of it who have not oil in their own lamps, but are forced to go to them that sell; that they may read how such were entertained by the heavenly Bridegroom, Mat. xxv. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

Now these were accounted virgins, and knew their duty in their life time, which was to have oil within, to keep their lamps always burning to be ready to enter, whensoever their soul's bridegroom came. But the foolish did not, yet were sensible they wanted it, when the bridegroom came, and so went to buy of them that sold. But oh! while they were gone, the door was shut, and they could not enter the marriage-chamber. Oh! dread and fear this, all you who are gone out to buy, lest the door of entrance be shut against you for ever.

Eighthly, they who plead for sin and imperfection to remain, during all the days of their lives, have thereby, to themselves, subverted the testimony of John, the beloved disciple, 1 John iv. 17: Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world; [mark, in this world.] He did not say, welcome death to make us perfect, as some imperfect workmen have done of late; attributing more power and virtue to a winding-sheet, than to the blood of Jesus Christ, repugnant to the testimony of the saints and true believers, who in their day testified, that if they walked in the light, as God is in the light, they had fellowship one with another, and the blood of Jesus Christ, his Son, cleansed them from all sin, 1 John i. 7. This John spake in the faith, which the believers were growing up into; which afterwards they witnessed, as I have noted above.

Ninthly, they who say, they cannot be made clean in this world, have no share in those blessings which Christ pronounced, Mat. v. 8: Blessed are the pure in heart, for they shall see God: and, Blessed are they who do hunger and thirst after righteousness, for they shall be filled, verse 6.

Now none can be filled with righteousness, or witness a pure heart, while a body of sin remaineth; neither can any be made partakers of the living faith, which purifieth the heart, 1 Pet. i. 22. Acts xv. 9. 1 Tim. i. 5, while they continue in sin and unbelief, that they cannot be made pure in this world, &c. And if not in this world, it highly concerns every such, while they have a day, to consider when or where they shall be made free and fit to enter the kingdom of heaven, where no unclean person can come, Eph. v. 5. Isa. xxxviii. 18, neither can death nor the grave praise the Lord, nor they that go down to the pit hope for his Truth.

Objection. But the great objection and plea, that many in our day have, is that in John, where he saith, If we say that we have no sin, we deceive ourselves, and the Truth is not in us, 1 John i. 8. supposing, that neither he, nor any of the holy men of God, either did, or ever was to know a better state and condition, than continuing in sin all their days; which is a great mistake, and of dangerous consequence, as all may see, who read 1 John iii. 2, 3, 4, 5, 6, 7, 8, 9: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever

abideth in him sinneth not : whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. And 1 John iv. 17, Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world.

Here was perfection witnessed by them in this world, being made more than conquerors, through him that loved them, Rom. viii. 37.

And Paul writing unto the Romans, says ; That as sin hath reigned unto death, so grace might reign through righteousness, unto eternal life, by Jesus Christ our Lord. What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we, that are dead to sin, live any longer therein ? Rom. v. 21. and vi. 1.

And writing to the Ephesians, about the state of the church, he exhorted husbands to love their wives, even as Christ loved his church, and gave himself for it ; that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it might be holy and without blemish, Ephes. v. 27.

This is the church of the first-born, which Paul testified of to the Hebrews, who were come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Heb. xii. 22, 23.

And Jesus said unto his disciples, Behold, I give you power to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven. Here was perfect freedom to the church, who were made partakers of that precious faith, which then was delivered to them, by which they had victory over death, hell and the grave, and were made an habitation of God through the Spirit : Ephes. ii. 19, 20, 21, 22.

They were far from pleading for the continuance of sin during the whole course of their lives, as many in our days are doing ;

who though they profess Christ in words, yet in works deny him, which is a sort of atheism ; and so their works give their words the lie ; for it is not words, but works, that manifest true faith, James ii. 14, 17, 18, 20, 21, 22, 23, 24, 25. For as the body without the spirit is dead, so faith without works is dead also, verse 26. They who are out of that faith which purifies the heart, and gives victory over the world, and do not believe any victory on this side of the grave, their preaching is vain, and their faith vain, and they are yet in their sins ; and what is worse, will not believe any freedom from sin in this world. Christ is not king, governor and bishop in the souls of such ; neither have they part in him, who is the resurrection and the life, because not washed and sanctified by him ; for he said to Peter, if I wash thee not, thou hast no part with me, John xiii. 8, 9, 10.

But I have heard some affirm, that God suffers sin, in the dearest of his children, to keep them humble.

This is a doctrine of antichrist, and hath not the least footing in the Holy Scripture, neither was ever heard of among the worst of the Jews' false prophets, that ever I heard or read. For if sin be the cause of humility, Christ came in vain, who was the perfect pattern of humility, in whom was no sin, neither was guile found in his mouth, 1 Pet. ii. 22.

But it is the power of God that delivereth man from sin, and keepeth him in a daily humble frame of mind and spirit, to be preserved through faith to the end of time. This made Paul, when his departure drew nigh, not boasting, but humbly to say, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day ; and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6, 7, 8. He had not the great work of salvation and victory to do at his departure out of the world ; but witnessed it done, and boldly testified it to Timothy, as some of his last words.

And Peter, when near his departure out of the world, having magnified the power of God, through which they had escaped the corruption that is in the world through lust, exhorted the saints to give diligence, to make their calling and election sure, 2 Pet. i. 4, 5, 6, 7, 8, 9, 10. This could not be made while sin remained in their mortal bodies ; an end therefore was to be witnessed while they were on earth ; for king Hezekiah had before testified, that the Lord had delivered his soul from the pit of corruption, and cast all his sins behind his back. For the grave cannot praise thee, death cannot celebrate thee ; they that go down into the pit

cannot hope for thy Truth, Isa. xxxviii. 17, 18. Now if death cannot celebrate the name of the Lord, nor the grave praise him, as above, what a deplorable condition are they left in, who are persuaded to believe, that they must have a body of sin till death, and can never be made free on this side the grave? I leave this to God's witness in all consciences deeply to consider.

And further, I desire all who are for the continuance of sin during life, to discover, if they can, by the Holy Scripture, when and where men, and all mankind shall be thoroughly cleansed from it: whether before death, at, or after it, between death and judgment; seeing that no unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ, or of God, Ephes. v. 5. And John, in the Revelation, testified, concerning the heavenly city, that there shall in no wise enter into it, any thing that defileth, or worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life, Rev. xxi. 27.

Object. But some have objected and said, that if people be thoroughly cleansed from sin on this side the grave, they need no Mediator or advocate, &c.

The consequence is unjust, and falsely deduced. There is need of Christ as Mediator and advocate for all mankind, for whom Christ prays or makes intercession, and that is both for transgressors and saints; for the unsanctified and for the sanctified; for the first, that they may be sanctified; for the last, that they may be preserved and kept from the evil: therefore there is need of Christ as advocate for all mankind.

Query, In what state may persons have the real benefit of Christ's mediation and intercession, in order to receive forgiveness and salvation?

Ans. In a state of need thereof, and true desire thereafter; and when they do not harden their hearts unto wilful sinning. Christ makes intercession for men, whilst they have a day of visitation, wherein his Spirit strives with them. But as his Spirit will not always strive with men, if they persist in rebellion; so Christ will not always intercede for them. There is a sin unto death (or a wilful sinning till death) for which there is no pardon obtained by sacrifice, advocate or mediator; seeing the apostle to the Hebrews saith, If we sin wilfully, after we have received the knowledge of the Truth, there remaineth no more sacrifice for sin: but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, Heb. x. 26, 27.

But there is a sin, not unto death, concerning which, John wrote to the little children, saying, My little children, these things write I unto you,

that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1. For this sin, there is an advocate and mediator. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death, &c.

Here the benefit of Christ's mediation and intercession, being our advocate with the Father, is received, and not slighted or frustrated; for he said, The Son of man is as a man taking his journey into a far country, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not the day nor hour when the master of the house cometh; at even, or at midnight, at cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch: Mark xiii. 34, 35, 36, 37. Now there is no state on this side the grave, above a watchful state; for though the enemy is cast out of the house, viz. the heart, and it be swept and garnished; yet for want of watchfulness and circumspection, the enemy taketh to him seven other spirits, worse than himself, and they enter in and dwell there, and the latter end of that man is worse than the first. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; but finding none, he saith, I will return unto my house whence I came out, Luke xi. 24, 25, 26.

Upon this account the apostle Peter exhorted the saints, to be sober and vigilant; because, said he, your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 8, 9, 10.

And Jude the apostle said, The angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude vi. This was written not to be imitated, but to excite watchfulness in all who are come to be made an habitation of God, through the Spirit, that they may keep their habitations, and go no more forth to them who say, lo, here is Christ; or lo there. Yea, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not, Mat. xxiv. 26. For Christ within, the hope of glory, is the portion of all who are not reprobates concerning the faith, 2 Cor. xiii. 5, 6. He dwells and walks in his temple;

and his sheep hear his voice, and follow him, John x. 3, 27, but a stranger will they not follow.

But the sure habitation, and safe resting place, is the name of the Lord; the righteous runneth into it, and is safe: Prov. xviii. 10. Here no devourer can come, nor ravenous beast enter; and those who continue to the end therein, in faith, patience and well-doing, have immortality and everlasting life, being living witnesses of the eternal purpose of God in sending his only begotten Son into the world, *i. e.* to finish transgression, and to make an end of sin, and to bring in everlasting righteousness, according to the prophecy of Daniel: Dan. ix. 24. Such have the benefit of his coming, and of his death, resurrection and ascension, and know him their Mediator, to make intercession to the Father for them, day and night: John xvii. 6, 7, 8, 9, 10, 11, that they may be preserved from all sin.

Perfection of freedom from sin in this world, can never be witnessed by any, but by them who receive Christ, as the Father hath given him, with faith and full assurance, that he is both willing and able to finish transgression in every soul, and to bring in, and fill it with everlasting righteousness, in place and stead thereof; and to save to the uttermost all who obey him, and come to God by him. And by his obedience, all who follow him therein to the end, are sanctified and purified, and shall be glorified with the glory which he is pleased to give them; and so are made his jewels, fit to be gathered into his treasury for ever. These are witnesses of the end of their faith, even the salvation of their souls; and able to put their seal to the benefit of the coming, suffering, death, resurrection and ascension of Christ, their mediator and advocate: and therefore perfection and freedom from sin must be believed, and pressed after in this life, or else it can never be truly known or attained unto; nor the benefits of the coming, death, resurrection and ascension of Christ Jesus received.

Therefore, woe to that grand enemy of mankind, who hath blinded the world from seeing and believing those things which belong to their everlasting felicity; but persuades them, and overpowers them to spend their days in vanity, and to go down to the grave with sorrow, and die in their sins and pollutions, as Christ told the Jews, John viii. 21, 22, 23, 24: If ye believe not that I am he, ye shall die in your sins; and if ye die in your sins, whither I go, ye cannot come.

Now the outward Jews, who would not believe him in his outward appearance, and therefore shut the door of entrance into the kingdom of God against themselves, died in their sins, not believing the benefits of his coming, offer-

ing, resurrection, or ascension. So let the outward Christians now beware, lest by rejecting, and not receiving him in his inward and spiritual appearance, they shut the door of entrance into the kingdom, against themselves; and give up to be captivated under the power of sin and satan all their days; for God will not be mocked, neither will his Spirit always strive, nor offer itself to give knowledge of the secrets of God to mortals: but the day of their visitation will come to an end; and then they shall cry, and he will not hear; and seek death, and shall not find it.

For the great God of Israel hath sent his only begotten into the world, in his spiritual appearance, to fulfil the law, and to finish transgression, and to bring in everlasting righteousness; and all who will receive him, and give up to follow him in the regeneration, he will give them power to become the sons and daughters of God; and give them the spirit of adoption, to enable them to cry, Abba, Father; they are not of the world, even as he is not of the world, therefore the world hateth them.

And now let all who believe no better than that they must be under the bondage of corruption all the days they have to live on earth, seriously weigh and consider, when or where they shall be made free, seeing no unclean person can ever enter the kingdom of God: Ephes. v. 5. And let the learned rabbies resolve them, if they can; for it highly concerns them, that their day may not end, before their work be done, and the night come upon them, wherein no man can work.

It is not the profession of Christianity, but the work of it in the soul, that renders mankind good and acceptable in the sight of God. I shall only set down a few, among the many testimonies which were given by the ancient primitive Christians, many ages ago, left upon record to this day, viz. Clemens of Alexandria gave this short account of them: "No man is with us a Christian, or accounted truly rich, temperate and generous, but he that is pious and religious; nor does any further bear the image of God, than he speaks and believes what is just and holy; so that in short is the state of us who follow God. Such as are our desires, such are our discourses: such as are our discourses, such are our actions: such as are our actions, such is our life: so universally good is the whole life of Christians. Certainly none were greater enemies to a naked profession, and the covering of a bad life, under the title of Christianity. Do any live otherwise than Christ hath commanded? it is a most certain argument they are no Christians, though with their tongues they ever so smoothly profess the Christian doctrine; for it is not merely professors, but those who live according to their

profession, that shall be saved; as Justin Martyr declared before the emperors.—*Primitive Christianity, Part 1. c. 4.*

“Let no man, says Basil, impose upon himself with inconsiderate words, saying, though I be a sinner, yet I am a Christian; and I hope that title shall be my shelter. But hearken sinner, all wicked men shall be bundled up together, and in the great day of divine vengeance shall be indifferently thrown into those merciless and devouring flames.”—*Prim. Christ. Part 1. fol. 82. c. 4.*

Now was corruption creeping into the profession of Christianity; but the upright among them saw it, and gave an early testimony against it; but yet it was not grown to that height of presumption, to plead for the continuance of a body of sin all their days; that came in by degrees afterward, in the midnight of darkness and apostacy from the life of Jesus, our complete Saviour from sin.

Out of this corruption, the pope sprung, who assumed the honourable title of Christian, and high father, or father of fathers therein: but falling later in the apostacy, [the church] was overwhelmed with more corruption, and set up those things, which the more pure and primitive Christians decried and abhorred; which are too large to mention here.

Being under the bondage of corruption, and ignorant of the power of God, and the sufficiency thereof, to deliver the soul from the pit of corruption in this life, [the false church] concluded that all mankind must carry about them a body of sin all their days. Then did the enemy step in with another delusion, more subtle than before, and put them upon an invention of a purgatory, or a place of cleansing from sin, between death and the day of judgment, which there is not the least colour in the Holy Scriptures to justify. But the nobility of the people's understandings being clouded with darkness, this was received among them for orthodox, and is to this day among thousands, who err, not knowing the Scriptures, nor the power of God.

And now, my dear friends and countrymen, into whose hands this may come, let moderation and the fear of God attend you in the reading of it; as the love of God, and bowels of compassion to you, hath attended me in writing of it. That notwithstanding the subject matter herein contained hath been written by some before, yet I could not be clear, not knowing how short my time may be in this world, but leave a testimony also of the coming of our Lord Jesus Christ, in spirit, in this latter age of the world, to work his Father's will in every soul, which is sanctification, and redemption from sin, death, darkness, and the power of the grave; of which, in my little measure, I

have been an eye witness many years; not proposing any outward benefit or advantage to myself in writing it; but the good and well-being of mankind, that they may come to the knowledge of the Truth by which they may be made free and be saved, through faith in the Son of God, while they live; and that they may see, and be made partakers of the benefit of the spiritual appearance and work of the Just One; of which all the prophets, from Moses, bore testimony. His coming, in these latter days, hath discovered the workings of satan, in the long and dark night of apostacy, which have been over the world, since the apostles' days, with all deceivableness of unrighteousness; wherein the false church hath decked herself with pretences to the jewels of the true, and hath set as a queen, arrayed in fine outward garments, pleasant and delightful to the outward eye; and also her golden cup, engaging to the carnal mind and affection; and her temple, like those which Origen, the ancient Christian, testified against among the Egyptians: “When you approach, says he, their sacred places, they have glorious groves and chapels, temples with goodly gates and stately porticos, and many mysteries and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing desirable there, &c. But like the woman, which John testified of, who was arrayed in purple, and scarlet colour, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations, and filthiness: and upon her forehead is written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, Rev. xvii. 4, 5.”—*Prim. Chris. Part 1. p. 1.*

Nevertheless, many have been in love with her, delighting to drink of her cup, who could not see her inside. But now the great Searcher of hearts is come, and the flying roll of his wrath is entering, and will more and more enter into the house of the thief, and into the house of the false-witness-bearer, who say, Thus saith the Lord, and the Lord never spoke to them, and shall destroy it, with the stones and timber thereof: the mouth of the Lord of hosts hath spoken it, and it shall come to pass in its season: Zech. v.

But Zion, which hath been as a widow forsaken, shall become as a fruitful hill, and shall no more be called desolate, nor forsaken, but shall put on her beautiful garments; and the Lamb and his followers shall dwell there, where shall be no night, or shadow of death; and Jerusalem shall be a quiet habitation, salvation shall be for walls and bulwarks, and the entrance thereof praise; there is no temple there, but the Lamb, henceforth and for ever.

Written in the bowels of love and compassion

to the souls of people every where, that they may know the seed of God to arise, and bring forth righteousness in them, by a lover of all mankind.

AMBROSE RIGGE.

Riegate in Surrey, the 22nd of the Tenth month, 1702.

The gospel of our Lord Jesus Christ witnessed unto, &c.

THE true and everlasting gospel, is glad tidings, viz. deliverance, redemption, and reconciliation of all mankind to God again. It is the power of God to salvation, to every one that believeth, Rom. i. 16, in and by which Christ is manifested in mortal flesh, to ransom mankind from the bondage of corruption into the glorious liberty of the sons and daughters of God: Rom. viii. 21, perfectly fulfilling the prophecy of Isaiah concerning Christ: Isa. xlii. 6, 7, The Lord hath called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, and for a light to the Gentiles; to open the blind eyes, and to bring out the prisoner from the prison, and them that sit in darkness, out of the prison house.

The proclamation of this gospel, is, peace on earth, and good will to men, Isa. lii. 7, and lxvi. 12, Luke ii. 14, in our day, as in ancient days; wherein Christ, the Prince of peace, is manifested in his spiritual appearance, to destroy the works of the devil, and to be the same saviour, deliverer, and redeemer, as ever he was. His gospel is the same in its divine property, bringing forth the same fruits and effects in every soul, who believes and obeys it, which the Holy Scriptures bore testimony of in ancient days, that was then brought forth and effected by Christ, the power and wisdom of God, in mankind, who received and gave up to follow him, the captain of their salvation.

Here is an end of all outward war, fightings and bloodshed; the Prince of our peace, in his spiritual appearance and work, being not come to destroy men's lives, but to save them; and to give his life a ransom for many: Mat. xx. 28, Mark x. 45, Luke ix. 56.

So that the ancient prophecy of Isaiah is here again fulfilled, The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and to the serpent, dust shall be his meat: they shall no more hurt nor destroy in all my holy mountain, saith the Lord: Isaiah lxv. 25.

All true gospel believers are come to be living witnesses of the fulfilling of this in our day, who are made to love enemies; and if they hunger, to feed them; and if thirsty, to give them drink; according to the ancient gospel precept, and the command of Christ: Mat. v.

44. And also his minister's exhortation to the Romans, Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, vengeance is mine, and I will repay it, saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head: Rom. xii. 19, 20.

The true ministers of this gospel have their commission from God alone, and are not made by the will and wisdom of man, but by the revelation of Jesus Christ in them, according to Paul's testimony to the Galatians; I certify you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ: Gal. i. 11, 12. These are commissioned of God, to turn people from darkness to light, and from the power of satan, unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith in Christ Jesus; according to Paul's testimony before king Agrippa: Acts xxvi. 18.

The fruit and effect of their ministry, is a holy life, and godly conversation, which is of great price in the sight of God. These have received freely, and do minister freely; coveting no man's silver, gold, or apparel; neither are they lords and masters over God's heritage, but examples of self denial to the flock; being servants to all for Christ's sake, and minister in the ability that God giveth, be it less or more. These gather not to themselves, but to Christ, the great Shepherd and Shiloh, sent of God, according to Jacob's prophecy before his death; *i. e.* The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be: Gen. xlix. 10.

There is another grand fruit, which the true and everlasting gospel bringeth forth, viz., charity, which is the bond of perfectness: Col. iii. 14. The marks of which are, it suffereth long, is kind, and envieth not; vaunteth not itself, is not puffed up, nor behaveth itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all things, hopeth all things, endureth all things: 1 Cor. xiii.

These virtues many are made living witnesses of, by the appearing and springing of the true gospel day, as they have given up in faithfulness to walk in it; to them there is no occasion of stumbling; the sun is before them, and they see no shadow or variableness in their habitation; neither can darkness come in their way; but they walk in the light of the Lamb, within the walls of God's salvation: Rev. xxi. 23, 24.

All these, and many more blessed effects, hath the gospel of our Lord Jesus Christ brought forth in many souls, by his coming and most glorious manifestation, in this latter age of the world, wherein all the prophecies of him from Moses, are fulfilled and fulfilling. And many shall yet come to the brightness of his rising, and shall shake off their night garments, and put on the armour of light; and the knowledge of the power and glory of God shall be perfectly restored, from the least to the greatest; and Christianity shall shine over the earth, in its ancient beauty and glory, which hath been eclipsed in this long and dark night of apostacy, wherein the true gospel hath been hid for ages. But the darkness is past, and the true light now shineth. Honour and everlasting praises ascend unto his name, who, in an acceptable day, visited us. When we lay polluted in our blood, and no eye pitied us, he had compassion on us, and said unto us, live; and his word quickened us, and became a light to our feet, and guided them into the way of holiness, which alone leads to everlasting life.

The false gospel, (or another gospel than that the apostles preached,) which is sad tidings, witnessed against.

THIS gospel, though it hath many of the words of the true, yet its fruits and effects are diametrically different: for here is no freedom or deliverance from sin and corruption, till death comes; as if that were its redeemer, and a winding sheet, its deliverer; always till then slavery, and no freedom or victory: like a false, evil and discouraging captain, who shows his soldiers a great enemy, and bids them go to fight against him, but tells them before hand, they shall never overcome him so long as they live on earth. Neither do such show them how they shall come to the true captain, who would put upon them his whole armour of light, whereby they might be abilitated to quench all the fiery darts of their enemy, and gain perfect victory over him, and be made more than conquerors, so that thousands have given themselves over to be conquered; some after one manner, and some after another. Here hath the deceivableness of unrighteousness entered the sons and daughters of men for many ages, since the true gospel-day was hid from them.

The trumpeters of the other gospel have given an uncertain sound, so that few or none have prepared themselves to war with their soul's enemy, but have given up themselves to be subjected by him at his will; and so he led them captive into divers lusts and vanities, which have drowned many in perdition; so that

the leprosy of sin, hath overspread the nations, till the earth is filled with violence, and the dark corners thereof are full of the habitations of cruelty: so that peace on earth, and good will to men, are much lost, and few lay it to heart.

The false church hath long made the nations drunk with her wine, and adulterated their hearts and minds from God, and placed them in the earth and earthly vanities, and fading pleasures; yet in this state will pretend to worship God, and give orders for set forms, according to the times; but extend no further than outward observations and bodily exercise, which profit little: Luke xvii. 20, 1 Tim. iv. 8. So that all their days such continue and remain unprofitable servants, who have no promise but to be cast into outer darkness, where are weeping and gnashing of teeth: Mat. xxv. 30.

O! let all deeply and weightily consider these things, and lay them to heart, before it be too late, and repentance be hid from their eyes! Which God grant, through Jesus Christ our Lord, Amen.

AMBROSE RIGGE.

Riegate, the 7th of the Eleventh month, 1702-3.

A further account of the benefits of true Christianity, by the spiritual appearance of Christ.

THE primary and fundamental principle of true Christianity, is the gift of God, through which he will open the fountain of eternal life to all the sons and daughters of men, who will hear and receive him. This gift is Christ in us, the hope of glory: the mystery which hath been hid from ages and generations, but is now manifested to us Gentiles, a covenant of light: Col. i. 26, 27, Isa. xlii. 6. He is now preparing many temples to dwell and walk in; out of which he hath and will cast all the buyers and sellers of things relating to his Father's kingdom, that they may be made houses of prayer, who before were dens of thieves, and merchant-places of the souls of men; and bind the strong man, *i. e.* the devil, and spoil his goods, which are all unrighteousness, sin and iniquity, with which he hath filled many temples, where the money-changers and receivers are, and have been: but now he is preparing, and will prepare and cleanse them, that they may be meet for him to dwell and walk in, according to his promise: 2 Cor. vi. 16.

And as in his outward appearance he went into the outward temple at Jerusalem, and cast out all them who bought and sold, and overthrew the tables of the money-changers, &c., Mat. xxi. 12, 13; even so now in his inward and spiritual appearance, he will sanctify his temples, and make them houses of prayer. When first we came to the knowledge of this gift, we were made witnesses of this work, which no other man could do.

He brought us to know and witness the first principle of his doctrine, which was, repentance from dead works, (mark) from, not in, dead works: so that the ungodly man and woman began to forsake their ungodliness, and the unrighteous, their thoughts, and to return unto the Lord our God, who then had mercy upon us, and did abundantly pardon, according to his promise by the mouth of his servant the prophet: Isaiah lv. 7.

This is repentance unto salvation, not to be repented of, 2 Cor. vii. 10, being the fruit and effect of godly sorrow: but the sorrow of the world worketh death, and not repentance from dead works; whereby mankind are made capable to serve the living God, and to attain to true faith towards him, which works up the soul into love to him, and all his commandments, and the doctrine of baptisms, and the resurrection of the dead, and eternal judgment.

The next great gift of God, is true and living faith in his Son, to all them who truly receive him, to whom he gives power to become his sons and daughters. This faith purifies the heart, Acts xv. 9, and works righteousness in the soul by love, and leads up into the new creation in Christ Jesus unto good works, that we may live in them. In Jesus Christ neither circumcision, nor uncircumcision, availeth any thing; but this faith, which worketh by love: Gal. v. 6. Which faith is a mystery, held in a pure conscience, void of offence towards God and men, and overcometh the world, within and without: John v. 4. Without which it is impossible to please God: Heb. xi. 6.

Till men and women come to receive this faith, which stands in the power of Christ, and of his resurrection, their preaching is vain, and their faith vain, and they are still in their sins.

This faith was once delivered to the saints, by which they were made more than conquerors, through him who loved them: Jude iii. Rom. viii. 37.

This faith, in those who receive it, brings forth works of righteousness, *i. e.* love, peace, joy, meekness, patience, temperance, obedience, faithfulness. Love to God, and our neighbour; yea, love to enemies, brotherly-kindness, and all the spiritual and temporal fruits of righteousness, which it once brought forth in the saints and gospel believers, to whom it was delivered.

And we say, with the apostle James in his day, as the body without the spirit is dead, so faith without these works is dead: Jam. ii. 17, to the end. The same faith, through Christ's spiritual appearance in our day, is now restored to the saints, and true gospel believers; by which we stand witnesses against all false and dead faiths, which bring not forth the fruits and works of righteousness, nor work by

love, nor give victory over the world; but leave the soul in death and darkness; and the fruits there brought forth, are unholiness, intemperance, strife, debate, contention, theft, murder, adultery, bloodshed, and all uncleanness and ungodliness, which hath made the world as a wilderness, full of briars and thorns, and beasts of prey.

Another great benefit, which springs from the fundamental principle of Christianity, *i. e.* the gift of God, is the true and spiritual knowledge of the doctrine of baptisms, &c.

First, the preparing baptism, being that of true repentance, which John preached in the wilderness, to gather the Jews out of it, and to open and prepare the Lord's way. But his outward baptism, as it was with a decaying element and temporary, it was to decrease, as the minister of it testified: John iii. 30. And it gradually decreased, according as the great apostle testified, and thanked God he had used but little of that baptism, 1 Cor. i. 14, 15, 16, 17, being not thereunto sent, but to preach the gospel.

But the sprinkling children's faces with water, and signing them with the sign of the cross in their foreheads, waving John's baptism to adult persons, or believers, is a human tradition, and hath not the least footing in holy writ. And this is our belief and doctrine, as to the elementary baptism.

But the saving baptism is that of Christ, with the Holy Ghost and fire: this baptism sanctifieth and purifieth the heart, washing the inside; whereby men and women are made indeed members of Christ, yea, clean members of his body, children of God, and heirs of eternal life; being thereby joined to the Lord, and made one spirit: 1 Cor. vi. 17. Here is the new creature witnessed, upon which the apostle laid the weight of the whole matter, Gal. vi. 15, and upon which the profit and spiritual advantage and benefit of both baptisms, in their respective season, are known; though the first decreased, the latter is increasing to the end of days. Whereby a daily death unto sin, &c. is witnessed, and a new birth unto righteousness obtained, by all true and spiritual Christians; being baptized by one spirit into one body, of which Christ alone is the head: 1 Cor. xii. 13.

This baptism restoreth Christianity into its pristine glory and beauty, which is holiness and righteousness, without which none shall see God, to their eternal comfort: Heb. xii. 14.

The baptizer with this baptism, hath his fan in his hand, which John, the elementary baptizer, had not; and will thoroughly purge his floor, and gather his wheat into his garner; which John could not, and therefore was not to continue, by reason of death. So much in short for the doctrine of baptism, which hath

been taught us by Christ, now in his spiritual appearance in our day.

Another great benefit and advantage we have received by the coming of Christ in spirit, is true faith of the resurrection of the dead, under its several considerations: the first and greatest, is Christ, who is the resurrection and the life: John xi. 25. Him hath God raised to be Lord both of the living and the dead, Rom. xiv. 9, to be King and law-giver in the hearts and consciences of all his sons and daughters, in all spiritual things, relating to the kingdom of his Father. All judgment is committed unto him, that he may give eternal life to as many as obey and follow him, who have a part in him, by being washed from their sins and pollutions by him; over such the second death hath no dominion or power. These are they who follow the Lamb in the regeneration, whose garments are washed in his blood, being baptized into the likeness of his death, and thereby made partakers of the power of his resurrection. These being raised by his power out of the grave of sin and pollution, which defiled all mankind in the first Adam; such are risen with him, and seek those things which are above; as the apostles exhorted the Christians, to set their affections on things that are above, and not on things that are below: Col. iii. 1, 2. These have part in the first resurrection, Rev. xx. 6, and are priests of God and of Christ, and shall reign with him for ever and ever.

Concerning the resurrection of the dead: seeing we believe that Jesus died and rose again; we also sincerely believe, that there shall be a resurrection of the dead, both of the just and unjust. They shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation: John v. 29. And as to the resurrection of bodies; God giveth a body as it pleaseth him, and to every seed his own body. There is a natural body, and there is a spiritual: Howbeit that was not first, which is spiritual, but that which is natural, and afterwards that which is spiritual; see the holy apostle's explication in this case more at large: 1 Cor. xv. And as the seed, or generation of the righteous, who are born of the incorruptible seed, which is the word of God, shall come forth in their glorious body, like unto Christ's; Phil. iii. 21, so the tares, the seed or generation of the wicked one, shall contrarywise come forth in their own proper bodies, to receive their just judgment and condemnation: for the Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment, to be punished: 2 Pet. ii. 9.

These things we sincerely believe, and in measure understand, by the Spirit of Christ,

our high priest and minister, being spiritually manifested in our mortal flesh, to destroy the works of the devil, and to finish transgression, and bring in everlasting righteousness; and so reconcile all mankind to God again, who are enemies to him, by wicked works.

Another great benefit and advantage we have reaped and received, by the coming of our Lord Jesus Christ in Spirit, in order to a future glory, is the true and saving knowledge of the table of the Lord; where we are made partakers daily of the nourishing virtue of the body and blood of Christ, as we daily dwell in him, and he in us. He testified to the Jews, to put an end to the many scruples which they had concerning his flesh and blood, *i. e.* He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him: as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me: John vi. 56, 57. This they could not understand, but strove among themselves, saying, how can this man give us his flesh to eat? Having only an eye to his visible flesh: then, to draw them off from that, he said, It is the Spirit that quickeneth, the flesh profiteth nothing; the words I speak unto you, they are spirit and life, verse 63. This is beyond all the Jewish passovers, eatings and drinkings, types and shadows, which he put an end to, by the offering of himself, he being the anti-type and substance of them all: and his flesh and blood, spiritually eaten and drunk by them who dwell in him, and he in them, is life eternal to all such. But to give carnal and worldly-minded men and women bread and wine before dinner, whose eyes are not opened to discern the Lord's body, and call this a supper, or sacrament, hath not the least precept or example in the Holy Scriptures.

This we have learned in the deep, whose faces the Lord hath turned to the Sun of righteousness; we cannot turn back to follow shadows, the spiritual manna being our bread and life; and from our spiritual rock proceeds our water of life, by which we are daily nourished up to eternal life, that we may hunger and thirst no more; having living bread in our own houses, and a well of living water, springing up to eternal life: John iv. 14, and vi. 50, 51. This, in short, I was willing to testify to this particular also.

All other weighty principles of the doctrine of our Lord and Saviour Jesus Christ, which he preached in the days of his flesh, and are expressed in the Holy Scriptures, we, by virtue of his coming in Spirit, have embraced, owned, and freely received and vindicated, through many tribulations; of which I have had not the least share; in and through which, a divine hand hath upheld me to grey hairs—and hope so to continue to the end of my days: that so

God over all, through his dear Son Jesus Christ, our alone Saviour, Mediator, and Redeemer may be glorified; by whose power alone I have been preserved, to whom I give the praise, both now, and hope I shall for evermore.

AMBROSE RIGGE.

Riegate in Surrey, the 24th of the
Twelfth month, 1702-3.

POSTSCRIPT.—Forasmuch as many brethren have taken in hand, to set forth and declare in word and writing, of the power and coming of our Lord Jesus Christ in spirit, and of his glorious day and wonderful works, which he hath wrought in many hearts, since the working of satan, with all deceivableness of unrighteousness, in the past long night of darkness and apostacy from the purity and glory of the true and ancient Christian faith, doctrine and principles, and have asserted, and to this day vindicated them, against all opposition, which hath not been little, nor from small or few hands:

I also, having been early an eye and ear witness of those things, which have been testified of, in and by the mouths of many living witnesses; and well knowing, through long and large experience, all those ancient doctrines, which my brethren, in scorn called Quakers, have vindicated, to be true, sound, orthodox, and fundamental; I could not be clear, before I leave this world, but leave this short testimony in writing, which I have often and many years declared in word; which all opposition, both from the world and false brethren, could not overthrow; in which by the assistance of the Almighty, I hope to continue, to the finishing of my testimony, Amen. Hallelujah saith my soul.

A Treatise concerning the internal Word and Spirit of God, &c.

In the beginning God made man upright, and gave him wisdom, knowledge and understanding of life, light and glory, in which, while he continued, he delighted in the sight and presence of him who created him, and gave him life and being. Then he knew no evil, but the presence of God was with him, and the tree of life planted for him, and he knew his Creator, God, who made him. But of all the creation which hitherto the Lord had made, there was not found an help meet for him, therefore the Lord caused a deep sleep to fall upon man, and took one of his ribs and made woman. They were both innocent in his sight, till the serpent tempted the woman to break the covenant of life, which God had made with them, by which they came to know evil, and were deprived of the knowledge of life; and death and darkness

got dominion over them, being driven into the earth, and made slaves to sin, and captives in the kingdom of darkness, and therein ignorant of the chiefest good. But it pleased the Lord, in infinite mercy, to promise Christ under the name of the seed of the woman, Gen. iii. 15, to redeem them from that slavery and bondage of corruption into which they were fallen by transgression. And because of the wickedness of men before the flood, the Lord said, my spirit shall not always strive with man, for that he also is flesh: Gen. vi. When the Lord gave to Israel his laws, adding the law upon them, till the fulness of time was come, that the seed Christ was to be manifested; he gave them also, with his statutes and judgments which he set before them, his good spirit to instruct them, and give them knowledge of his mind and will, Nehem. ix. 20, in all the statutes and judgments which the Lord then set before them. While they obeyed and followed these, they always had his divine secret upon their tabernacle, and knew the angel of his presence to go before them in all their undertakings for his name and glory, and no enemy could stand before them, nor was any blessing withheld from them. The Word and Spirit of God was very near unto them, even in their mouths and hearts, that they might hear and do it, Deut. xxx. 14, and was the only guide of life, and ground of obedience in all acceptable performances to God in all ages and generations of the world, and brought forth a ministration both of the law and prophets.

Jacob, by this spirit, prophesied of the coming of Christ, long before the law was given by Moses: Gen. xlix. 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come, and the people shall be gathered unto him. This was fulfilled in the coming of the Just One, of whom all the prophets from Moses bore testimony: Acts x. 43.

Balaam became a great example of God's displeasure, who erred from the spirit of the Lord, and loved the wages of unrighteousness, though he durst not take it, nor could curse Israel; but informed Balak of a way to ensnare their young men, which brought a sore plague upon them, and kindled the wrath of God against Balaam, that he became a sooth-sayer, and was slain among the Midianites by the children of Israel, according to the commandment of God: Josh. xiii. 22, Numb. xxxi. 8. But while the children of Israel kept the word of the Lord, and were instructed by his Spirit, in the time of Moses and Joshua, and from Joshua to Judah, and in some of the prophets' times, their affairs both spiritual and temporal prospered, and no enemy was able to stand before them.

By the Word and Spirit of God, Joseph interpreted Pharaoh's dream, which none of the magicians could, Gen. xli, for which he was advanced to high dignity in Pharaoh's kingdom.

And Elihu said, I am full of matter, the spirit within me compelleth me. Behold my belly is as wine which hath no vent, and as new bottles that break; therefore will I speak, that I may be eased, I will open my lips and will answer: Job xxxii. 18, 19, 20.

And David said, I have hid thy word in my heart, that I might not sin against thee: Psalm. cxix. 11. This word was a lantern unto his feet, and a light to his path, verse 105. And he prayed God to direct his steps in it, verse 133. O send out thy light and thy Truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles: Psalm. xliii. 3.

But in Judah they set up prophets, but the word of the Lord was not in them, and therefore they prophesied lies in the name of the Lord, and he gave them up to be destroyed by the Chaldeans: Jer. v. For from the least of them to the greatest, every one was given to covetousness; and from the prophet, even to the priest, every one dealt falsely.

But in all the righteous generations from the very creation, in the several dispensations and ministrations in which they lived; before the Scriptures were given forth, the root and ground from whence they performed their several services to God, was the Word and Spirit of God.

Noah, by the word of the Lord before the flood, was instructed to walk in the way of righteousness and pleased God, and so was saved from the flood by the ark, for he was a preacher of righteousness: Gen. vii. 1; 2 Pet. ii. 5.

And Abraham, by the Word and Spirit of God, received the covenant of circumcision, Gen. xvii, and by the direction thereof left his father's house and his country, and went into the land of Canaan, believing the promise of God, that his seed should inherit it, though he had not so much in possession, as to set his foot upon; and offered up the son of his old age at the word and commandment of God, of which by the Spirit of God he had perfect knowledge before the Scriptures were given forth.

The prophet Isaiah said, With my soul have I sought thee in the night, yea, with my spirit within me, will I seek thee in the morning: Isa. xxvi. 9.

And when the Lord restored Israel from among the heathen, whither he suffered them to be driven for their iniquities; he promised to give them a new heart, and to put a new spirit within them, and to cause them to walk in his statutes, and keep his judgments, and do them: Ezek. xxxvi. 26, 27, and xxxvii. 14.

And Daniel, the prophet, had the Spirit of the holy God, light, wisdom and understanding in him, by which he interpreted the hand-writing on the wall, that appeared before Belshazzar king of Babylon, which all the wise men of Babylon could not understand, or interpret: Dan. v. 11. and vi. 3.

And in the gospel ministration, the Spirit of Truth is universally tendered to all mankind, to be the ground and cause of the true and saving knowledge of God, and of his Son Jesus Christ, whom to know is eternal life: John xvii. 3.

And Paul testified to the Corinthians, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God: 1 Cor. ii. 9; 10. Here that great apostle gives pre-eminence to the Spirit of Truth, beyond outward literature, though he had a great share of it, in searching all things, yea, the deep things of God. And Christ said to the Jews, all things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him: Matth. xi. 27. So the root and ground of the divine knowledge of God, and the things of his kingdom, is by the revelation of the Son of God in man, by his Spirit of grace, life and Truth, in the true gospel day. The same gospel day having visited us, hath brought forth the same testimony, so that whosoever attempts to search into the divine mysteries of the deep things of God's kingdom, and doth not first receive the Spirit of Truth, and give up to be governed thereby, and let it be the key in his hand and heart to open the door thereunto, but climbeth up and seeketh to accomplish it some other way, is a thief and a robber; and shall never find nor be able to unfold the secrets of the Lord, which are only manifested to them who fear him: Prov. iii. 32. They are hid from the worldly wise and prudent, that the more they increase in earthly knowledge, the further they are from the depths of God's wisdom. On this account; Christ said, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able: Luke xiii. 24. But the spirit of man, which is the candle of the Lord, being lighted by the Lord, searcheth the heart of man, Prov. xx. 27. Psal. xviii. 28, and discovereth the deceit and desperate wickedness thereof, which none can know without it: Jer. xvii. 9, 10. It manifesteth every evil thought, word and deed, which the enemy of man's soul suggests to him, and giveth knowledge and understanding

of the danger of it, and in faith and patience waiting in it for strength to resist all evil, it giveth power and victory over it, so that none who loveth the light, and believeth and walketh in it, doth complain for want of power to resist the devil, and all his assaults, temptations, and works of darkness. But as many as thus receive Christ, the true light, to them he gives power to become the sons and daughters of God, John i. 12, and gives them the sight and knowledge of the door of entrance into his eternal kingdom, and leads them by the right hand of his power thereunto; though strait is the gate, and narrow is the way that leadeth to life, and few there be that find it; for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: Matth. vii. 13, 14. So that whosoever gives not up to follow Christ, the light of the world, can never enter in at the strait gate, nor receive power to become the sons and daughters of God; but are always complaining for want of power to resist the devil, and to do the will and work of God, which is man's sanctification. Such have not yet received Christ as he is given of God, to be a Saviour to all mankind, from sin and the power and prevalency of it; but count him a hard master, who gives not sufficient power to do whatsoever he commands.

Such make him more unjust, as far as in them lies, than the evil one, for he gives his servants full power to do his work, which is sin and iniquity; so there is no complaint for want of power to sin in thought, word and deed, but his servants drink it in, as the ox drinks water, and commit sin with greediness, without any complaint for want of power to effect it. Oh! beware of this unjust and blasphemous opinion, or rather delusion of the wicked one, for it hath led many to destruction, by not improving of that talent which the great Lord of heaven and earth hath committed to them, which is his Spirit, a manifestation thereof being given to every man to profit withal: 1 Cor. xii. 7.

And though he seems now to have taken his journey into a far country, yet he hath delivered his goods to his servants, to every one talents, according to his own pleasure, one at least to every one, which at his coming he will require with advantage, *i. e.*, the improvement of it in his absence; and who answers him herein shall have the sentence, of "Well done, good and faithful servant, enter thou into the joy of thy Lord." But if any should neglect the improvement of this talent, and hide it in his earthly heart, and say to his Master, when called to an account, "I knew thee to be a hard man, who reaped where thou sowedst not, and gathered where thou strewedst not, and I was afraid, and hid my talent in the earth, behold thou hast thine own," &c.: Mat. xxv. 21, 22, 23, 24, 25.

Oh! what was the dreadful sentence he received? Thou evil and slothful servant, thou oughtest to have improved my talent; and he commanded it to be taken from him and given to him who had improved his talents, and of five had made other five; and yet more terrible! "Cast the unprofitable servant into outer darkness, where is weeping and gnashing of teeth for ever:" verse 30. Oh! dread and fear the great God, you who are sporting away your precious time, and eating, and drinking, and rising up to play, and feasting, and rioting with gluttony, and in words and hard speeches, beating your fellow-servants who are improving their talents in the time given them of their great Master. The manifestation of the Spirit is given to every man and woman to profit withal, some after one manner, and some after another, according to the divine wisdom of the Giver; some more, and some less, but a part to all, which ought to be improved by all in their lifetime, and not resisted and quenched. For this was the ruin of that great people the outward Jews, Acts vii. 51, and made them less sensible of the coming and power of Christ, than were the unclean spirits, who confessed that they knew who the Son of God was, saying, "Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God:" Mark i. 24. But the chief priests and scribes of the Jews knew him not, but said he had a devil, John vii. 20, and also that he cast out devils by Beelzebub the prince of the devils: Mat. xii. 24. But if they had received the good Spirit of God, which was given of the Father to instruct them, they had by it known the power of his coming, and the virtue of his life, which was given to ransom them and all mankind from darkness and the power of the grave. This life was and is the light of men, John i. 4, and lighteth every man that cometh into the world, verse 9. With and by this light is the true and saving knowledge of God received, 2 Cor. iv. 6, and by no other way or means whatsoever, for God is light, 1 John i. 5, and manifesteth himself by and through his Son; and also whatsoever things are reproved, are made manifest by the light, for whatsoever maketh manifest the deeds of darkness, is light, given of God to lead out of darkness, and the ways and works thereof: Job. xxix. 3, Isaiah lv. 4. The light giveth not only knowledge, but direction to walk in the way of righteousness, which alone leads to everlasting rest and peace with God: Isaiah xxxii. 17. Prov. viii. 20. This is the way in which Abraham, Isaac, and Jacob walked to their eternal rest, even the way of holiness, which the unclean cannot walk in, but it is prepared for the wayfaring men, who, though fools, shall not err therein. No lion

shall be there, nor ravenous beast shall walk therein, nor be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away: Isaiah xxxv. 8, 9, 10.

But as it happened to the outward Jews in their day, who by resisting and quenching the measure of God's Spirit given them, whereby they might have seen and known Christ, in his appearing in that body of flesh in all things like unto man, sin excepted; even so hath it happened in our day, to the outward and nominal Christians, who by resisting and quenching the Spirit of God given them, are ignorant of the power and coming of our Lord Jesus Christ in spirit, and cannot receive him, nor the testimony given of him by his servants, but say as the mockers whom the apostle Peter warns the saints of, who walked after their own lusts in the last days: [These say] Where is the promise of his coming? For since the fathers fell asleep, all things have continued as they were. Revelation is ceased, and nothing now to be depended upon, or expected, but outward literature acquired by man's wisdom, and the letter of the Scriptures, which the chief priests and scribes of the Jews had, and thought to have eternal life in them, but would not come to Christ the light, and so shut up the kingdom of heaven, and all divine knowledge and understanding of the things appertaining to the kingdom of God, from the sons and daughters of men; and will neither enter themselves, nor willingly suffer them that would: Matth. xxiii. 13.

But the root of divine knowledge is springing in many hearts, and the true light is shining out of darkness in many souls, to give the light of the knowledge of the glory of God in the face of Jesus Christ; and this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us: 2 Cor. iv. 6, 7.

And the ancient doctrine of our Lord and Saviour Jesus Christ, is renewed again, with living thanksgiving to God, who hath hid the secrets of his kingdom from the wise and prudent of the world, and hath revealed them by his Spirit, unto babes and children, who are taught of him; and hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world which are despised, hath God chosen; and things which are not, to bring to naught things that are; that no flesh should glory in his presence. This was the Lord's choice in the ancient gospel day: 1 Cor. i. 26, 27, 28, 29.

Now this knowledge which is given to the

weak and ignorant, by the revelation of the Son of God in spirit, is saving, and giveth life eternal, to them who in faith and hope wait for it, and continue in it to the end; and such can tell others what the Lord hath done for their souls, even what their hands have handled, and how they have tasted of the word of life, and what their eyes have seen. Such wait low at the feet of Jesus to hear his gracious words, that they may speak what their ears have heard, and publish what their eyes have seen; such gather not people to themselves, nor for their own gain and interest, nor seek their own glory; but turn people to Christ, the great shepherd and bishop of their souls, that they may hear his voice, and follow him, that he may give unto them eternal life, according to his word: John x. 27, 28.

But the world's knowledge puffeth men up into pride, mastership, and lordship over God's heritage, and such are not examples of meekness, humility and self-denial to the flock, but like the scribes and pharisees which Christ cried woe against, who loved the chief places at feasts, and to have the chief seats in the assemblies, and greetings in the markets, and to be called of men *rabbi*, *i. e.* master: Mat. xxiii. 5, 6. Mark who these are in our day, and know them, not by their words, but fruits, for that gives the true knowledge of them, to whom the woe now is, as Christ said: Mat. vii. 15, 16. And they who increase in the world's knowledge, increase sorrow: Eccles. i. 18.

But he who would have true wisdom, and saving knowledge, must attain thereto, by waiting and continuing in the fear of God, which is the beginning of it; Prov. ix. 10: and depart from pride, arrogancy, and every evil way and work: Prov. viii. 13. This is the way to seal and confirm it to every soul; true wisdom and knowledge cannot be gotten for gold, the price thereof is above rubies. This little legacy I am willing to leave to the world, which I have had long experience of, in my pilgrimage in this life, that the root and ground of divine knowledge, and spiritual understanding of the things of God's kingdom, is near unto every man and woman, that they may go no more after them who say, lo here is Christ, and lo there. For many deceivers are, and for ages have gone out into the world, who though in words they profess Christ's name, and seem to have great veneration for him, yet in works deny him, and will not that he shall rule in their hearts and consciences, or be followed and obeyed in all things, calling him Lord and Master, and yet do not his commandments. These keep people learning all their days, and yet the saving knowledge of the Truth is still hid from them, and so freedom by it is never obtained, but such

live under the bondage of corruption, and die in their sins, for want of receiving the word of the kingdom, the word of faith, which is nigh in their hearts, and giving up to obey it. This Moses testified unto, many ages and generations by-past, Deut. xxx. 14, saying to the house of Israel, the word is very near unto thee, even in thy mouth and in thy heart, that thou mayest do it. And David hid this word in his heart, that he might not sin against God, Psal. cxix. 11, and it became a lantern to his feet, and a light to his path: Psal. cxix. 105.

And all along in the true prophets' days, the word of the Lord was in them, *i. e.* Christ, whose name is called The Word of God, Rev. xix. 13, by which they prophesied of his coming into the world: Isa. vii. 14: Behold a virgin shall conceive and bear a son, and they shall call his name Emmanuel, or God with us, which name can agree to none, but to him that is both God and man; to which agreeth the prophesy of the prophet Isaiah. And the apostle, writing to the Romans concerning the righteousness of faith, &c.: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: Rom. x. 5, 6, 7, 8. John viii. 31, 32," by which freedom and redemption is obtained, according to the testimony of Jesus Christ, when on earth.

And before he ascended to the Father, he promised unto his disciples to send the Holy Ghost, which is the Spirit of Truth, which should guide them into all truth: John xvi. 13. This was, and is the true guide of life, doctrine, and conversation, to all true gospel believers, and will so continue to the end, to all who truly receive it, and walk in it, to whom there is no condemnation: Rom. viii. 1. For the true gospel ministration is a ministration of the Spirit, and its commands are spiritual, which no carnal man or woman, in that state, can perceive or know; for they are spiritually discerned and received; being included in the true and spiritual worship of God the Father, in his Son Christ Jesus: John iv. 23.

Therefore we say, with the apostle to the Ephesians, who were grown up to the life and spirituality of Christianity, There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is

above all, and through all, and in you all: Eph. iv. 4, 5, 6.

And to the Colossians, when he instructed them concerning meats and drinks, or in respect of a holy day, or new moon, or sabbath day; he said, which all are a shadow of things to come; but the body is of Christ. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? which things have indeed a show of wisdom in will worship and humility, and neglecting the body &c.: Col. ii. 20, 21, 22, 23.

Now they being come to the anti-type of all shadows, types and figures, which were for a time allowed to be practiced in the first covenant, though they did not disallow them in their time and place; yet they witnessed an end of them, exhorting the saints to purge out the old leaven, that ye may be a new lump, as ye are unleavened; for Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: 1 Cor. v. 7, 8. Here was that feast which ended, and was the substance of all the Jews' feasts, which were many and great, in remembrance that the Lord passed over the doors of the Hebrews, when he destroyed the Egyptians, where the blood of the paschal lamb was sprinkled upon the lintel, and the door posts, according to the commandment of Moses: Exod. xii. 22, 23. And Christ the paschal lamb offered himself once for all, that he might bear the sins of many, in that body wherein he finished the work his Father gave him to do on earth, which the Spirit of Truth, in our day, hath given us the true knowledge, and sincere esteem of; and also, that he is come again in Spirit, to sprinkle our hearts with his blood; and if we keep within, the destroying angel sent of God to smite the Egyptians, will pass over our houses. This was typified by the outward passover, a feast often kept by the outward Jews, who had the outward circumcision, temple and offerings; and yet were ignorant of Christ, the true Christian passover, whose blood had sprinkled the hearts and consciences of all true believers, that the destroyer could not enter into their houses. Thus was salvation brought about them, for walls and bulwarks, according to the testimony of Isaiah the prophet: Isa. xxvi. 1. And the church began to put on her beautiful garments, and no more to be called desolate or forsaken; for her stones were living, built up together a spiritual household, an habitation of God, through his Spirit, in which they worshipped him, and kept

his ordinances; the true church, her bread was living, and her wine well refined; her bishop and high priest was Christ; her beauty was holiness, the beautiful garment, the Lamb's righteousness, and crowned with glory and immortality.

This was her state in the ancient gospel day: but, after the spirit of anti-christ prevailed, and men forsook the Lord, the fountain of living waters, and hewed to themselves cisterns that would hold no water; then the false church began to clothe herself with a glorious outside, and sat as a queen, having a golden cup in her hand, full of filthiness; so that she prevailed with the potentates of the earth, and made them drunk with her cup; by which their hearts and minds were adulterated from God. The great dragon, that old serpent, called the devil, being cast down into the earth; the beast rose out of the sea, that had seven heads and ten horns, and upon his heads the name of blasphemy. And another beast rose out of the earth, which had two horns like a lamb; but he spoke like the dragon, and exercised all the power of the first beast, and caused them who dwelt on the earth to worship the beast, and to receive his mark, both small and great, rich and poor, bond and free; and deceived them that dwelt on the earth, by the great wonders that he was permitted to work in the sight of the beast. The dragon persecuted the true church, and cast a flood of water out of his mouth, after the woman, that he might cause her to be carried away with the flood; but the earth helped the woman, and opened her mouth, and swallowed up the flood. Then was the dragon wroth with the woman, and made war with the remnant of her seed; and the beast that arose out of the sea made war with them, and overcame them; and power was given him, over every kindred, tongue and nation; and all that dwelt upon the face of the earth worshipped him, whose names were not written in the book of life of the Lamb, which was slain from the foundation of the world. Here darkness, and the power thereof, gained victory in the earth for many generations; but a refuge for the true church was prepared in the wilderness, where she was to be preserved, till the words of God were fulfilled, and she hath continued as a desolate widow for many generations.

But now she is returning, and putting on her beautiful garments, clothed with the sun, and crowned with stars, which shine in the firmament of the Lord's power, being mysteries of the heavenly Jerusalem, whose children are free, begotten by the immortal word of life, and born of the immortal seed, to be heirs of an incorruptible inheritance, that fadeth not away; and the eyes of many are opened, and yet will be opened, to see and behold her beauty; for

the Lamb is her husband, king and law-giver; and the nations of them who are saved must walk in his light, and the kings of the earth shall bring their glory and honour to it: Rev. xxi. 23, 24. The glory and honour of the Gentiles shall be brought unto it, verse 26.

And whoever would attain to the true and saving knowledge of God, and be saved from the wrath to come, must come to the light of the Lamb, with which he hath enlightened them, and walk in it, which discovers the deceit of their hearts, and every evil thought, word and work, before it is brought forth into action. In it is power to resist the devil, in all his temptations and assaults; and whoever believe in it, believe in Christ, and are children of God, according to Christ's word: John xii. 36. John i. 12. Rom. viii. 14. For God is light, and dwells in it, and the light dwelleth with him: Dan. ii. 22. Psal. xxxvi. 9. and xliii. 3. and xcvi. 11. and civ. 2. and cxviii. 27. Isa. ii. 5. and xlii. 6. and xlix. 6. and lx. 3. Micah. vii. 8, 9. Luke ii. 32. Acts xiii. 47. 1 Tim. vi. 16. 1 John i. 5. This light is God's day, every soul by it may see its Saviour and deliverer, out of the bond of iniquity, and house of darkness; in which, while men live and walk, though the light shine never so clear, they cannot comprehend it, nor know the way of it, nor understand the paths thereof, neither have any benefit by it, in order to their salvation: John xxiv. 13. This is the light the apostle Peter exhorted the gospel believers to take heed unto, saying, we have a more sure word of prophecy, (than that voice which was heard in the holy mount,) unto which ye do well to take heed, as unto a light that shineth in a dark place, till the day dawn, and the day star arise in your hearts; 2 Pet. i. 19. Here the gospel day was to spring, and the day star to appear, in all true believers in the light, with which every one is enlightened, that they may take heed to it; so shall the true gospel day dawn, and the day star arise in their hearts, from generation to generation. And blessed be the Lord, the gospel day now shines, and the darkness is past with many, who are engaged to watch and be sober, having put on the breast-plate of righteousness, and the shield of faith, and helmet of salvation, and the sword of the Spirit, or spiritual sword, which is the word of God, by which they are able to resist the enemy of their souls, and to quench his fiery darts within and without. The Lord is their shield and buckler, who trust in him, and depend upon his protection; they never meet with disappointment from him, but always return victors; glory, honour and living praises be unto his eternal and honourable name for evermore.

But many are ready to object and say, that false spirits and prophets are now come, accord-

ing to Christ's words to his disciples: Mat. vii. 15, 17, Beware of false prophets, which come to you in sheep's clothing, for inwardly they are ravening wolves: you shall know them by their fruits, &c. Now let all seriously consider, that he spake to his disciples then in being, many ages ago; that they should come to them, and that by their fruits they should know them, *i. e.* the false prophets; and the apostle John said to the little children in his day, Ye have heard that antichrist shall come, even now are there many antichrists; whereby we know it is the last time: they went out from us, for they were not of us: 1 John ii. 18, 19. And again in his 4th chapter, Beloved, believe not every spirit, but try the spirits whether they be of God, for many false prophets are gone out into the world: 1 John iv. 1. Christ had said, they should come, as above; and John said they were come, and that they went out from them, because they were not of them, else they would have continued with them. I have declared above, what bloody fruits they have brought forth in the world since they went into it; which are obvious to every judicious eye, like briars and thorns, of which no grapes can be gathered; and have made the world as a wilderness full of wild beasts, and beasts of prey, to this day. Many false prophets are now in the world, who through covetousness with feigned words are daily making merchandize of people, such as the apostle Peter speaks of, 2 Pet. ii. 1, but the day hath discovered them; glory to God on high, peace on earth, and good will to men.

Blessed be the Lord: the Spirit of Truth is come which Christ promised that when he went to the Father, he would send, John xvi. 7, 8, 9, 10, 11, 12, 13, 14: I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come: but if I depart, I will send him; and he described the fruits of the Spirit of Truth. First, he should reprove the world of sin. This every sinner on earth may witness to; that when he sins, he is reprov'd within himself by the Spirit of Truth. Secondly, he will reprove the world of righteousness and of judgment, which every one who is in the world's righteousness may seal unto, being but as filthy rags: Isa. lxiv. 7. This is that outside righteousness, which the scribes and pharisees had; which Christ cried woe against: Mat. xxiii. This righteousness the Spirit of Truth, now received by man, doth reprove and judge, being not the righteousness of faith which first cleanseth the inside. Thirdly, and when he is come, even the Spirit of Truth, he will lead you into all truth: of this there are many witnesses at this day, who have

received the Spirit of Truth, and given up to walk in it; it hath led them into all Truth, and out of all untruth. Fourthly, he shall glorify me, for he shall take of mine, and show it unto you. There are thousands can seal unto this, at this day, who can and do glorify God in their bodies and spirits, by virtue of that spirit they have received from him. So we believe not every spirit, but try the spirits and prophets, what fruits they bring forth, by the Spirit of Truth and the Holy Scriptures, which we believe were given by divine inspiration; and are profitable for doctrine, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work, 2 Tim. iii. 16, 17, and do see and certainly know that those are false spirits and prophets, who bring not forth fruits of holiness and righteousness in their lives and conversations. Nor do they turn people to righteousness, or from the evil of their ways; but keep them for ever learning, that they may be ever paying, and yet never savingly come to the knowledge of the Truth, whereby to be made free, as Christ said to the Jews: John viii. 31, If ye continue in my word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free. The Lord God open people's eyes, that they may see and know the things that belong to their peace with God, before it be hid from their eyes, Amen.

This being the desire, and fervent prayer, of him who would have all men come to the knowledge of the Truth, and be saved, called among men,

AMBROSE RIGGE.

Riegate in Surrey, the 8th of
the Fifth month, 1703.

THE SONG OF A SOLACED SOUL.

Mount up, my soul, on contemplation's wing,
And sound high praises, to thy Heavenly King:
Who hath destroyed death; that he may be
For evermore a Saviour unto thee.
Therefore to live is Christ, to die is gain,
That thou with Him, for ever mayest remain,
In perfect triumph, over death and hell,
In those sweet mansions, which no tongue can tell.
So while on earth thou dost continue here,
Mind thy Redeemer, with continual fear;
Who will preserve thee, to thy finishing day,
From sin to death, and every evil way,
Then will God's secrets ever thee attend,
And crown thy head with laurel in the end.

by Ambrose Rigge.

Written at Riegate in Surrey, the 4th
of the Eighth month, 1703.

SOME ACCOUNT
OF THE
LIFE AND RELIGIOUS LABOURS
OF
SARAH GRUBB.

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Gather up the fragments that remain, that nothing be lost.—John vi. 12.  
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INTRODUCTION.

As few lives have exhibited a more pure example of piety and virtue, than that which is set forth in the ensuing pages, it has been thought right to bring it forward to general notice; under a hope, that an account of this humble, self-denying, and dedicated servant, will prove the means of instructing others; and of strengthening their faith in the efficacy of that divine Spirit, “which wrought all her works in her.”

It will be proper to inform the reader, that the materials from which this work is composed, consist of journals written by herself of her travels through Scotland, Ireland, and some of the western counties in England, and of a considerable number of letters to some of her intimate friends. From these last have been extracted such parts, as were descriptive of her other labours and travels, or likely to be of public use. A connexion of the different events and circumstances, has been made throughout, by

short narratives or explanations; but great care has been taken to preserve, as much as could be, her own words and arrangements.

Although, from the time of her engagement in the ministry, she was greatly dedicated, and much employed in various religious services during the remainder of her days; yet, for want of materials left by herself, an account of many of these is omitted in the following work; which it seemed proper to confine, almost throughout, to such part of her life and labours as could be collected from her own writings. It may not be improper to observe also, that this mode of composing a narrative by extracts from letters, will sometimes be, unavoidably attended with a want of close connexion, and with a degree of repetition: but as this was the only way by which a material part of her labours could be brought into view, it is hoped that these circumstances will not be deemed of much consequence; and that the deeply instructive nature of her literary correspondence, will sufficiently warrant its publication.

THE LIFE OF SARAH GRUBB.

CHAPTER I.

Her education. — Divine visitations. — Conflict arising from her natural vivacity, &c. — Solid state of her mind in the early part of life. — Exercises about the time of her first appearance in the ministry. — Visit to part of the counties of Westmoreland and Cumberland. — Visit to the meetings of Cheshire, and a part of those in Lancashire, &c.

SARAH GRUBB, daughter of William and Elizabeth Tuke, was born at York, in Great Britain, 20th of sixth month, in the year 1756.

In her tender years she was deprived of her mother, who was removed from her by death, before she was five years old: but her father marrying again about the tenth year of her age, this loss was, from that time, abundantly compensated by the maternal care and regard of a second mother; of whose tenderness and solicitude for her best welfare, she has left many grateful and affectionate testimonials.

The watchful and religious education with which she was favoured, proved as a hedge round about her, and under divine care, preserved her during that dangerous season of life, from the many corruptions and follies that abound in the world, and to which unguarded young people are sorrowfully exposed. In the days of her youth, she was often made sensible of the goodness of her heavenly Father, and her eyes anointed to see the emptiness and delusion of all worldly enjoyments, and to behold the beauty which there is in the Truth; and strong desires were often raised in her mind, that she might be thoroughly refined, and even at the loss of every thing else, be made to possess the pearl of great price.

These gracious extensions of divine regard met with great opposition from the liveliness of her disposition, and the strength of her natural powers; which occasioned the self-denying meekness and simplicity of the Christian life, to be to her an hard attainment; and many painful struggles she experienced, before she was made willing to yield up every sacrifice, and to follow her Lord whithersoever he might be pleased to lead.

During the last illness of that eminent minister, John Woolman, she was, at times, favoured to wait upon and assist him. His faith and pa-

tience, with the sweet savour of his pure spirit, made a deep and profitable impression on her mind; exemplifying the power and goodness of that divine hand, which she felt secretly at work in her own heart, calling her to newness of life, and holiness before the Lord. It was to her that this valuable friend, when near the close of life, addressed those comfortable expressions, which, indeed, may be called a blessing: "My child, thou seems very kind to me, a poor creature; the Lord will reward thee for it."

A deep sense of the purity of the divine life, and a lively feeling of her own frailties, joined to an earnest concern that she might become fully purified in heart and life, caused great circumspection and fear, and made her often go mourning on her way. This appears from the following extracts of divers letters to her friends, written in early life, which in some measure, show the exercise and state of her mind at that period; and which may be acceptable, as they serve to exhibit the beginnings and gradations of that work, which conspicuously marked the future periods of her life.

1772. — "I feel thy bearing with my weaknesses, and thy candour in judging of them, which makes me the more ready to communicate what I feel. Oh could I tell thee, it would be comfortable! But that which is felt and not understood, cannot be described; and, indeed, I begin to think a state of insensibility to what is good is approaching. I may truly say I dread it. May I, by that fear, guard the more; yet my infirmities seem so just a cause, that they are numerous enough to depress the little life that is left."

1772. — "Thine has excited in me the warmest wishes for the extendings of divine bounty, to be enabled, with resignation and fortitude, to do, bear, or suffer, whatever it may please the Father of spirits to inflict upon me. Yet I cannot but, with conscious sorrow, own the truth of thy remark, concerning a too great anxiety for a larger portion of the descendings of the Father's love, than is suitable in the sight of an omniscient Deity."

Sheffield, fifth month, 1772.* — I cannot but wish to spend a few weeks with thee, either here or at York; but as I am sensible it is not

* In the sixteenth year of her age.

good for any of us to have our inclinations gratified at all times, I am desirous to be easy, and resigned to every thing that may cross my natural propensities; that so, when affliction and probation may present themselves, which certainly will attend our pilgrimage through this uncertain stage of life, I may be the more strengthened to undergo these trying seasons with patience and fortitude. But I may conclude with the words which thou hast repeated before; "to will, is present with me, but to do, I know not:" for though this fortitude and resignation are things much to be desired, yet to be entirely given up to the will and disposal of a kind Providence, is no easy attainment. Thou mentioned the difference of our situations; and it would be ungrateful if I did not consider, and look upon my privileges, as favours from indulgent heaven, if I make a proper use of them. But it is the state of the mind that limits our happiness; and alas! it is the want of a sufficient care in the cultivation of my mind, that is a means of obstructing that peace which it would be sweet to enjoy.

1773.—"I seem recovering from my late illness and have favourable symptoms for life; but for what kind of a one I know not. I am at a loss to say whether it is a pleasing, or a painful prospect. I feel the effects of both, and am ready to countenance the latter, knowing there is something in my nature, which is loath to be subjected under that power, which ought to actuate every part of our demeanour; and there is nothing, that I know of, so contrary to my natural will, as that patiently waiting, and quietly hoping, which thou mentions; it being, certainly, preparatory to the work of reformation in us; and if this be rightly performed, no mundane enjoyment would be adequate to the foretaste of that consummate felicity, which I believe is the result of so desirable a work. But O, this glimpse of hope, how ready are we to catch it, though the twig be ever so slender, and the prospect ever so faint! yet there is a danger of being deluded, as the adversary is ever ready to attack the weak part, and that is one which is generally exposed, there being room in the human breast for such prepossessions. I acquiesce with thee, that it is in silence we enjoy advantage, and in solitude we muse the wonders of unsearchable wisdom. Could we but partake of a larger share of retirement, I am sensible the works of an almighty hand would have a greater influence, and the mind would not be so alienated from this source, this pleasing source, of every joy."

1773.—"Surely the commemoration of the goodness of infinite wisdom, in favouring a large share of the youth of our Society with a virtuous and sober education, ought to inspire us with a willingness to imitate the bright ex-

amples we have, rather than those, whose loss we should compassionate; for many are the irreligious principles, that the adversary is endeavouring to suggest in the minds of youth, more especially when they are exposed to the tempestuous billows of an unstable world; but happy is it for those that resist the temptations, and surmount the difficulties: if any may look to the recompense of reward, it is certainly they. But for my part, I am often afraid lest I should grow like the heath in the desert, that knoweth not when good cometh; or that the manifold favours should prove, as water spilt upon a stone; for I am sure there is a hardness in the natural heart, not easily penetrated; and though I experimentally confess it, yet I hope there are many, on the other hand, who can say, they witness the returning from their gatherings with Friends, as arising from the washing pool."

York, seventh month 1773.—I often think our troubles are much augmented, by looking on those who are in a more advantageous station, according to our opinion; when, if we could but content ourselves with putting their many mortifications, to balance the adverse conditions of some on whom external circumstances seem never to have smiled, and whose life has been a series of affliction, it would amply compensate for the labour. Due consideration would make our sorrows appear greatly short of what Providence might have allotted for us, and would frequently prove them to be the result of passion or imaginary ills.

York, fourth month 1774.—Thy letter was salutary and grateful, arriving when my mind was anxiously concerned on many accounts. The care of so large a family, thou wilt readily own, must engross a large share of my attention; it is a task to which I often think myself unequal, especially amongst children; but that I am willing to make the best of, if I may but be enabled so to conduct, as to give no real cause of offence, nor to example in any thing that is contrary to the simplicity of Truth. Under these considerations, I see my own insufficiency, and how unable I am to act the part of an elder sister, without a daily support from the fountain of every good. What should we do, were there nothing to fly to but the instruments, the publishers of the gospel! what aid can they lend us! what strength in weakness, in comparison of that inward stay, which, if enough looked unto, would be the staff of our lives! And with this gracious privilege, how mournful is it to consider the preference that is given to the foibles of this transitory life, before that true peace which flows from the divine monitor, the teacher within!

1774.—"We certainly reap great advantages from a friend, when the mind and natural

flow of spirits are depressed. It is at these seasons we hear the intelligible language of sympathy, in its pleasing notes, and look upon friendship in its exalted station. A view of these enjoyments excited me to taste their fruits, by opening the fountain of sorrows, and unlocking the spring of painful feelings. That they may overflow the banks of my pleasures, and bring down the tall cedars of Lebanon, laying waste the hills and the mountains, and establishing in the room, that rock whereon the church must be built, is the swaying inclination of my heart. But how apt are we to turn our feet from the path which is narrow; being unwilling to make strait steps, a thing most repugnant to our unregenerate wills! We therefore cull out every discouragement, and stumble at the smallest stone; each prospect appearing in its gloomiest colours, or rather, our eyes being blinded by the glitter of worldly objects, and inexperienced in the joys accruing from faithfulness, we see them not."

1775.—"Though trials and conflicts are allotted to the faithful followers, yet they rise, as with stones of memorial, from the bottom of Jordan; when alas! I, and such like, instead of being benefited by these baptisms, find them displeasing and contrary to our natural propensities, and so shun them, for a more easy way to peace. Cannot such be met with in a strait place, where neither the devices of the creature, nor the pleasures of the world, can rescue them from the pains of a wounded conscience? When I look at these things, and consider how intricate the path to our real happiness is, it makes me frequently say in my heart, "blessed are the dead that have died in the Lord."

1775.—"My mind was often with you yesterday, though I could not thereby partake of the valuable company of our dear friends; but I hope many that are more worthy did: for certainly the society of those labourers in the great vineyard, must be pleasing and instructive; yet, at times, we feel a mortification in their absence, which, if suffered to have its proper effect, might be a means of exciting us to seek after an inward communion with the Source of all good, the Spirit of Truth, which is pure and unmixed with human propensities. But I am afraid that I am speaking more from hearing the experiences of others, than from my own; for I know the language of this internal monitor is more intelligible, when the mind is prepared by the subjection of its will, and all its powers yield to the Supreme: and this state I am so often deprived of, by the predominance of self, that it seems hard to say, whether I ever rightly enjoy this divine privilege."

York, eighth month 1775.—And now permit me to tell thee how welcome a part of thine

was; it led me, when I read it, to conclude, that after looking on all the frailties of human nature, and perplexing ourselves with a view of the various and intricate scenes of this life, the necessary result should be, "to be quiet, and mind our own business;" or, as thou sayest, to endeavour to feel ourselves approved by Him who sees not as man sees. If we make welcome every obstacle that is presented in the way to peace, we may justly conclude that we shall never arrive at the peaceful Jerusalem, the quiet habitation which cometh down from God out of heaven. The consideration of this enjoyment, sometimes prompts the mind to soar, or to ascend gradually to the holy mountain, where we may be taught the ways of righteousness, and be instructed in the paths of true peace: but how fast we descend to the place from whence we came! how precipitately do we drop into some region of darkness! for surely there are many degrees; but happy are they who are redeemed from its power. May we not justly deem ourselves, when under any entanglement, any fetter that prevents our deeds being brought to the true light, the light of the Lamb, as alienated, in part, from the Father of mercies, and estranged from His celestial spring! how necessary therefore is it for us to watch at all seasons, in times of peace, as well as in the spiritual warfare; for we know not when the hour of temptation cometh, and our fortification may prevent the engagement. How preserving is that language; "I will get me to my watch tower;" and what a favour it is, our not being ignorant, that the name of the Lord is a tower to the righteous.

1777.—"When we are favoured to feel an internal communion, an intercourse incomprehensible, it is indeed attended with rejoicing of heart. A state which I can impute to no good cause, frequently accompanies me, in which it would be hard for me to say, I love my friends; but perhaps it is a constitutional stupidity, which nothing but the immediate operations of Truth can divest of; and it is only during the overshadowings thereof, that the useful faculties of my mind are applied to good purposes; for the springs of thy S. T.'s machinery are indeed weak, and daily require a supernatural aid; but when wisdom utters her voice, when the gentle movings of uncreated purity have gained our ear, what obduracy does it require to resist its energetic language, and lightly esteem the offers of permanent peace! My heart glows with an earnest solicitude, that we, my dear friend, may never faint in our pursuit after celestial treasure, but resignedly surrender our whole affections to the gracious disposer and preserver of his people; then, I doubt not, our union will increase, in the increase of purity, and our joy and rejoic-

ing in the fruition of reward, will be of that nature with which the stranger doth not intermeddle."

Tenth month 1777.—I expect this will find thee at ———, where I wish thy visit to be attended with more solid satisfaction than thou looked for; if not, it may be no less profitable. My very small experience has taught me, that endeavouring to keep near to the fountain of life, in company where its arisings are evidently suppressed, often tends more to our real growth in the root of true religion, than the easy enjoyment of valuable friends company, with whom we are not driven to our refuge.

Twelfth month 1777.—I doubt not but thou hast thought, with myself, the conduct of the generality of young men to be painful; for what numbers do we see of these, who, prompted by the irregularity of youthful fervour, suffer their minds to be entangled with every fluttering object of vanity; little considering that they are exposing themselves to innumerable sorrows, and inconsiderately and rapidly pursuing an ignis-fatuus, which will lead them into a labyrinth of perplexities. Oh! could they, instead of this, centre and retire to that reverent fear in themselves, which would prove a fountain of life, preserving from the snares of death, there is no reason to doubt that the Lord Almighty, would not only turn their feet into the path of peace, but so far establish their goings therein, that every important concern of their lives would be favoured with divine direction; and in that very momentous one of marriage, the language of truth would be so intelligible as to direct them to the right object; and then, with what holy confidence might they propose these connections, while our sex, with an humble awful diffidence, wait also for counsel from on high, and to feel the same assurance of divine approbation: thus all would be consummated to the praise of Him whose favour they had sought and implored. Much do I wish that my heart may ever be favoured to possess a degree of this primitive purity, though no matrimonial considerations require it; the saying of the apostle often occurs to my mind; "that godliness is profitable unto all things."

Seventh month 1778.—We are now again left with the care of a family that requires some attention and circumspection. I never felt more unfit for the task, nor more ready to query, who is equal to it? and to conclude, surely not I. A discreet conduct, an affectionate behaviour, attempered with just so much steady authority as to excite respect, united to an unavoidable love, and these not to fluctuate with the situation of the mind, is an attainment which I fear will never be mine, and which indeed will be unnecessary in a very few years

with respect to my sisters; but yet it does appear, at least in my eyes, absolutely requisite for those on whom the education of children devolves. Where people are thus qualified, and discharge their duty, they will find a pleasure with the important charge: "for in it there is a happiness, as well as care." There is certainly something in the affectionate part of us, which tends rather to defeat, than promote the growth of true religion, except it be sanctified under the operation of the divine hand; when that is happily experienced, some of the natural propensities become blessings, and very laudably heighten the enjoyment of spiritual ones.

Eleventh month 1778.—Thou hast, I doubt not, already heard of the unsettled state we have lately been in, occasioned by a sorrowful and affecting event, the death of our dear friend ———. She seemed but just arrived at the summit of earthly happiness, and to have conferred the same enjoyment upon her beloved partner; yet alas! how transient was the duration of this state; and indeed, how unfit is it for minds who are too apt to rejoice in prosperity without trembling, and whose affections are centred only in social comforts! We cannot but conclude that, by these instructive lessons of mortality, the divine intention is to refine and purify, and to show all who behold them, the necessity, the great necessity, of having our minds centred where fluctuating things can never come. This was, beyond a doubt, the happy situation that her mind was in sometime before her departure; for about a week before her death, she told her husband, "that her mind was steadily fixed upon the joys to come;" and added, "I am sensible I shall not recover; and I have now been where they were singing hallelujahs to the Highest, and it was pleasant in my ears. I have seen the beautiful situation of the inhabitants of the new Jerusalem:" with many similar expressions, which I have hardly either leisure or room to insert; but the foregoing will give thee an idea of the comfortable state her mind was in, which she appeared to preserve to the last.

In the twenty third year of her age, S. G. appeared in the ministry. For this awful service she had been prepared, by the great head of the church, with deep and humbling baptisms of spirit. But as she continued patient and faithful, under this proving dispensation, she experienced divine support, was graciously brought through all, and enabled to stand acceptably for the cause of truth and righteousness on earth.

The close trials and humiliations of her spirit about this time, are, in some degree testified, by the following selections from her letters, to some of her near, sympathizing friends.

1778.—“I do not know but a little love for my friends, and sensibility of their favours, are the only virtues I possess, and, consequently, all that I can derive any good from: for to my dear friend, to whom my heart hath ever been open, I may confess, that whatever has heretofore felt like life, or a participation of eternal substance, (though always small, and no doubt the food convenient for me) is now entirely extinguished; and the law, the testimony, and the effusions of some little secret devotion, are all as springs shut up, and fountains sealed. Thou art experienced, and tried with many deep baptisms, with wants and with aboundings; but perhaps such a state of insensibility to, and desertion of, all that seems good and valuable, was never seen meet for thee; thy resignedness rather bringing thee its rewards, those of true obedience, which have built up and compacted as a Jerusalem, the foundations whereof are sure. But if thou knew the different situation of my poor tossed mind, it would, I believe, excite a degree of thy sympathy and fear, that the tempter will wholly overcome: for now in this time of deep poverty, the world has indeed occupied much room, and what may be called the enjoyments of it, are as clay fettering that part appointed for immortality.”—“I often wonder when better times will come; when, in truth, we can adopt the language of the just to their ancient source: “spring up O well, sing ye unto it!” But how can my humiliation be deep enough, when I confess, that this fountain appears to be, to me, neither ancient nor new?”

1778.—“There is, I believe, an holy intercourse and communion experienced by those whose language is similar and pure, whose feet are established upon the immovable rock, and whose teacher and strength is the sovereign Lord. This is, I doubt not, one of their rewards; but its sanctity, its refined and exalted nature, seems to exclude me from the participation thereof; for I may confess, the painful experience of my mind is often under such a state of desertion from infinite Goodness, that I scarcely dare look towards his holy temple, or address him, but in sighs unutterable.”

1778.—“Let us travel, unitedly travel forward in the path of humble obedience, which though tribulated, and those that walk in it have often to experience a share of this legacy, ‘In the world ye shall have trouble,’ yet the annexed peace, the bread that is handed in secret, and the joy with which a stranger doth not intermeddle, are surely sufficient rewards in this life, and an earnest of that which is to come, that glorious reserve of immortal bliss. I feel a greater solicitude than words can describe, that we may, unitedly, be entitled to it, and partake thereof, and that we may feel this

certain mark, that we love one another, even with that love which will subsist beyond the grave. But I wonder how arose these sensations, for I daily conclude myself destitute of any that are good; and in the absence of Him whom I wish to be to me the chief of ten thousand, I implore the path of obscurity, and, with the mournful prophet, exclaim in my lonesome habitation, the secret of my heart, ‘Oh that I had in the wilderness a lodging place!’ but alas! this will not do, this is not the will of him who desires, not to take us out of the world, but to preserve us from the evil that is therein. It is the path of suffering, it is the cross and the shame that we recoil at; and for want of true dedication of heart, many deep and hidden sorrows are ours.”

First month 1779.—“The re-establishment of our own, or our friends’ health, from the verge of that eternity to which we are hastening, ought to excite deep gratitude of mind, and lead to a still greater degree of obedience and preparation for the final call. The seasons which I passed, and the meditations with which my mind was supported, when watching over my departing friend, are, I think I may say, continually before me. How low and how groveling, appeared every mundane thing! How insignificant the most desirable connections in life, when compared with that certain portion of happiness, that unbounded sphere of felicity, which is reserved for the pure in heart! even the strong ties of friendship and love were subservient to these feelings; inasmuch that I have queried, when reflecting how these fetters to our dissolution were removed, whilst those important prospects were before me, ‘what ailed thee, thou sea, that thou fleddest, thou Jordan, that thou wast driven back, ye mountains, that ye skipped like rams, and ye little hills, like lambs!’ But alas! this lasted not long; for when the solemn, awful messenger had proclaimed liberty to a captive spirit, and translated it to where mine could not ascend, then arose every natural emotion; and instructed me, that in a continual warfare consisted my peace. But what can I now say? for on these things, as on the manna that was gathered yesterday, am I too apt to live, without enough seeking the fresh descendings of celestial food, and patiently submitting to that creative power which would form us into the state of a little child. The aptitude of my disposition to rise above the humbling power of the Spirit of Truth, and form to myself a likeness which may be compared to a marble statue, or an image of substantial good, often leads my mind into deep lamentation and mourning; with a painful fear, that I shall never be entitled to the handing forth of the royal sceptre, the mark of divine approbation; but to that sentence of

depart, and being set as on the left hand : yet when we survey these fleeting moments, or rather look over them to the endless ages that ensue, we cannot but conclude that nothing short of a state of infatuation would lead us to exchange, or even risk our everlasting well-being, for the very best things of this world.

Fourth month 1779.—Alas! how is a large degree of Truth, inward excellence, and whatever constitutes true loveliness, removed! how is the beauty fallen! Afflicting instance to us her friends; but to that immortal spirit in her which has long, in prospect of a future glorious admission into the celestial regions of light, been willing to descend into the deeps, and there behold the marvellous works of Him whom she served, it is a happy lot. Though she suffered much, though sorrow came in the night, in the close of a world-wherein she had many troubles, yet joy has, I doubt not, sprung in the morning, in the opening of an endless day. How justly may we rejoice on her account, who was counted worthy of so early an entrance to where the aged whose work is done, can but hope to be: a circumstance which the impatient mind, I believe, often wishes for. A lamentation for those who knew her worth, and who hoped for a future uniting with her in the covenant of life, and of that wisdom which is from above, may, with unfeigned propriety, be adopted. For my own part, all that was within me, (when I found what thy intelligence was) seemed struck with amazement, and was lost for a time in reflection on her great and awful change; but when I recollected myself, that she was forever removed; and that through the intricacies of life, I was left to move without her friendly assistances, and fellow-feeling mind, a deep sense of mourning ensued: for from so short, and even from a long intercourse, I think I never reaped so much solid benefit with any. And alas! short sighted as I was, I imagined it an earnest of some future fellowship in this life; and that, through the various trials that attended it, a providential help might be dispensed us through each other. But now, I find it was the fulness allotted us, and that, like Jonah's gourd, it sprung to me in a night, and has withered before the brightness of the day; withered in a time wherein my weakness leads me too much to lean on such helps. But this shock relaxes the desire, and points to the strong tower, the refuge of the righteous, where alone is true safety; and oh! may we flee thither, for the habitation is quiet and sure. I very much sympathize with you in the present trial, the loss of so near and valuable a friend. Your attachment I believe was strong, and the separation hard; but how much more profitable, if, instead of unavailing sorrow, we

consider the church's loss; that one who filled an useful sphere is removed, and consequently, that that share is left to devolve upon the shoulders of some; I say, if we consider and look sufficiently at this, being willing to step, if required, into her path, (which I know was secretly exercised, not only for herself, but for the prosperity of the great and noble cause,) and thereby redeem the loss, how acceptable must that tribute be, in the sight of Him who sees not as man sees; and, if it spring from a heart devoted to the work rather than the reward, how truly profitable to ourselves! The end of the righteous is desirable, in whatever stage of life it arrives; but for my own part, if I could hope mine would be such, I own I cannot help feeling a wish, that its approach might be in the early or middle part: in what the desire originates, I cannot pretend to say, but it is, perhaps, in some unjustifiable part of self-love.

Sixth month 1779.—How acceptable was thy account of the latter, and last end, of our beloved friend! My mind often recurs to it for hope, and for strength to persevere and to obtain; but there appears so much to constitute our claim to the peaceful abode, into which the righteous only can enter, that my mind enjoys but a small portion of faith to believe it will ever reach its confines; yet I am sometimes led to consider, whether our researches after happiness, are not too much actuated by principles of self-love; and whether it is consistent with the benevolence which the gospel inculcates, that in all our concerns, and the exercise of our greatest virtues, we should be continually enquiring after the reward: does it not, my friend, (for I really do not know) indicate a littleness of mind, and a want of confidence in Him who is, "just and equal in all his ways?" for in our works there is no merit to the creature; if we trust not, where is our faith? if we persevere not, where is our patience? and if in this life, we partake of the fulness of that joy which is sown for the upright, where is the glorious reserve for futurity? Should we not then, if our minds were clothed with the nobility of the Spirit in which we believe, resign all things? and being humble, suffer all things? and do all things in pure love, exclusive of any selfish view?

In your county as well as ours, there are a few, who have not bowed the knee, nor sacrificed to the workmanship of men's hands, yet the general depravity does so often obstruct the current of life, and thereby stagger the feeble mind, that I believe you often experience, a seeking water and finding none; but fear not, for he in whom is the fulness of strength, is your refuge.

Eighth month 1779.—Though I am firm

in the belief, that if we experience the work of true regeneration, all our attachments must be tried in a furnace, which the natural understanding cannot of itself comprehend, and that the precious must be separated from the vile, by the mysterious operations of the divine hand; yet I do also hope that ours will be permitted to stand, and that, if we live to survive the strength of that youthful ardour with which our present union is heightened, there will be enjoyed a fellowship, better and more pure than any we have yet experienced, and against which, all the fiery darts of the enemy will never be able to prevail. This, and similar to this, is, next to the immediate influence of the divine presence, what I strongly covet to partake of, in this vicissitude and vale of tears; wherein a cup is sometimes handed, which is so repugnant to our nature, that we cannot help entreating, let it, I pray thee, pass from me. But oh! that we may be found worthy to enjoy the celestial blessings dispensed to the faithful, by obedience to that power, which in all its workings, tends to crucify self, and prepare the mind to adopt that refined language of, "not my will, but thine be done." The more a mind possesses of that wisdom and nature, which act in opposition to the true simplicity of a little child, the greater must be the exercise; and if it has long refused the clear manifestations of duty, it is no wonder if a season of painful uncertainty ensues.

Ninth month 1779.—Art thou in health? art thou strong in Him who goeth before thee, and who hath promised that His glory shall be the reward of the number that deal prudently, and go not by flight? Isaiah lii. 12, 13. How safe do the steps of such appear, who have this glory for a light to their feet, and the divinely illuminated lamp to attend their path! It is no wonder that a way should often open, where the human understanding (which is dark and comprehends not the things of the spirit) can see no way; and that every necessary refreshment should be interspersed therein. I sometimes think it is a favour, that an eye is opened into this path, and that though the advancement in it is small, if there be any, yet, thus seeing, and pressing forward, we may obtain. I hope thou art treading this sure ground, and that thy memorials, which are brought from the bottom of the purifying waters of Jordan, are not hid; or if they be, that it is only for their refinement. But perhaps they are like the sling stones which David had ready in his bag, till the appointed time of meeting the defier of Israel was come, and are to be alike powerful in prevailing against the enemies of the poor, and the afflicted people, which may be spared in the day of general calamity. But be this as it may, obedience is still to be attended to, and the pro-

phet's advice remembered, of not seeking to ourselves great things, but to be content with every dispensation, whether of want or of plenty. When this situation is in any degree attained, how thankful do we feel for even a small appearance of good; for if the divine presence is no more beheld, than by the putting forth of His hand through the hole of the door, it still sustains and refreshes, and serves as food for many days.

Tenth month 1779.—Poor ——— I feel for her frequently, and have often thought of writing to her; but it has as often occurred, that except the great Shepherd of Israel assist her; whence shall another do it? As his voice, his crook, and his protection are undoubtedly offered, it is surely weak to suppose that the language of the creature can equal the voice of this Charmer; if indeed it do not derogate, (as I am inclined to think it does) from the Omnipotence and wisdom of our holy Head; and I sometimes think, that nothing more proves the deep rooted depravity of the human mind, even when measurably illumined with the brightness and glory, of the eternal excellency, than looking at the members for help, and craving it from that often poor, benumbed quarter, when, at the same time, it might be said, "ye have an unction from the Holy One, and ye know these things."

1779.—"To inform thee, my dear friend, of the secret path I have trod of late, is a thing which I know thy good sense, and experience in the mysteries of godliness, will prevent thy requiring. In the sacred union, we see the necessity of the leaven being hid, which cements together and brings our nature into oneness, till the whole lump is sanctified. Under this apprehension, I have of late been led to endure many new and severe conflicts, without daring to seek consolation, save from that fountain, which issues in the right time, an inexhaustible stream; but to which I am ready to conclude, I am not entitled to approach."

1779.—"I have lately thought the blessing that was craved for us, was abundantly shed, and our walking seemed, a little, as if it was by the pillar and the cloud; but, now the sun and the moon, even those heavenly bodies which are universally diffused, have, from our eye, withdrawn their light. For my part, I have several times concluded, the work is done; and if it be sufficiently, I am glad; but when it feels like the description of meat and drink, there wants, not only patience, but resignation; an attainment which appears to me to be a degree harder than the other. Oh may we walk in the way cast up for us, and may we, now our Moses is withdrawn, be preserved from making a likeness!" "A south land" will, I hope, yield thee "springs of water:"

they require hard digging for here; but the fountain is found to be so deep when come at, that we need not be afraid of the labour. But I have nothing to boast of, for the refreshing influence of the waters of this fountain, has, I doubt not, been wisely withheld from me; and to have a channel ready for their return, is what I endeavour, though feebly, to preserve."

1779.—"My mind has been for some time, incapable of deriving any satisfaction, from either the intercourse with, or consolation of, a friend. And not having any desire to seek comfort, or have any but from the fountain of it, silence was not only most consistent with my judgment, but most easy to myself, if I found any thing that could bear that character. Floods of distress have, indeed nearly overwhelmed me, and I know not where to turn, or where to look; I abhorred myself, and beheld not the power that could purify. 'When I looked for good, then evil came; and for light, behold there was darkness.'"

1779.—"I went to meeting yesterday morning, with, I thought, some degree of devotedness, and for some time sat in darkness; but after a deep labour of mind, there felt something to gather about me; and with it came my deep rooted dislike to the work; which so strove with the other, that for a time, enduring a state of agony, the meeting broke up. On going in the afternoon, I concluded myself given up, and little expected to feel any thing again at that time: but after sitting a while, the matter again returned, and would, I believe, have terminated the same way, had not a Friend stood up with the passage, "He that knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." This did indeed come home, and so operated with what was already kindled, that, after such a conflict as I have cause ever to remember, I ventured upon my knees, and, in a manner I believe scarcely intelligible, poured out a few petitions. Now I feel in such a state of humiliation and fear, as I never before experienced; and my strength, both natural and spiritual, so low, that the floods are ready to come upon me again."

First month 1780.—"There appears to me, no joy like the joy of the righteous, nor any unity like theirs; and next to the immediate influences of the divine Spirit, it is to me desirable. But obedience being the terms of this great and valuable possession, what numbers, for want of this, are deprived of it! Yet he who is infinite in condescension, and whose love is unutterable, deigns to reward for every little service, and grants, at times, a sacred view of the mystery of his own church, and his marvellous work therein. My friend is, I doubt not, well instructed in these things, and though I also be-

lieve it is a time of suffering like Jacob's, when the sun consumed by day and the frost by night, yet he who knows our necessary refinements, is able to limit the waters, that they do not overflow us, and, in his own time, will say of the operation of the furnace, "it is enough." Till then, I trust deep will "utter unto deep," and with an increase of suffering, we shall experience an increase of holy fellowship.

1780.—"I often keep silence, and find myself a subject copious enough for meditation, which is not always of the pleasing kind; but I endeavour to pass along as quietly as I can; it being seldom my lot to experience much sympathy or fellowship with my friends, and, consequently, I cannot expect to derive much from theirs. And yet for all this, I do not mean to complain, but am abundantly convinced, that I lived upon this pleasant fruit, this sensible union, long enough; and to know the want of it, is, I doubt not, sometimes as necessary as its free circulation, which, may perhaps return in its season, when it may prove like the dew of Hermon."

1780.—"I cannot but fear thy apprehension of my alliance to a state of properly attained peace, arises more from thy good wishes to me, as an individual, and from that universal love, which is imprest with a sense of the benevolent extendings of divine regard, that desires all may partake as at the river of life freely, than from a just sense of the real situation of my mind; which has not yet cast its sackcloth covering, nor received a garment of praise. And as this change cannot be effected, but by the miraculous power of the divine arm, I wish only to seek for it from this source of strength: and if it be my lot to go softly all the days of my life, in the bitterness of my soul, I wish to submit to this allotment, and endure the necessary turnings of the divine hand: but oh! that I had in the wilderness a lodging place, that no eye might see, nor ear hear, the imperfect state of a heart, the depth of whose distress, omnipotence only can fathom."

Third month 1780.—"My dear friend's letter was too acceptable to lie long unacknowledged; because it revived in the breast of her friend all the cordiality of an union and fellow-feeling, which I trust do not originate in the part appointed for destruction; but are rather the offspring of minds engaged, (though feebly) to travail on as in great weakness and fear, and sometimes having no language to express, either to the fountain of good, or to one another, but "sighs unutterable." How infinite is the condescension of that precious Saviour who helpeth our infirmities, and is touched with a feeling of them; aiding the mind, with a degree of holy confidence, after all its apparent exclusions from the participation of

divine good once more to look towards his holy habitation. And as it is through sufferings that our natures are refined and sanctified, they must not be of our own choosing, because the suffering might then, in a great measure, cease, and that necessary heat which attends the furnace of affliction, and which purifies the mineral, get quenched; for so depraved are our ideas of things, that I have thought, and in some measure felt, that even in our baptisms of spirit, we would wish to have a choice; so active is self, that it cannot be satisfied without a sphere to move in. Think not, my beloved friend, that I consider this as a peculiar propensity of thine; for it rather occurred as a degree of painful experience. I have often viewed your situation, (and particularly since the receipt of thine this morning) as almost too trying for flesh and blood, but He who placeth the members of his church, and appoints them their lots, does not leave their support to flow through these corrupt sources; but marketh their steps, and, perhaps quite hiddenly, confirms the feeble knees, and leadeth them in a way they know not. My mind is frequently too much depressed, and sometimes tossed with tempests, to admit a consolatory sentiment, much less to offer my friend the language of encouragement; nevertheless I cannot help expressing my firm belief, that all your troubles will work together for good, and that the deeper they are, the greater will be the preparation for a glorious reward in the house of the one Father, with whom a book of remembrance is written.

1780.—“When thy letter, before this last reached me, it was my full intention to have replied to it very soon; but in this, as in the most important and necessary pursuit the human mind can have, the spirit of procrastination prevailed; which I generally find is the case, when the first ability the mind possesses to do good, is not accepted. This is a reflection I have often painfully to make, because its subject never fails to impart a feeling sense of weakness; and when we consider it properly, that our being here is uncertain, and that the time wherein we can acquire durable riches, is, though sufficient for the work designed us, short and fleeting, we can scarcely quench an impulse to vigilance, or view ourselves in any other light, than sojourners in a land of exile, where the spirit that is pure, and the light which is the life of men, is oppressed and rejected, because to the natural eye it hath neither form nor comeliness. I may, to my dear friend confess, that my travel hath long been through a waste howling wilderness, where, (though surrounded with innumerable blessings) my mind hath been led mostly to feel itself like a pelican, and to wish for an outward situation similarly obscure, that I might for

ever be hid from the eyes of men, of whom I often feel a fear that baffles description; but as this allotment has not fallen out for me, there seems no way, but simply to attend to that impulse which I have apprehended to be divine, and at the same time am thoroughly willing to be convinced, is not. Thy wish, that faith may be equal to the trials of my day, was peculiarly applicable; for could I give thee an idea, how often I am ready to sink in the depths of distress, when the weeds are indeed wrapped about my head, and all supports are either refused or withdrawn, thou would readily conclude me short of faith and patience too. But no language is able to set forth that situation of mind, when the wisdom which is from above, and that which is from beneath are struggling for victory. It is truly a fiery trial, but one which I fear will never in me consume all the reprobate silver. I have stumbled on a subject, which I had no thoughts of even hinting at, when I began; but in confidence and freedom I have been often led to open my mind to thee, and I trust that, wherein we were heretofore united, will not fail to strengthen our bond, and open to us a channel of converse, more hidden and pure than we have yet altogether experienced; and a fellowship which is only understood, when the mysteries of the true church are opened. Tell me, my beloved friend! art thou passing through this wilderness, and often ready to faint for want of water? If so, allow me to say, prolong not thy journey there, through a fearfulness of taking thy possessions in the promised land, nor of the inhabitants, which are to be subdued before it can be enjoyed; for I trust no transient, fading joy, can yield thy mind that peace it desires: wherefore let not thy hands hang down, but rather put on strength, in the name of him who is able to help, and in whom is the fulness of power, and be strong and work; for I believe it is a day, in which this command is gone forth to those whose hands are not polluted, and whose language is not that of confusion. Deep are the baptisms of such, or how could they be fitted to stand in that day of trial which is, with a gradual and steady pace approaching, if not rooted and established upon that Rock, against which the gates of hell can never prevail. And though these, for the present, have to drink of that cup of adversity, whereof our holy pattern first tasted, and have to be baptized with the baptism he was baptised with, yet, in the immediate revival of his promises, from that Comforter whom he has sent, there remains to be consolation.”

Fourth month 1780.—“I want to hear how you feel yourselves at your new habitation, and whether it proves a Goshen to —,

whose mind has often felt to me to be secretly clad with sackcloth, even when perhaps obeying the command, to wash and to anoint, rather than appear to men as if fasting. As this is a situation necessary for us, its continuance administers no cause of discontent, if we have but an evidence that we have not stepped out of the holy inclosure; finding the fence of divine appointment to be about us, no matter what we suffer. It is not for our rejoicings, and what feels comfortable to ourselves, that we can expect a reward; but rather for our trials and probations, if we endure them with patience; and even for these we have no reason to expect a full reward; for if that were the case, where would be the reserve for the fruition of joy in the life to come? Nevertheless, we do sometimes get favoured, in our wilderness journey, with a little bread handed in secret, and with an opening of the brook by the way; and the remembrance of our partaking of this together, refreshes and strengthens in some gloomy seasons. I have often reason to number your friendly regard to me amongst the blessings of my life, and I sometimes think, in the feeling of a nearness I cannot describe, that my affection to you is not less than filial. May I be preserved worthy of this fellowship, and, by an increase of purity, find an increase of that union of spirit which lives beyond the grave! I think nothing has more conduced to my confidence in, and fellow-feeling with you, than the belief that your reproof and plain dealing would be as readily administered to me, as your encouragement; and I beseech you, never lose sight of this openness, for I am surely one of the weakest and most frail of the whole flock and family, if I am worthy to be included in the number. Yet, if I know my own heart, it is not myself, but the cause which I have in view; and I wish for still more of that disposition which can enable us to say, "let the righteous smite me, and it shall be a kindness; let him reprove me, and it shall be an excellent oil."

In the fourth month 1780, with the approbation of the monthly meeting, and in company with her mother, she was engaged in a religious visit to Friends in the counties of Westmoreland and Cumberland.

The following extracts contain the material parts of what are collected, from her own account of her concern in this visit.

—"The meeting at Bowes was trying, though I believe satisfactory to my mother. For my part, I had deep heart-felt mortification, (which I have been very little free from since) and went very much fatigued to bed, it being ten at night when the meeting broke up, and we had a hard day's work in travelling. Next morning, we sat a little with a schoolmaster

and his wife, to whom there was much openness to communicate close counsel, as well as encouragement. Next day we went to Penrith, where we staid over first-day, and had two suffering meetings; in both which I felt a greater unwillingness to submit to a necessary wading of spirit, than I can describe; for really, the spring of life requires such digging for, in places where the substance of religion is departed from, and only the image retained, that, in this exercise, I frequently felt ready to faint, and always engage with it in great dread; because it opposes that natural part, which would keep the house in peace, and be free from all these troubles. However, I felt more ease of mind in the evening than I could have expected, having drank tea at the house of a widow friend, and had an open, favoured opportunity amongst her daughters, several of whom appear to be under a fresh visitation. We were at the monthly meeting at _____ and a most painful, trying time it was: but after much labour, and deep suffering, the right thing got uppermost, and though the other was not slain, it was a favour that it did not altogether rule. Oh the untempered mortar there is in that place, and the unsoundness almost from the crown of the head, to the sole of the foot! I ventured to stammer out what appeared, though in a manner scarcely intelligible, and in great fear, having previously had specimens of offerings, which carried not the evidence of having been prepared at the altar, and which indeed often create the query, "who shall stand?"

—"Longtown* was, as I expected, a place of some suffering to me; but I could not have expected to have felt myself such a speckled bird as I did, though I kept myself much to myself: but it was impossible to keep as retired as was desirable, nor were my motives for it justifiable, being only to shun the appearance of a fool, amongst a set of wise and fine folks, whom we had at our inn. Indeed, a state of deep heart-felt mortification has been my lot, mostly, since I saw you; but as the cause, without doubt, originates in the impurity of my own mind, I ought to be thankful for dispensations so necessary, though hard to bear; for surely there never was any, to whom the simplicity of Truth was so irksome, and who caused themselves such deep and hidden conflicts as myself. When one is got over, and another approaches, that disposition, which loves not sorrow, but would walk easily through life, is ready, in the remembrance of what it has suffered, to say, like the king appointed for destruction, I thought the bitterness of death was past; but oh! how many strokes do I need to accomplish this death! It has been hard

* The northern yearly meeting was then held there.

for me to have my mind bent under any degree of that weight and suffering, which are generally necessary to feel before the spring is found to be opened, or any circulation of divine life experienced: because flesh and blood cannot aid in this labour, and, its strength being set at naught, it wars with the spirit: in the feeling whereof, I am often ready to faint. Oh! that my feet may stand fast in the bottom of Jordan; that I may neither flinch from a necessary wading of spirit, nor be overpowered with the floods of the mighty deep; and, above all, that I may be preserved from uttering words without life, for truly, "I am a child."

— "When I wrote you last, my mind was indeed in a sad spot; the billows seemed to go over my head, and life felt almost to be a burden; for I could not at that time, look at our going to Whitehaven without the view of visiting the families, and that work appeared so ungrateful to me, that I could not bear the thoughts of having any thing to do in it. However, I endeavoured to forget it, and to consider that if the thing was right, it would be got through, and that somebody, better able and better skilled than myself, would have the burden to bear, and the work to do; and that if I got mortified with having something to do, now and then, the visit might be of as much benefit to me as to the whole meeting besides. Thus I endeavoured to rest it, when my mind would submit to think coolly on the subject; and indeed I had almost lost the painful impression when we got to Whitehaven, till we both felt it in the forenoon meeting on first-day, with this conclusion, that to yield was the only way to leave the place in peace. My mother having, previous to her view of this visit, concluded to have a meeting at Maryport on third-day, found herself most easy to pursue that plan, and accordingly we went on second-day afternoon. We found that the right time was fixed on for Maryport, and a favoured meeting it was, there being much openness to labour, indeed far more than in some places where a greater appearance is retained; but where, it is sorrowfully to be felt, the mighty are fallen, and tribes are lacking amongst them. There are many such places in this county, as well as in ours; and under a sense thereof, we have known a going bowed down all the day long. After this meeting, we returned to, and proceeded in, the work at Whitehaven. The labours in this visit were of the mortifying kind, and required a continual exercise of both faith and patience: because we had generally to sit where the people sat, which was often in dismal places; but being, I trust, in the right line, it will be made more profitable than could then be seen. It got finished on sixth-day, and in the evening there was a meeting appointed

to begin at five o'clock; which was, like all the visit before, a suffering meeting; but I hope the rightly concerned in that place, will reap the benefit of it, for it was, though painful, a remarkable time. It is with a degree of thankfulness I may acknowledge, that I felt in this visit, a greater resignation to what I apprehended was the divine will, than I ever experienced before; and I can, now it is over, cheerfully submit to the belief, that I was of no use, (if even preserved from doing harm) but that the thing was made useful to me, in subjecting my own mind, and teaching me, by a little more experience, the true way to wisdom, which is first becoming a fool. This state of preparation I expect to be in, all my life long; but I wish, (with a fear) that it may be so abode in, as to obtain the prize at last. Well, this trial is over, with being refused, reviled, and fought with as by beasts as Ephesus; yet these are small troubles indeed, when compared with the enemies of our own houses, that host of opposition which is often hard to press through. This woe is past, and I pray in my heart that another of the same kind may not soon come; for though I was favoured to feel it made much easier to me than I could have expected, yet the work of visiting families has always, since I was led seriously to consider it, appeared to be so awful, and to require the royal signet to be so evidently affixed, that the fear is great, of either moving without it, or being concerned in so momentous a work, when there is not strength enough to support, and wisdom to teach."

On their way home, they felt a concern to visit the families of Friends at Kendal; near the conclusion of which, she says, "the spirits and body seem both ready to fail under the present exercise; but we have no reason to repent engaging with it; for, thus far, we have experienced strength sufficient for the day." Soon after her return from this journey, she writes concerning it as follows: "After many close exercises and deep trials, mine chiefly of my own making, we are now enjoying a good degree of peaceful serenity, and though (I think) sufficiently stripped, yet we seem pretty clear of any painful reflections on the past allotment."

Fifth month, 1780.—How truly valuable is this precious unity which, like the oil that was poured upon the head of Aaron, remains to anoint the very skirts of the garments of those who have obtained the mark of discipleship, to love one another. In the renewal of it, I feel greater consolation than is usually bestowed upon me from causes of this kind, because there are few indeed with whom I find myself nearly united, or whose regard affords me relief in the time of want, although I know them to be far

superior to myself; insomuch that I conclude the command is certainly to me, "salute no one by the way." But glad I am that there is an exception to this, and that I hope I can in the right line salute my friend by the way, and visit him in the wilderness, where all who are united to the true church must chiefly dwell, and wait for its redemption. If this is not found in our time, we have yet reason to hope, that having partaken in some measure of its sufferings, whether principally for ourselves as members, or for the whole body, this offering will be acceptable to the Searcher of hearts; and, then if in His wisdom some of our days should prove to be few and full of sorrow, may we not look towards the morning of a better day, and an inheritance in that country whose inhabitants never say, they are sick? Were it not, now and then, for a little of this hope which lives within the veil, I know not how things would be got through; so selfish am I that I fear the reward is too much an object, and not that perfect love which casteth out fear, and is ready to obey and suffer all things for the work's sake.

Ninth month 1780.—I have felt a more than usual impulse to salute thee, my much beloved friend, and, according to my little ability, to strengthen thee in repeating the efforts which I trust thou art, at times, concerned to use for thy own everlasting welfare, by turning a deaf ear to the subtle insinuations of the adversary, who is evidently seeking thy destruction. I am well convinced that no language I can use, except it be blessed with the efficacy, as well as appearance, of indisputable truth, will ever be acceptable to thee, or prove profitable; and it is, I may truly say, at this time particularly, the fervent engagement of my mind, that thou mayest come to a settlement in that power which is unchangeable, and which would, if thy anxieties and heat of spirit were more damped, instruct thee still further in the mystery of thyself, and that of godliness, which is profitable for thee. With what manner of love hath the Father loved thee, hath often in effect been the query and exclamation of my mind, when the wonders of thy deliverance from Egyptian bondage have occurred, with an evidence of the hand that wrought them, and of that mighty power which hath caused the bush to burn before thee, and convinced thee that the ground whereon thou stood was holy. As sure as ever He was with Israel, and with Moses their leader, he is with thee; and thy trust in him, and seeking for a passive state of mind in that wilderness travel which may be assigned, will, I believe be crowned by thy arrival at the land of promise. But think not, my beloved friend, when there is a want of water, and of that refreshment which the unmortified will is

eagerly thirsting after, to use the means whereby the meekness of Moses was overcome, to strike the rock, and thereby offend that holy providential care, which will never leave thee to suffer for want of true knowledge, but will be found to provide thee with food in due season; and though it may not always be pleasant, but, at times, may resemble Mara's waters for bitterness, yet the spiritual Canaan being in view, and not expected on this side Jordan, the river of true judgment, it will animate to still greater degrees of virtue, such as patience, fortitude, and strength, in this holy travail. Under a renewed belief that thou art in the place allotted by divine wisdom, I feel an earnest solicitude, that thou mayest be strengthened to discharge thy duty in every good word and work; and that He who hath plucked thy feet out of much mire and clay, may not only set thee upon the immovable rock, and establish thy goings, but, in His own time, put such a song of deliverance into thy mouth, as will last to all eternity. It is, my dear friend, with a love which I trust is more than natural, that I re-salute thee, and bid thee be of good cheer, and labour to detect every delusion, for truly there is light enough for it.

Tenth month 1780.—Animated with the effusions of much love and near fellowship, I have many times secretly saluted you, since my abrupt departure from ———; where I was thankful to feel, after a long fast from sensible enjoyments, either religious or social, that there is yet an union to be attained with the spirit of pure love, and that we can in a state of mutability, in proportion to our faithfulness, partake together of its binding influence. A revival of this sense, I was, and am, I hope grateful for, and glad to find a similar sentiment in my companion. I neither received, nor expected any great peace and reward for the offering of paying you a visit, which was not completely of the free-will sort; but thus much I may say, that a degree of comfortable serenity attended my returning mind.—My throwing myself in the way of meetings, in which my attendance has not appeared to be in the movings of light, is not, in my idea without danger: for if we depend, though in ever so small a matter upon a putting forth which has not a little clearness for its evidence, we may likewise conclude it to be equally safe, to offer our service from as doubtful an impulse; and thus, I am apprehensive, a clouded state may ensue. And having been accustomed to adopt things through perhaps a willingness to do good, which have not borne the royal impression, our distinguishing feelings may gradually become so weakened, that the pure unmixed word may get sullied, and the powerful demonstration thereof decrease. This is a sentiment which I

offer by way of apology for myself; and yet I would not have my friends to conclude that I believe great openings are to be looked for, in every little service. If the token of rain be ever so small, yet if it be so sure as to bear the comparison of the cloud of the size of a man's hand, I am of opinion, (though not always willing to accept it) that it is as much to be depended upon, as if the clouds were opened, and we felt the showers from thence. It is certainly, though ever so little in appearance, that I wish to follow.

Towards the latter end of the year 1780, she came under a religious concern to join her friend and relative T. Hoyland, in a visit to the meetings of Cheshire, and a part of those in Lancashire. And having the concurrence of the monthly meeting, and a certificate thereof, she set forward to engage in this service, in the twelfth month. The ensuing parts of her letters on the subject, afford some account of this journey, and show the situation of her mind, under the prospect of the work before her, and in the prosecution and completion thereof.

——“Cheshire has long attracted my mind, and of late more than usual; and on my cousin T. Hoyland laying a similar concern before me, those feelings revived with some weight; and not without a great fear lest (though the impulse might be right) the time and companion might not be in the same appointment; and hence appeared the necessity of having it hewed and squared.

——“It is only in a little faith that I look towards the journey in prospect, and at the rectitude of it; and though I fear it is not equal to a grain of mustard seed, yet I think I am thankful for this little: and since it has been received, and the affair mentioned, a degree of peacefulness and quietude has attended my mind, which is all the light I find upon it; and which requires, sometimes, all my vigilance to retain, lest the floods from the mouth of the dragon should overwhelm, and cast away that little strength that is at present afforded; and instead of adding thereto, by devotedness to be any thing or nothing, leave me tossed upon the unstable element, where neither rock nor shore can sometimes be perceived.”

——“It was not the least of my concern, or rather dislike, to submit to the thoughts of going to some places in Lancashire, which I had in view; for, indeed, that seemed not much less than giving up my life: and this proceeded from considerations which I think thou canst hardly share, having surmounted many of the difficulties and mortifications which appear very formidable to me. But when we have suffered for disobedience, and are favoured with a view of the rewards of the faithful, and are likewise

convinced of the importance of our duties, though ever so small in appearance; when our nothingness is sufficiently felt, and our minds impressed with the awfulness of the divine requirements; life itself looks but a small sacrifice, and so reasonable, that there is no excuse for withholding it, especially that inward existence which does not co-work with the life of true religion.”

——“From Ackworth, I had a companion who imparted some good and wholesome counsel to me, and more encouragement than I could have looked for; but my secret sitting was in the dust, and much gloom seemed to cover my views. I reflected on the preceding evening, and found its enjoyment was like manna two days old, having lost both savour and nourishment; and instead of a renewal of the same, a fast was dispensed, the cause of which I must leave: but it is a painful one, and if I had felt myself before I left home, as I have done since, it is much if the venture had been made. Could I believe that this is any thing like going forth without either scrip or purse, I should perhaps be more reconciled. I am thankful that in every state I have some degree of the comfortable impression, that unity is good; and though mine is not of the most expansive kind, yet in a renewed feeling of my little, I cannot but wish, that we may be so willing to suffer together, and frequently to go down to the potter's house to be there fashioned and formed either for vessels of honour or dishonour, (as may best please him who hath power over the clay) that we may also experience an humble ascent to the house of true prayer, and a rejoicing together. My heart is too full for words to relieve, but being convinced that there is a better and more refined intercourse than this, a communion which, proportioned to our obedience, is pure and edifying, I wish in that to remember, and be remembered.”

——“We went to Lowlayton, on sixth-day, and found there but one family of Friends, who came in by conviction. It was a comfortable place; for their simplicity and integrity rendered their cottage an agreeable mansion, in which there was nothing painful to be felt. The meeting there next day, was much larger than we looked for, many people in the neighbourhood coming in, whose solid, innocent countenances, were, I thought, as likely to do us good, as we to do them any. It was a satisfactory meeting, and afforded some encouragement to proceed. We went to Stockport on seventh-day afternoon; the meeting on first-day was a painful, trying one, and yet strength was not withheld. From Macclesfield we came to Leek, and have just finished (except one family) a visit to the families here. We have

had eight sittings to-day, besides the week-day meeting, which has been close work. We are however thankful, and have cause to be, that strength equal to the undertaking has been afforded; and though we have been deeply tried, yet, upon the whole, I believe we may acknowledge, that we have lacked nothing, and have been much united to a few in this place. This work of visiting families, is the last I should choose for myself, if I might be my own chooser; but as it is wrong to desire that indulgence, I see I may as well give myself up to what appears in the line of duty.—It is with thankfulness of heart, that I acknowledge myself in a tolerable degree of health, through many different dispensations which have fallen to my lot since I saw you; for there have been experienced a wanting, and a sufficient abounding; but I wish I could add, that in every state I have learned to be content. Great indeed has been the condescension of him who is pleased to make use of poor, weak instruments, and by things which not only appear low and contemptible, but are so in reality, to bring to naught, and to reduce things that are mountains in prospect; proving to us a present help in every needful time, and, by his invisible power, strengthening us when we are ready to faint in our minds. And still greater, I may acknowledge, has appeared his wisdom in deeply trying us, or however myself, with the most abject poverty and strippedness of mind; indeed so much so, that I think I never before experienced such humility, in a sense of myself, and under the convincing proof that of ourselves we can do nothing. This is a situation wherein we see whence all good comes, and the necessity of casting ourselves so wholly upon the divine arm, as to have no confidence in the flesh. No dispensation, however desirable the enjoyment of good may be, seems so much to drive us to the root of life, if we endeavour sufficiently to profit by it; and consequently, none that we ought to be so thankful for, when our hearts are capable of feeling true gratitude; for he who knows the weakness of our frames, and is touched with a feeling of our infirmities, sees what we can bear, and knows how frail we are. Thus have I, in this little journey, been wisely taught, through many trials, to live by faith; and thus far, in reflecting on the past, to own I have lacked nothing. But we are abundantly convinced, that they who are sent out in this day to a people who have, in a great measure, forsaken both law and testimony, and what is still worse, see not their states, but are secure in themselves, have not to eat much pleasant bread. I think I may say, it hath often been our lots to go bowed down all the day long, and to mourn in a deep sense of the great desolation which

overspreads the Society; insomuch, that we often admire there should be any sent out to visit them, and that the feet of those that are rightly shod, should not more generally be turned to others: for from these, there are the greatest hopes in this county, which is likely, in many places, to be left desolate of friends who keep their places. We have, however, in a few of the meetings which we have last attended, been agreeably disappointed, in finding more preserved or quickened by the life of religion, than we expected; and it has been our lot to visit these, as well as a very contrary sort, by families. A very trying work it has been, and it is not yet done. In it I have often lamented, lest for want of that spirit of discerning, with which the prophet was endued, when he went to anoint one of the sons of Jesse, there should not be a right division of the word, and thereby much harm be done. Under this consideration, great abasedness has attended my mind, and a desire that the fleece may be tried both wet and dry. We left Nampwich undone, and hoped, nay even resolved, to return to it no more; but now I have to confess, we are on our way thither. It is however a favour, that, through all, we are led to feel and sympathize one with another; I mean my companion and self, and that our little services have been harmonious; and if we keep near that preserving arm which has been with us, I doubt not but this strength will continue and increase; for in unity, if it be of the right kind, there is certainly strength.”——“We got to Manchester, after a week of many probations, which ended better than we could have looked for, at the beginning of it, when our hearts were ready to faint, and the billows seemed to run over our heads, in the feeling of what we had already suffered, in remembering the affliction and distress, the wormwood and the gall. Our minds were humbled in the prospect of an opening field; but I trust it was He who commanded the waves to be still, that calmed these floods, and renewed a degree of faith and patience to persevere in the tribulated way. What need there is to keep near to the fountain of life, and to receive our refreshment solely from it! because from thence only, arise our fresh springs and immortal food; which, though the bread of adversity and the water of affliction, yet coming from this source, they are no less efficacious to the nourishing, strengthening, and building us up, than the sensible union with divine purity. Our hearts are very incapable of judging concerning the dispensations of providence; we know not ourselves, and consequently, cannot prescribe for ourselves. How passive then and how like little children, should we be to him that searcheth the heart! but I am often afraid, lest, by indulging my own

ideas of what is good, and not labouring after a total resignation of mind, but wanting to have things in my own way, I should frustrate the divine intention, which may be to humble and reduce self, more than flesh and blood would point out. The great meetings we meet with, are almost overmuch for us, and what made it still worse to us at Liverpool, was a funeral in the afternoon, and a vast number of people. We little thought when we fixed to stay over second-day at Manchester, that we should have one to attend there, which is the case this afternoon, and how it will be got over, I know not. If we may but be favoured to be rightly quiet, it is all we desire; and if we cannot be that, it is certainly our best way, as far as we are able, to take up the cross, and despise the shame; which sometimes feels great, and at others, I may thankfully acknowledge, is in a great measure removed: but then, what need there is of care not to overrun the guide, and work without the power of the word? Dangers surround us on every hand, and our standing often seems as on a sea of glass."

—— "With satisfaction and pleasure, I have lately looked towards home; indeed with so much, that a fear sometimes strikes me, lest in wisdom some unforeseen affliction should be sent to moderate it. According to my present feelings, I am returning peaceful and easy; and though we have missed some meetings, which I own I had a view of, yet it was with a full belief, that they will not be laid to my charge. I wish that we may be thankful enough for the favours we have received divers ways, since we left home; and, what appears to me no small one, for the readiness of my beloved connections, in making everything as easy as outward means can possibly do, and affording accommodations, for want of which many lie under very great difficulties. The consideration of these things often affects my mind."

Bradford, 19th of First month, 1781.

—— "I thought, when we left Manchester, that it was a strange thing if we did not return to it again; yet I had since lost the impression, further than wondering why such a thought should then have struck me; and even the concern about many meetings, which I thought we had missed, was so much gone off my mind, where it had dwelt with some weight, that I seemed perfectly easy, under the belief that the concern would devolve on my companion, but little expected it was so soon to be evinced; for after much secret sorrow, which I perceived, but durst not pronounce my apprehensions of the cause, she disclosed last night her uneasiness, and desire to return to the places we passed by, as well as to go to some others in this county. On looking a little seriously at

it,—indeed not a little, for we had nearly a sleepless night,—I could not see that it was less than my duty to return with her; not only from having had a view of the same places, but as a companion, who, if truly one, cannot leave in the day of trouble. I wish myself better qualified to sympathize with her in this trial, which is a very great one, and requires all the alleviations that are in my power to bestow. I believe her willingness is now so great, that for the purchase of a little peace, she would return to all the places, to do the things which appeared needful, and were not fully joined in with; but when this great sacrifice of the will is completely made, I trust some ram will be caught in the thicket, or some smaller offering accepted. Home now looks at a great distance, and I find that it will contribute most to my peace, to think as little of it as I well can; and if it had been less in my mind of late, this turn in our affairs, would by me, have been less felt. We find ourselves after the meeting to-day, in a very gloomy situation of mind; as it was a suffering time, and we thought left us with the sentence of death in ourselves; perhaps that we may not trust in ourselves, which I ardently wish we may be preserved from. We intend going to Leeds to-morrow evening; we dread it not a little, and this day's work increases the apprehension of very great suffering; but it often seems best to leave, or draw the mind from future trials, and endeavour, as well as we can, to bear those of the present day, which are generally found to be sufficient."

First month 1781.—The trials which I believe are in infinite wisdom allotted to the rightly concerned, are many; of which, I trust, we have been favoured to share; yet we have no need to make our way harder, by adding so continually our own judgments and discouragements upon them; making comparisons which we have no right to do, and weighing things which can only be tried in the balance of the sanctuary: for we know so little of things about us, that we are very incompetent judges who stand most in divine approbation. I cannot but much wish that —— would grow wiser respecting these things, and endeavour to shut out discouragements which do not come in the line of wisdom; and then, I am satisfied, she would find her way to be as easy as she thinks mine is, and would be convinced that her labours have been more acceptable to Him who put her forth, than she will often allow.

First month 1781.—Does not Solomon say, that a few words fitly spoken are like apples of gold in pictures of silver? I think he does; but whether or not, it is so in the scripture of my heart, and your lines prove the justness of it. Feeling has no fellow, and if the address be but felt by the receiver in the cove-

nant of true love, it is something like such a ministry as I covet, where words are lost in power. Deceitful as I know my own heart to be, I will not allow that my remembrance of you arises wholly from "an imbibed favourable impression in times past," and that a personal absence revives it. I should conclude that to be a formal attachment which hath nothing but age for its origin, and is not supported with repeated renewals of life. Is this the inward tie that no change can break? the love that many waters cannot quench, or the floods of affliction destroy? Surely it is not of that nature which can endure the fire, and be refined by it; it is more like the base metal which would rise as the scum and be lost, than the solid gold that appears afterwards, and is able to endure even the seventh purification.

Manchester, 4th of Second month, 1781.

— "Our minds are often bowed down, under a sense of the awfulness of our engagements, and dismayed at the sight; nor need I say how closely our time is filled up therewith; for after sitting with seven or eight families, we are generally ready for rest. I have the very great satisfaction now to say, that, except one family, we have finished in this place; have had four to-day, besides the two meetings, and upwards of forty since we began, with putting now and then two together. We were at Stockport on fourth-day, and had it unexpectedly in our power, to pay off a small debt, which we contracted when there before. It has been wonderful to us, how we have been, and are likely to be, turned to places, and thrown in the way of doing our first works; which we cannot but view, as a mark of divine condescension to our infant state: indeed it hath been manifested to us, far beyond what we could have looked for, in the course of this journey throughout; and not less so since we came into this place, where instruction has been daily administered from different sources; some of which have proved deeply trying to flesh and blood; but being, I trust, in the ordering of unerring wisdom, I wish—perhaps more than I endeavour—to profit patiently thereby, and value the rod as well as the staff. It is indeed high time to number our blessings. They are truly many, and we cannot fail of seeing and feeling them; that of having the parental care and solicitude of several of our much honoured and valued friends, is not small in our estimation."

— "We have now got to Warrington, and are endeavouring to keep ourselves quiet, and as much as we can, labour to feel what is the divine will concerning us; which, with respect to our coming here, hath been much a mystery. The prospect almost dismays us, attended with a fear, that we may now be in

danger of compassing a mountain in the wilderness, and engage in a service, for which our strength is not proportioned; and so, notwithstanding we have been favoured with divine condescension to our states heretofore, bring upon ourselves unnecessary trials, and thereby pierce our minds in future with many sorrows. It is no small concern to us to find, with the present view of things, every qualification wanting for such a service; and our minds greatly stripped of strength and clear discerning; and to move without a renewal of these, we dare not. When my companion first proposed our return, the evidence I thought was so strong, that I cheerfully complied; yet feelings very unlike these ensued, even a state of deep distress and mortification, when I found we must turn our backs on home, and return from whence we came, to do our first works. Great was our pain, from, I believe, an unsubjected will; but great likewise and evident, was the operation of the divine hand, in judgment upon us for the past, and no doubt as a preparation for the future; for it never appeared clearer to me, than when under this dispensation, that for every fresh service and work in the church, we must experience a renewed baptism of spirit and purification of the gift; and that the more we have of the dross, or the reprobate silver, the more frequently must we pass through the refining fire. Notwithstanding I was, sometimes, in the impatience of my heart, ready to query as the children of Israel did, "were there not graves enough in Egypt, that we are brought hither to die?" yet there were times, when all that was within me was prostrated under the chastising hand, and sought that it might not spare. How preferable is it to all secondary administrations of judgment, when with David, we wish rather to fall into the Lord's hands, than into the hands of man! and surely, the more we seek to derive our instruction and food from the fountain of good, the less we shall be subject to instrumental means."

— "I never felt myself under such complicated discouragements at any time; and oh! that we may both be enabled to bear these fiery trials, with resignation to the divine will, and seek to profit by them, that the state of a weaned child may become our experience."

— "As I make no doubt it will be acceptable to thee to hear from two poor pilgrims, who are almost worn out with things that appear too mighty for them, I just embrace a little vacant time, to hint how we have fared; and may in the first place say, that the present engagement has been the most trying of the kind we ever experienced. It has been frequently our lot to go down as to the bottom of the mountains, where the earth with her bars, was about us. Under this pressure, our minds have

been secretly clad with sackcloth and deep mourning, when it has evidently appeared, that the pure life of religion is in a state of bondage, and that it sensibly utters the language, "I am oppressed under you, as a cart with sheaves." To visit this seed of the kingdom, we find to be no light matter, especially when hid under the briars and thorns, and then plumed with human wisdom. Who indeed is sufficient for these things? I often lament, and with reason, that my heart is not more bound to the cause, and more willing to suffer for it; and I fully believe, that until this is more experienced, there will remain to be, as there have already been, many trials and afflictions, which originate not in the divine will; for it is still a truth, that our greatest enemies are those of our own houses, and that to endeavour to subdue these, is our indispensable duty; but oh! what strokes are in wisdom administered to us, to destroy that life which hath no existence in the divine purity; and except we be faithful unto this death, we can with no probability look for the crown immortal. We have frequently had to recur to the moving cause of this journey, and, as an additional trial, found the feeling sense of that withdrawn from us; but all these things teach us where to place our present dependence; and notwithstanding dispensations thus painful have been our portion, we have great cause, thankfully to commemorate the blessings of the divine and bountiful hand, which has been strength in our weakness, riches in our poverty, and a present helper in the needful time; and hath refreshed our drooping spirits, insomuch that, with alacrity of heart, we have pursued the path cast up for us, and have been favoured to see the great necessity of passing frequently through the furnace; and oh! saith my heart, that I may be willing to descend again and again, till He whose invisible arm sustaineth us there, is pleased to say, "it is enough."

— "We have now finished, for what we know, our engagement at Warrington. We wound up all in this family last evening; but oh what a day was yesterday! my companion's situation and mine were very different, though both trying; and the more so, because we were not alike led; but still there is a secret trust, that we were both in our places. The meeting was held at Penketh, and being the preparative meeting, was very large. The first meeting was so low and painful in the forepart, that I was glad secretly to offer myself to do any thing, if light might but shine upon my dwelling. In this situation, I soon saw that we had nothing to do in that sitting; but it seemed as if I heard a voice, "visit the men and women when separated, for they require different food." The evidence was, I thought, so strong, that I earnestly desired to be preserved faithful, how-

ever hard it might be to the creature, lest a worse state should befall me. When the meeting parted, I just requested my companion to feel if it might not be best to go into the men's meeting: her reply was, "she had seen nothing of it, but would go with me." This greatly increased the burden that was upon my mind, but remembering my recent view and request, I durst not, after all the favours I had received at the divine hand, in our late probationary visit, refuse a compliance with this intimation of duty; and finding I had a little strength, was made willing, with that, to become still more a spectacle to angels and to men, than before in this place. I believe I had my companion's sympathy, but she said she had nothing to do; which, I own, so discouraged me, with the painful apprehension that I had been out of my place, led by an unsanctified zeal, or, at least, had so imprudently administered the right thing, that I had already done more harm than good; so that, though there was a covering of good over the women's meeting, and a little ability to relieve my own mind at least, I so lost faith, and gave way so much, to thinking myself quite spent and exhausted, that I managed to bring my load away with me; which, added to the mortifying remembrance of what I had done, nearly sunk me for a time into the deepest distress. But by endeavouring to keep it to myself, and to recur to what I apprehended was the moving cause of my doing and leaving undone, there ensued a little quietness, and a small but comfortable evidence, that the offering of obedience, as far as it had been made, was acceptable; and that what was omitted, was viewed with divine, compassionate regard to the weakness, and not wilfulness, of my poor depressed mind. Notwithstanding we had three sittings afterwards, and my body almost as ill as I thought it could be, to bear up, yet there felt to me full as much strength and life as I have found before in this place; and this morning I feel so refreshed with the foregoing, and a good night's rest, that I don't know that I have a complaint of any sort; only I could wish for a little more clearness respecting some approaching days. Thus I comfortably and thankfully experience, that though sorrow has come for a long night in this place, joy springs in the morning. When the sun of righteousness, in any degree, arises, and the mind feels its refreshing influence, how does it encourage to press forward, and to think nothing too hard to submit to, for this excellent appearance! But how ready, like the disciples, are we to solicit that our tabernacles may be built here, and we not descend into the lower parts of the earth again, there to be covered with its bars, and feel ourselves as at the bottom of the mountains. Yet it is from thence we are led to look

for a better habitation, and to labour that the pure life may arise, and we be favoured to dwell with it, though seldom in a state of dominion, remembering for our instruction, that Aaron the great high priest, was permitted to enter into the holy of holies but once a year, for his common service was in the tabernacle. I cannot but look upon this morning, which feels pleasanter than many, to be perhaps the opening of another tribulating day; for it does not appear a time for such as are, in the smallest degree, able to be baptised into the present state of the church, to eat much pleasant bread: but I wish I was more preserved from those infirmities of darkening counsel, &c. in times of proving, when a gulf seems to open for present destruction. Oh, what a trial, or trials of this sort have we had in this place! but I wish to forget these toils, and rather seek for greater wisdom to bear the future. It is marvellous to me, how things are brought about, that we have had views of, but no probability of being effected; and particularly with respect to this monthly meeting, which I thought I saw, before we set off from home, and often wondered when we were leaving Lancashire, how such things could be! and sometimes, on that account, was ready to call all in question; finding many such causes of discouragement, which now seem gradually removing."

Liverpool, 20th of Second month, 1781.

—"The fellowship and tenderness of our friends were never more desirable, than in these days of deep probation and instruction. Wonders are indeed yet manifested in the deeps, where, finding the demonstration of the spirit and power, even my strong heart has, to my own admiration, been made willing to receive the bitterest cups; and all that is within me, has bowed and done obeisance to Him, before whom I have had daily and piercingly to abhor myself; under renewed, powerful evidences, that without the frequent administration of the Holy Ghost and fire, and repeatedly descending to the washing pool, there is no offering an acceptable sacrifice; and that this must be a dispensation for life, if ever any offering is found to be without blemish, which I fear it never will; but if preserved with spiritual sight, and a necessary jealousy over myself, I shall, I trust, so far deem myself blessed. How are such as move in this line to be pitied! their standing cannot be better described, than as being on a sea of glass, mingled with fire. But I would not say any thing to discourage, nor would I wish to be like the evil spies; therefore may add, that from what I have seen of the good land, attainable at times in this work, it is well worth our pressing after, and its fruit is so pleasant, that it amply refreshes the weary

traveller. I could, yesterday morning, set my seal to the truth of this; but alas! the scene has, since then changed much. We were at the monthly meeting at Hardshaw to-day, for which we have both cause to be thankful; not because the food was pleasant, but because it was, we trust, wholesome; and this evening we are come to this place, to which we set off in the bitterness of our spirits. It looks indeed often to my mind, as if a singular visitation is renewedly extended to our Society; but there is a painful fear, that the day will pass over the heads of many; yet, with it, a hope springs, that there are others who will be purified, tried, and made white."

York, 3rd of Third month, 1781.

—"Many of our late tribulations appear to me, more and more, to have been in the ordering of divine wisdom; and such as have more evidently arisen from our unwillingness to submit to the humbling power of the cross, will surely be profitably remembered by us, and gradually work that patience and pure resignation of heart, which can enable us, in holy confidence, to rejoice, and count it all joy, when we fall into divers temptations and tribulations, for the trial and refinement of our faith in him, who was made perfect through suffering. My mind, has, in general, since my return home, felt a state of deep prostration, and humble gratitude to that all-ruling power, which hath, I fully believe, helped us in our late engagements, and would more eminently have done it, if our minds had borne a greater similarity to the passive clay. Great instruction arises in the commemoration of these things. To feel our minds centred in a quiet submission to the present allotment, now we are returned, and a willingness either to do or suffer, appears the most desirable state for us, and is what I hope thou largely experiencest."

Third month 1781.—I think I have entered into my domestic station, with a degree of awfulness and fear, and not without an humble sense of the unmerited favours I received from divine condescension, and from my friends during the cessation of it. And notwithstanding many deep trials attend our leaving home, when under an apprehension of duty, and many painful jealousies necessarily arise, lest the most important of causes should suffer, yet when we are in a settled satisfaction, or under the cares of a family, by not being so frequently put upon a sense of our danger, and of our own unfitness to do good of ourselves, our minds are apt to lose their centre, by getting off the watch, and so become dissipated and carried away with trifling things; at least with things short of that certain treasure which is secured out of the reach of either moth or

rust; and then they become to us (however plausible to that wisdom which cannot comprehend the mystery of godliness) unsubstantial trifles. Thus we see the necessity of having a foundation of our own; and we need not that another should build for us, but that same power which directed the first stone, similar to what was and is laid in Zion, tried, elect and precious, whereby we may be built up in the most holy faith. I often find it my duty, strictly to scrutinize into the moving cause of my steppings in various respects; and notwithstanding the greatest abasedness is my due, on viewing my own innumerable frailties, and inability often to turn my mind availingly to the invincible fortress, even in times of deep probation; yet if there was not a secret testimony in my heart, that it is much my lot to know an abstraction from human dependencies, my feelings would be insupportable, because I could not look for that peace which is preserved from human mixture and interruptions.

Fourth month 1781.—Weary indeed I have felt myself of this changeable world for a few days past: perhaps it proceeds from too great an indulgence to that eye, which is viewing the discouragements of the present day, and which has cause to run down with water, for the slain of the daughter of Zion. How are the Aarons removed, and removing, and such as might seem likely to receive the garments, have the work cut short in righteousness! How do the standard-bearers faint, and how doth the enemy prevail in his transformations, in deceiving and drawing down even of the priesthood! In contemplating these things, I think I may say, that I never felt my mind similarly clad with a state of secret mourning and sackcloth, as since you left us; inasmuch that I am ready to enquire, who shall stand? or from whence can the watchers come, that will faithfully discharge their trust upon our walls in a future day? I am daily convinced of the great need there is for me frequently to be taken throughout in pieces, that no comeliness may remain to self, nor manna be preserved from one day to another; that my own state, and the wilderness state of the church may be (though not fully yet) clearly seen.

Sixth month 1781.—I have, after contending my ground by inches, ventured to set off towards a place which I have often looked at with a kind of dread and dismay; from an apprehension that it strongly resembles that great city Babylon, in which it is hard to be preserved from tasting of the cup, either in a greater or less degree; and where, if there even be preservation from this, deep suffering must be the consequence; a state not likely for flesh and blood readily to enter into. I can truly say it is in great fear and abasement of

mind, that I advance towards it; earnestly desiring to be kept to that power which discovereth the hidden things of darkness, and shows us the different sources of self-love.

Eleventh month 1781.—We are sometimes at a loss to account for our own actions, because they proceed from causes unsearchable to us, and which we are led insensibly to comply with for our own good, that *that* part in us which is appointed for death, and which, by means of the flaming sword, is totally separated from the tree of life, may receive no food or vigour to support it. Since I saw thee, many and complicated have been the concerns and feelings of my mind; new causes and new anxieties have occurred, from which I have seen great need to procure a secret dwelling in a quiet habitation, and to crave daily assistance to abide therein, that my own root might not be more impoverished; but that by an inward attention to the voice of the true Shepherd, a more intimate acquaintance with him might be cultivated, and a greater subjection of spirit experienced; whereby I should be more clothed with that true humility and pure simplicity, which are essential to the cause of righteousness, and necessary for the preservation of our minds in a state of acceptance with Him, who sees not as man sees, but who knows what His wisdom has prohibited to us, and marks our obedience.

How affecting was the removal of our beloved ———! Silent astonishment, and secret mourning, for an individual and general loss, was all the language I could use. My heart was indeed affected, and is not less so in the fresh feeling of a dissolved affectionate tie, and of the uncertainty of all our comforts and attachments, notwithstanding they may in prospect appear durable; but as we do believe there is an union which exists beyond the grave, a fellowship unconfined to these mortal bodies, how strong an incentive is it to purchase this permanent inheritance, though at the expense of our own fervour, and that friendship which is conceived in the false refinements of the human imagination; and which being tinctured with the gilded impurities and dregs of nature, becomes of that kind which is at enmity with God, because not subject to the power of His cross. To be stripped of ourselves, to be simple, to be fools in our own eyes, and in the eyes of others, are experiences not pointed to by our own dispositions, but are indisputably the way to that kingdom which flesh and blood cannot inherit. By yielding to this way, how humbly may we commemorate that power which gives according to our advancement, the victory over a host of opposition, and dims that eye in us in which our enemies are magnified; giving a holy confidence that binds up the mind, hum-

bly exalts it above these momentary things, and, by measurably uniting us to itself, enables to discern the origin of our feelings, and what proceeds from them, by tracing them to their spring, and proving them in the light. Our experience is small, but I trust we mutually long for that which is good; may we each be, more and more, drawn from every mixture of self, and become as a weaned child!

Twelfth month 1781.—If I had known your plan of proceeding, it is likely I should have met thee with a few lines somewhere; but a morsel of friendly converse, or a token of true regard, may, perhaps, be as acceptable now thou art returned to a more homely fare, and feeling a little more descent to some inferior service in the house, than was then allotted. Notwithstanding those that visit the true seed in this declining day, seldom find themselves, either secretly or publicly, mounted on the king's horse, but rather have to experience a baptism into its sufferings, and a fellowship therewith; yet even in this state, if our minds are kept low enough, and in a situation ready to receive and dwell under the divine allotment, there is a strength attends it, of which the most favoured servants, we have cause to believe, are often stripped on their return. No wonder then, if we, who are infants in this service, should be suffered to feel ourselves, as the dry bones in the open valley. Under this state of humiliation before Him who knows all things, and who wisely strips us of our judgment, in order to refine it; how beautiful that reply to the query, "can these dry bones live?" "thou knowest, oh Lord!" In this humble situation, how ready are we to receive the resurrection of life, or to wait for it the appointed time, till all unprofitable moisture is exhausted, and the seasons have passed over us!—A most affecting circumstance it is, that a man, and indeed a family, standing in apparent approbation as — did, should bring such dishonour to the cause, and themselves be plunged into such deep distress! It is, however, a proof how we ought, in whatever we do, to fix our eye upon the right object, and to prefer a consistency with the Truth, to our appearance in the eyes of men; for certainly if this had been more the engagement of many minds, there would have been preservation experienced from many of these painful and dishonourable circumstances.

In the twelfth month, 1781, with the approbation of the monthly meeting, she was concerned in a religious visit to a part of the families within the monthly meeting of Owstwick and Cave. Although her steppings along in this service were attended with close trials, yet she was enabled to perform it with a degree of peace and satisfaction; which appears from her own expressions on this occasion: "We have

got along as well as we could have looked for, considering the prevailing declension and weakness of the present day; which in these, as well as in many other places, widely spread themselves. Deep suffering, and a painful exercise of mind, are often our lot; but being, I trust, in a good degree resigned thereto, they are, at times succeeded with a calm, and a little evidence that the servant is not wholly disunited from the Master."

She was engaged, in the first month 1782, in a visit to some families, which had not been visited by the Friends who had lately been concerned in a family visit in that quarter. At the conclusion of this visit, she remarks as follows, "It was, I think, the most trying service of the kind that I ever had any sense of; the general unfeelingness and impenetrableness of the visited, rendered the labour almost without hope. So greatly departed are many amongst us, from the virtue of heavenly dew, that it is now deemed an unnecessary attainment."

First month 1782.—My remembrance of thee was tenderly affectionate, and a solicitude accompanied it, that we may live so near the pure life of Truth, having our minds frequently stripped of whatsoever is tinged with the gilded impurities of nature, as to feel an increase of unity therein. When I am led to consider my own aptness to get from under the power of the cross, a fear is ready to enter, that the garments, the coverings of my mind, which may, in some small degree, have been washed, will again gather their spots, and I become more and more reconciled to them; so that the consequence may be an inability to distinguish betwixt the clean and the unclean. In this necessary perspective of myself, the means of preservation have, in infinite condescension been discovered; and a willingness frequently to descend to the washing pool, has proved the request of my heart, that He in whose hand I wish to feel myself, may not only be the reprover, but the remover of every opposer of His work. Discouragements arise from without, for on every hand there is cause of mourning, and the few stakes that can be perceived amongst us are ready to fail with weakness: wherefore we see the greater need, with all the vigilance we possess, to repair to that foundation which stands sure; and truly those who are established thereon have engraven upon them that indisputable seal, and most desirable evidence, of divine acknowledgement. Our pilgrimage here seems, and will prove, of so short duration, that the sufferings which attend it for our refinement, are blessings demanding our humble acknowledgement. I have often reflected upon your situation with a sympathy which I trust is measurably of the right kind; and have felt the arduousness of

your path, the stability that is required for it, and patient resignation of the cause to Him whose own works alone, or those of His own pure spirit, can praise Him, and effect true and profitable deliverance to his dependent children. "What can the wrath and envy of man (if we are tried with it) do unto those that are hid in the secret places of the Almighty, and gathered under the healing wings of the Prince of peace? since by his armour of light they shall be able to stand in the day of trial."

Second month 1782.—I place little dependence on dreams; they are often a mass of confusion; but we are bound to acknowledge that they sometimes contain clear intelligent information or caution. I believe, however, it is always safe to attend to the hint, "let him that hath a dream tell [it as] a dream," but the pure word should be spoken more freely, for what is the chaff to the wheat? Thine was expressive of a union with thy friend which is comfortable to her, and from which it is the fervent desire of my mind we may receive strength and instruction in the future movements of our lives; wherein perhaps, if we are favoured to be of any service at all, it may go hand in hand; but what are all the emblems of this fellowship to the thing itself? what are the branches without the root that bears them? I often wish the great objects in my eye may be solid and permanent; that visionary and delusive gratifications may be proved, by being brought in their infancy to the balance of the sanctuary; and that nothing may resist the fire in doing its office upon that which is light, and which has not been formed and tried in the hand of the potter and purifier of his people; but watchfulness is our best retreat, and I find that without it, in this land as well as in our own, there is continual danger of being warped aside, and losing our attention to the secret reproofs and dictates of wisdom.

Third month 1782.—I felt a satisfaction in hearing from thee, and finding that the exercises which had attended, were productive of that peace which never succeeds our moving out of the line of pure wisdom, and is therefore an evidence of the Master's approbation; and what more do we wish for? for if that is experienced when we have broken the morsel of bread given to our charge, it is enough for us, and the blessing must be left to that bountiful hand, which owns only its own works. Though poverty was the covering of my mind on my return home, yet I felt no uneasiness from an apprehension of having left thee too soon, but rather a belief that it was right for thee to feel that thou wast stronger than thou apprehended: and I now hope, that as thou hast afresh found the divine ability allotted thee, to be sufficient for the work of the day, that thou wilt be more

devoted to move alone in future, and become less dependent upon reeds shaken with the wind. It is an excellent thing simply to mind our own business, to attend to the path cut out for us individually, and let it be what it may, to be content therewith; because it is only by the members of the body thus keeping their places, that they can be made truly useful to one another, and prosperous in the cause wherein they are engaged.

Third month 1782.—I can feelingly sympathize with my dear friend in her present situation of mind, and under some difficulties, which may be increased by the want of feeling, baptized elders, such as live near the spring of life themselves, and whose deep can call unto the deep in those whose line of service varies from their own. Where there are such as these, they are felt to be stakes in the divine enclosure about those I call the most tried of the flock, the poor messengers that blow the trumpet on the holy hill, and have to descend from thence into the deeps, and awfully to dwell there, humbled under a sense of themselves and *what they are*: and though in this day of weakness, each member does not keep in its own function, but numbness and insensibility have seized many, let us trust that our holy Head will not suffer us also to become castaways, if we attend to His direction.—A secret dwelling as in deep waters we know to be safe; and, my beloved friend, may we keep there, grow more and more united to the Truth itself, and support one another in the fellowship thereof!

CHAPTER II.

Her marriage—and journey into Scotland, Cumberland, &c.

In the fourth month 1782, she was married to our friend Robert Grubb, of Clonmel in Ireland, who had for some time resided at York; to whom she was a faithful and tender companion, and a sympathizing, strengthening helpmeet, in the various probations of their spiritual pilgrimage. On this subject, the following instructive letter, written some months afterwards, appears to be worthy of insertion.

—"It is an awful thing to me, to enter into this new sphere. I am now blessed with all, and more than I had any right to ask for in it. I wish to number these blessings, and approve myself worthy of them. This belief ever accompanies my mind, that if we wrest not ourselves out of the divine hand, whose fatherly care and protection is over us, our cup of life will be so blended, as to prevent our sitting down in outward enjoyments. Few and

fleeting are the days of our pilgrimage; and every additional experience confirms the sentiment, that our solid satisfaction depends not on our possessing all that the unmortified part in us can desire; for there still remains, in the immortal part, a void, which immortal substance only, can satisfy. To have this supplied with wholesome food, and every other gratification to stand subordinate thereto, is the present secret breathing of my spirit: that so, the blessing of preservation may attend us, and patience have its perfect work, till the burning of the Lord's day hath done its office, and a quiet centre in everlasting repose, is obtained."

About two weeks after this event, she entered on a religious visit to Friends in Scotland, in company with her friend Mary Proud; having previously obtained a certificate of concurrence from the monthly meeting. This concern had, for many months, dwelt frequently on her mind, and had now matured so, that she thought it her duty to engage in it, at this time. Her feelings under the view of it, and in the prospect of her marriage, with her resignation to the service, and desires for divine preservation and direction, are in some measure, set forth, by the following extracts from some of her letters, written on those occasions.—"I cannot be on the verge of such important, and some new, concerns, without feeling deep anxiety and many fears: my mind is often so deeply oppressed with my present load, that I feel continually bowed down under it, and not very fit for this employ. The mind or body seldom suffers alone, and it is comfortable to believe, that they are not intended to be always, or long companions. I have not been very well of late, which is not to be wondered at, nor is it worth much attention."

—"The sentiment thou drops respecting Scotland, is so exactly similar to my own, that it was like a little strength handed in the time of need; and I greatly wish, if the thing be proved to be right, to be enabled to make a sacrifice of every selfish inclination; that my offerings and prayers in this one step, may be pure and acceptable to Him who sees in secret. But I often feelingly remember a saying of M. Peisley's, that she was "torn as between heaven and earth;" and it many times is a matter of doubt, in which I shall centre. I have as much nature as most, and as great an aptness to cover myself with it, and live upon it; and though to be thus drawn from such a source, is cause of thankfulness, yet it seems like the pangs of death, and I sometimes query, whether my natural body will not fall under the operation. Was it not for experiencing now and then my strength a little renewed, and my mind clothed with the quietness of that habitation, which the arrows of the archers cannot penetrate, I must

fall to the opposition of the enemy in myself; but when the arm of power is felt to be near, then it is that we rejoice in the means of our salvation."

—"There is still a secret belief, that the growth and cultivation of my views respecting a northern journey, were, by that hand, from which I have apprehended my most important engagements have proceeded; and though it has, for many months, dwelt frequently upon my mind, yet I cherished a belief, that it was very far off; till the prospect of settling in a new line of life drew nearer, and then, this distant view as fast approached. It was afresh revived when I wrote to thee last; but I wished to try it still a little longer, if, in the kindness of Him, who knows my great unfitness for an engagement so important, my resignation to it might be an acceptable sacrifice. Instead of this, the weight increased, and I found, on complying with some early proceedings in another affair, that my peace materially depended on having thee informed of what I had in view; that thereby this concern might keep pace with the other, and I attend to what may appear to be my own business, no further, than resignation to a superior service was experienced. My dear friend knows the necessity of an entire surrender of ourselves, to what appears, in the pointings of duty, to be our proper business, and of keeping our eye as steadily to that as we can; that so, by its singleness, we may have light sufficient for the work of our day. And as, without this quiet attention, we are often led into doubts, fears, and many reasonings, so we are frequently found to require provings of mind, strippings, and many baptisms, in order to fit us for the state, in which alone there is safety; a truly humble, dependent state, reduced in ourselves, and seeking that honour, which cometh from God only. It is with great awfulness I look at the work before us, and under a deep sense, how unable we are of ourselves, at all to help forward the cause, wherein we desire to be engaged, or to bring honour to that name (either amongst us as a Society, or those who are not of our fold) to which the nations may yet be seen to gather. It is desirable, however, that our dwelling may be deep, that the wisdom and instruction we receive, may, though small, be pure; that if we venture to move, the cloud may sensibly be taken off the tabernacle, and we careful to follow the appointed guide, and be favoured, in this day of deep degeneracy, with an evidence, that we have done what we could."

The following is an account of her journey, through Scotland, &c. taken from a short journal written by herself, and found amongst her papers.

—"The 20th of the fourth month,

1782, I left York, with my friend M. Proud, for the yearly meeting at Edinburgh, intending from thence, to visit Friends in Scotland, Cumberland, &c. We were at Thirsk on first-day, the 21st, where we sensibly felt the pure life of religion to be at a low ebb, though the professors thereof are numerous; and such as have been anointed for, and employed in, the Lord's work, dwell amongst them. But these being only standard-bearers whilst they continue exercised in the Lamb's war, and prove their loyalty to the King of kings by their careful attention to his pointings, and humble walking before him, have need to live under an awful sense of the importance of that service, to which they are called: that so, their spirits may be kept savory, their conversation, likewise, seasoned with the heavenly salt, ministering grace to those that hear. For want of the Lord's servants, or those in the foremost ranks of the people, being thus preserved near that power, in which their life and their strength consist, great declension has happened to us, as a people; and those, who have been looking for the substantial part of religion in them, have, instead of finding its influence, received, by the lightness of the conduct of such, a warrant for their own propensities. Under the consideration of these things, I was affected, and feeling the aptness of my disposition to yield to the like infirmities, I was led, renewedly, to beg for strength. Notwithstanding we had to suffer with the seed in this place, and to behold the breaches which are made as in the walls of the royal city, yet, a renewed visitation was extended to many, and especially to the youth; and our minds were a little encouraged to press forward in the work before us, under a fresh sense of divine regard. The next day we left Thirsk, and my husband, who had accompanied us thus far, went with us a few miles further on this day's journey; and after we parted, my mind felt a covering of divine love to replenish it, with faith and patience; and, from a little sensible experience, I could thankfully say, with a disciple formerly, "I have left all to follow thee." Under a renewed sense of this holy attachment, and of my own unfitness for the service before me, without frequent baptisms of spirit, and the sanctifying power thereof, I was inwardly favoured with some new instructions, respecting the office of a minister of Christ, and openings how to fulfil that office. Thus, I was led to acknowledge, that He who had called is faithful, and his grace is sufficient for us, as our dependence is placed thereon, and all confidence in ourselves removed. We attended a meeting on third-day, and had, painfully, to feel the state of things amongst them; and it appeared clear to my mind, that the work was in the Lord's hand, and that he will, in his own

time, make manifest the hidden things of darkness; when those that retain a little life amongst them, will be enabled to renew their strength, and show themselves on the Lord's side, though their number may be few. We were favoured in some degree, to relieve our own minds, and left them that afternoon.

The next day we were at a meeting which, for some time, was a painful sitting, under a sense that the leaders of the people caused them to err, and were crying, "the word of the Lord," when the Lord had not sent them. But after experiencing something of the baptism unto death, with our Holy High Priest, we were favoured to feel the resurrection of life; in which, judgment was placed on the head of the transgressing nature, and the minds that were desirous to know something of the work of religion for themselves, were pointed to the means of redemption from sin. From thence we went to Newcastle, and were at their week-day meeting on fifth-day, where truth measurably prevailed. On sixth and seventh-days, being the 26th and 27th of the month, we travelled from Newcastle to Kelso, and were at their meetings on first-day, which are very small of Friends, but many others came in, especially in the afternoon; and though, at first, they appeared rude and ignorant, yet the power of Truth, in which the authority is felt, rose so into dominion, that it became a solemn opportunity. Thus we had fresh cause to observe, that it is only by divine strength, that we can run through a troop, or leap over the walls of opposition. On second-day, we went to Edinburgh, where, on third we rested, and on fourth and fifth attended the yearly meeting, which was but small, there being very few members of Society of that nation then present. There were several, who, through neglect of Christian discipline, think they have a claim to the Society, as being the offspring of Friends; others were like the Philistines in whose hands the ark of the testimony is fallen, and esteemed by them as a contemptible thing; there were also present a number of students from distant parts, whose parents are not only members of Society, but some of them useful therein. On account of all these, our minds were painfully exercised: and notwithstanding the public meetings were large, and owned with divine favour, in covering these assemblies with a degree of holy awe, and the minds of some of [the Lord's] servants with gospel power and authority, to declare the way of life and salvation; yet through all, the sense of deep, hidden, as well as flagrant corruption, so impressed my mind, that I was led to believe, Truth will never prosper in this place, nor the excellency of it appear unveiled, till, not only the branches of the corrupt tree are cut off, but the root so dug up that the

remembrance thereof may rot; and then, there is a hope that the present planting may get watered, the ground renewedly cultivated, and fruits appear to the praise of the great Husbandman. Deep discouragement attends the Lord's exercised servants in this day, when labour is added to labour, baptism to baptism, for those that are dead in trespasses and sins, and for those that are unacquainted, in their own experience, with the glad tidings of the gospel; so that, if they were not at times refreshed with a little bread handed in secret, and their evidence confirmed, that the foundation of God stands sure, having this seal that the Lord knows them that are his, they would be ready to faint in the work, and to shrink in the day of battle, when the arrows of the archers surround, and the spirits of the people are opposing sound doctrine, and crying "prophesy unto us smooth things." But I have had frequently of late, under these discouraging views, to remember the prophet when he mournfully exclaimed; "I have laboured in vain, and spent my strength for nought;" yet recollecting himself in holy confidence in, and interest with, invisible and divine justice, he added, "but surely my judgment is with the Lord, and my work with my God." From some necessary baptisms of mind, and renewed evidences that this is enough for any true minister of the gospel to desire, I have been led awfully and humbly to implore increasing strength and ability, to walk before that gracious eye that sees in secret, without seeking the praise, or regarding the censure of men who are not circumcised in heart and ears, and who cannot discern, or value, sound uncondemnable words, but want their sensual wisdom and depraved ideas gratified with the divinations of men, and approbation of themselves. We had an exercising, close, and searching opportunity of fifth-day evening, after the public meetings were over, with those under profession with us, and particularly the students; to whom divine regard was eminently manifested, and a powerful call extended, to close in with the present visitation and day of salvation that is offered; whereby they would be redeemed from that wisdom which separates them from the pure fear of God, and the tree of immortal life; and also preserved from going down to the chambers of death, by falling in with those snares and gilded pollutions, with which the unwearied enemy of our souls is seeking to entrap and defile us. Their minds were sensibly affected, at that time, under the power of truth; and He who was pleased thus to influence their spirits, is alone able to prosper the work.* The next morning

we went to Kirkaldie, by Queen's ferry, where we had a meeting with the town's people, some of whom behaved well; the glad tidings of the gospel were preached, and a satisfactory meeting it was. From hence we went that evening one stage further, and purposed next day for Montrose, forty-nine miles. The first stage in the morning was to Coupar in Fife, where we felt a considerable openness for a meeting, but having too much in our own inclination, fixed our work for this day, we put by this simple feeling, and thought that, if way opened, we would give up to it in our return. A few hours convinced us that our plans were frustrated; for when we arrived at Dundee ferry, we found ourselves about half an hour too late for the tide, so that our horses could not be taken over till about that time in the evening, at which we should have been there, had we staid and had a meeting at Coupar in Fife. From Dundee we went to Aberbrothwick, which we left next morning for Montrose, where we had a meeting in the evening with the town's people, who behaved well, and to whom divine regard was powerfully manifested.

From hence we went to Inverbervy, a little sea-port between Montrose and Aberdeen. Here we found we could not get away, without a meeting amongst the town's people, which was readily provided for, and a very solid company attended; whose minds seemed like the good ground cultivated by the divine hand, for the reception of the seed of the kingdom. Divine aid was eminently extended to us, and to the people, and we were led, publicly and secretly, to return the gratitude of our hearts to him whose works alone can praise him, and who, in infinite wisdom, after these favoured opportunities, is sometimes pleased to lead his poor, weak servants, as from the holy mountain, and from tasting the animating wine of the kingdom, into the wilderness; and to cause them, like their Master, to experience something of

their education at this place; which is, that the advantages of medical improvement are, beyond all comparison, out balanced by the pernicious principles of infidelity which are imbibed there. Several young persons, religiously hopeful at the time of commencing their studies, have returned from thence deeply poisoned in their religious principles; and some who have not been altogether slain in the contest, have it is feared, become so much wounded, as to endanger their going halting all their days. It is of unspeakable importance for parents and guardians solidly to consider, in their disposal of youth, the danger not only of this, but of every other exposed situation in life. No professional advantages or qualifications whatever, can be put in competition with the loss or injury of that pure faith and principle, which is our unerring guide, our support and comfort through time.

* It is difficult to suppress a remark, respecting young men of our Society being sent to complete

the forty days fast, and the power of the temper; that so, their own inability may be proved, their humble confidence renewed in the divine arm, they drawn from having any confidence in the flesh, and taught not to live by bread alone. From hence we proceeded to Stonehaven, and sat with the few Friends there, in whom the life of religion is weak. We went to Aberdeen that evening, and next day had a close time with the Friends there. The same afternoon we reached Old Meldrum, and next day had a meeting there, where we found we could not get away without sitting in the families, and having a public meeting with the town's people; the first we set about the same day, and had a satisfactory meeting with the people in the evening. We found things very low amongst the Friends, but a comfortable hope, that of the youth would be raised up such as would be qualified to support the cause of truth, which is ready to fall in the streets, and the principles thereof almost forgotten by those that profess them, particularly in departing from the plain language, and losing the distinguishing marks of their profession; whereby the cross is evaded, and the people's minds become like the high-way ground. We finished the visit to the families at Kilmuck, and went from thence on seventh-day evening for Aberdeen, and staid there the next day. My companion attended the meetings, where she had good service, and many people of the town came in. I had been unwell for some time before with pain in my face and teeth, which had now so increased upon me, with fresh cold, that, feeling no particular draft to the Friends or people, and scarcely being fit to move, I staid in the house that day, in order to use some means for recovery, which were not ineffectual, and next morning we set forward for Urie. Here the Friends of Stonehaven met us, but it was a painful opportunity, and little of the divine life to be felt. We reached Montrose in the evening, and next day went to Aberbrothwick, where we used some means to obtain a meeting, but they not being effectual, we were easy to leave the place; and went forward, without any other meeting in the way, to Edinburgh, where we arrived on fifth-day evening, the 15th of the month.

From Aberbrothwick she writes thus to a Friend: "The minds of many of the people in this land seem preparing, like the good ground, to receive, in childlike simplicity, the ingrafted word; and though it may be long before fruits appear, yet if those that come this way, follow the simple openings of truth, in stopping at places where there are no Friends, and get baptized into the states of the people, it appears clear to us, that such will be instrumental in helping forward the light of the perfect day of

the gospel, which has dawned in many of these parts; but it is under present chastisement for neglect of duty, that I acknowledge we have not sufficiently trodden this path. One material omission the week before last, has laid a foundation for repentance through this land, if not through time, unless our Master sometime sends us again to pay debt and interest; because, from that one neglect, has proceeded many entanglements, and preventions of doing right. We have great cause to believe and acknowledge, that the divine aid which has been afforded, particularly in this land, has been great; and though it may have been chiefly on account of the people, yet gratitude has covered our minds for it, and it occasions us to feel more deeply any want of faithfulness."

The following letters were written a few days after getting out of Scotland.

"It is a favour when we are at liberty to feel one another, in the cementing bond of pure love and unchangeable fellowship; for, really, in journeys of this kind, our minds are often so stripped of satisfactions like these, that instead of feeling as if we belong to any body, or have any outward source of comfort, the state of the pelican in the wilderness seems most similar to ours; and, no doubt, for wise ends, our minds are thus clothed with abstractedness, and separated from domestic blessings: for our eye then being single, and we considering ourselves servants that have need to watch every pointing of the Master, we are in the greater fitness to receive that divine light, in which, and by which only, every service in the church can be rightly accomplished."

—"We are convinced it is right for those who go into Scotland, to go without plan, or fixed times for things, and simply to attend, day by day, to the openings of Truth, giving up their time freely, and considering themselves in no respect their own. Such as thus faithfully visit Scotland, and get deep enough in their minds to bring up such weapons as will penetrate the minds of the people, and reach the divine life, rather than aim merely at convincing the judgment, will have, I am persuaded, great service in that land, and find the free dedication of their time to be an acceptable sacrifice."

—"We have now got as into our own camp, where close painful labour is often our lot; which being almost continual, and without apparent effects, we are sometimes ready to shrink from the work, and turn our faces homeward, considering ourselves, in every sense of the word, unprofitable servants. But I have thus far found, that when we have been so reduced, as has been the case, that we durst not look for great things, divine strength has been most administered, and the blessings that attend

our thus dwelling in the deeps, have been couched under these feelings; and the spirit of discernment has so proceeded therefrom, that we have had humbly to admire the dealings of the divine hand, which, by reducing his servants, exalteth his own cause. When self is most brought down, there is least anxiety about the fruits of our labour; they are left to the great Husbandman, who causeth the rain to descend on the just, and on the unjust; and surely it is enough for us to experience our meat and our drink to be an obedience to the will of our heavenly Father: for thereby, we get food that the world knows not of, and feel ourselves bound to his Truth, though many may forsake it. We are reconciled to suffer therewith, seeing with an eye of faith, that notwithstanding the declension amongst us, the smiting of the shepherds, some in being happily removed from the evil to come, and others by the hand of the enemy, and the scattering of the sheep, yet the promise will be fulfilled, upon the little ones: and these keeping to their Judge and Lawgiver, they shall with the Lamb, experience a victory."

The next evening after leaving Edinburgh, we reached Kelso, and Morpeth on the 17th, from whence we went next morning to Newcastle to breakfast, and attended both their meetings; in which we had deep, searching, but honest labour; and a degree of quietude, resignation, and serenity of mind, closed the day. The next day we rested, and on third-day were at Shields, fourth at Sunderland, fifth at Benfieldside, sixth at Newbiggin, seventh at Allondale, first at Aldston, and second at Cornwood; at all which, the effects of an inattention to the unerring spiritual guide, were deeply felt by us; and from place to place, our spirits were pained in viewing the declension and desolation which have spread themselves, even amongst the foremost classes of the people. Some of those who have appeared as shepherds over the flock, have been overtaken therewith, smitten by the hand of the enemy, and proved their disqualification for service; whereby many that knew not the sure foundation, but whose eyes were fixed upon man, and whose walking was circumscribed by the appearance of others, have been scattered from the place of true feeding, and thus want an anchor to their souls in the time of trial. This the spirit of Truth would have amply supplied, had it been made the object of their researches, instead of the honour, the wisdom, and the complicated gratifications of man in his depraved state. But in the course of these meetings, particularly at Newbiggin, Allondale and Cornwood, we felt an evidence that the divine promise will be fulfilled upon the little ones, and that there are of this number, who, if they keep faithful under the preparing hand, will be

raised up to be standard-bearers in the work and house of their God. But oh the danger of even these, that have been several times dipped in Jordan, not abiding the day of further trial, wherein nothing but the pure gold will stand; because the fiery baptism of the spirit, is so superior to every thing but what is of its own durable nature, that whatever has been mixed with it must, in this test, be swept away; that the vessel which is formed of the residue, may be so pure as to be entitled to the inscription of "holiness unto the Lord." As it is for want of this patient dedication of heart to the operation of Truth, that many vessels amongst us have been little better than sounding brass or tinkling cymbals to the people, having no authority from that of which they spoke, nor discovering an alliance to the Master by following his holy pattern, my heart has been led fervently to implore for myself, and for a number of those, to whom I felt united in our heavenly Father's love, that whatsoever may be the sufferings of the present day, and howsoever one may fall on one hand, and another on another, our eye may be fixed on the Rock of our strength, and our faith so replenished, that though the feet may be placed as in the very bottom of Jordan, we may not flinch therefrom, nor seek an easier path than that which the wrestling seed of Jacob have ever trod; nor have any greater joy than to be united by an exercise of spirit to our holy Head, whether in suffering or in rejoicing. We had, in all these places, the renewed assistance of that spirit which helpeth our infirmities, teacheth how to pray and travail in spirit, and how to minister to the states of the people; whereby some of the hidden things of darkness were searched out, the strayed of the flock invited to the fold, and the little travelling remnant were encouraged to go forward on their way.

We had a uniting season at Cornwood, in that pure fellowship of spirit, which supplieth every member in the body with fresh vigour to perform its function. From hence, with our friends M. J. and J. W. we went to a meeting in Cumberland: it was a time of deep exercise of mind, but in faithfulness thereto, the power of Truth rose into dominion, and we had reason to hope it was a profitable time to divers. We left this place, and in the afternoon were at another meeting, which was, for a time painful beyond description; but by an humble waiting, it was discovered that the people were fed with an unsound ministry, that the ark was taken into the hands of the uncircumcised, and that there was a number who loved to have it so. The power and authority of Truth arose, by which we were enabled to place judgment on that spirit, which was seeking to support the testimony with unsanctified hands, and to have

their honour from men, forgetting that holy anointing and preparation of heart, whereby the Lord becomes sanctified in all those that draw nigh unto him, and the bread that he gives them to break, receives a blessing upon it, in that it shall not be void, but prove a visitation of his love to those to whom it is sent, whether they will hear or forbear. Here we had afresh to observe, that where ministers maintain their inward exercise, and keep near to their gifts, the spirit of true discernment, which searcheth all things, is not wanting to prove, from the line in which it leads them, the rectitude of their ministry to the living and wise in heart; who judge not by the sight of the eye, or the hearing of the ear, but by the unerring evidence of Truth, which remains to be the savour of life unto life. Our minds were thankful, under the fresh sense of divine favour and strength, in being found worthy to suffer with the suffering seed, and with the little remnant that are thus exercised, and who belong to this meeting: to these, though they are weak, the bread of encouragement was broken.

Next morning we set forward, and on our way, I received an account from my husband, who was then in London, of the death of his father, and that he purposed going over with the Friends who had attended the yearly meeting, to accompany his sister, and to pay a visit to his mother and friends, on this affecting occasion; reasons with which my judgment led me to coincide, though I felt myself deeply affected with so unexpected a circumstance. Having received a letter conveying sorrowful intelligence on various subjects, I was ready, with the additional concern of the important service in which we were engaged, to sink under the general pressure of my mind. But, in this situation, I had fresh cause to recur to that divine and invisible arm which drew me out; and in the feeling whereof I could then say, with a degree of holy confidence, "Lord I have left all to follow thee" to that station into which I apprehended myself called, though but a child, and to nothing short of a disciple of the Lamb, to fight under his banner, and to prefer his work to every gratification or concern of my own. I found it was an easy thing to say, I will follow thee, wheresoever thou leadest; but when our fidelity is tried with cross occurrences to our natural feelings, united to the fresh painful sense that the foxes have holes, &c., then are we ready to shrink, and desire that the cup may pass from us, forgetting that all must be left to the great Disposer of all things; that so, with holy confidence, our resolution may be, "though thou slay me, yet will I trust in thee." Under this dispensation, I was afresh stripped, and became a suppliant at wisdom's gate; where I found I had nothing

to receive for my help, but a patient submission to the divine will, and renewed strength, simply and singly to wait, not only respecting circumstances relating to my social concerns, but in the line of my religious duty and in the exercise of the gift; seeing that it is only when the eye is single, that the body is full of light.

We attended the next meeting, which for a time was inexpressibly dark and painful; but being engaged fervently to travail for the resurrection of life, we had renewedly to acknowledge that our labours were blessed and strength afforded for that time, to awaken a number from a state of spiritual death, and to show them the deplorable situation they were in. We proceeded to another meeting, and on first-day attended both the meetings there; in the first of which we were enabled to relieve our minds from the weight which, in the forepart, deeply affected us, and it was a time of renewed favour. Numbers will not hear either the master or the servant when sound doctrine is delivered unto them: but the most fine gold becoming changed, and they remembering something of the work of the refiner, but not keeping under it themselves, are making somewhat for the people which is specious, and feeds their itching ears, but which at the same time is putting death into the pot: so that for want of those that hear recurring to the witness for God, the true spirit of prophecy, the seed of the kingdom becomes stifled, and total insensibility ensues; a state over which, in this county, we had deeply to mourn. The meeting in the afternoon was silent, and our minds preserved in great resignation.

On third-day following we went to Moorhouse and Kirkbride, on fourth at Wigton and Bolton, on fifth at Berkfoot and Maryport, and on sixth at Allonby and Broughton. The closeness of the exercise in meetings, and in travelling, had by this time sensibly affected or reduced our strength and spirits; but resting on seventh-day with a friend, helped to restore us a little. The wounded and captivated state of our Society as a people, and especially in this county, renders a little present rest, like the eating of the passover, with bitter herbs; for how can the servant rejoice where the Master reigns not! On first-day we sat with the Friends at Pardshaw, where divine regard was renewedly extended to us and to them, in opening the book of His law, and discovering the transgressions of the professors thereof.

The same evening we rode to Whitehaven, and had a meeting there the next day the 10th, which was painful; but a little oppressed remnant were strengthened; for which thankfulness ought to arise, and gratitude cover our spirits, notwithstanding we, as the poor servants and off-scouring of all things, are often

abased under the sense of our own nothingness, and of our omissions and commissions; for on these the compassionate eye of the Master condescends to look, when we see ourselves, and are prostrate before him, under the sense of how liable we are to swerve to the right hand or to the left, from the clear and pure openings of Truth in our religious services, without a close attention of mind thereto. This requires a previous strippedness, and baptism of spirit, that our own activity may be reduced, and subjected to the power that quickeneth and giveth life; and that, likewise, unprofitable timidity and fear of man, may become so removed, that we can, with singleness, and resignation, depend solely upon the simple revelation of the divine will. For though it is needful for our refinement, and fitness for service, to be clothed with the sense of our weakness, and the insufficiency of our wisdom and discernment in the mysteries of the kingdom, and in performing the least work for the spiritual building; yet on this, when called to labour, our eye should not be fixed, but rest with faith, on the invisible arm of divine power; that being in a situation ready to receive help from it, we may be therewith content, and favoured with that blessing which renders acceptable the smallest offering, or the bread that may be compared but to the barley loaf.

We went to another meeting, where things are very low, some of the members being so weak as to let fall some of the fundamental principles of our profession; whereby the few that are faithful are oppressed with the seed, and are ready to sink under discouragements, and also with some appearances in the ministry, concerning which we felt no answer of life as unto life. Here we lodged at the house of our valuable friends J. and B. D. who, next day accompanied us, with some other Friends, to Keswick, where we had a pretty large and satisfactory meeting amongst the town's people. On fifth-day the 13th, we attended the week-day meeting, and monthly select meeting at Greysouthen, where gracious condescension was eminently extended to us, and to the members thereof; and we parted with many of our friends on that side, in much affectionate fellowship, and sympathy with each others' tried situation, arising from the deep declension and desolation which widely spread over us as a people.

Next morning we rode to Isell meeting, in a very stormy, tempestuous day, so much so, that the Friends belonging to the meeting durst not venture out, except three men, for whom, in a cold damp meeting-house, we waited in our wet clothes, three quarters of an hour; having no better accommodations for ourselves or

horses, than a bare shelter from the heavy rain that fell. We sat down with the few that came, and our guides, ready to conclude that, under these circumstances, it would be an unavailing attempt to have our minds properly stayed; but he who mercifully condescends to visit the two or three that gather in his name, was pleased eminently to own us, that day. I remembered, and had to open the passage, "Blessed is that servant that watcheth, and keepeth his garment, and who, when his Lord cometh, is found ready." It appeared to my mind that all those who have enlisted under the spiritual, unconquered Captain, have received a mark thereof, a change of heart, an awful covering of spirit, a loving one another, and means whereby such might stand in readiness for the word of command; and that therefore the peculiar blessing of the divine hand rests upon these faithful servants, who when not actually in service, so remember their office, as to be fit, when called thereto, to step into it, and move only in that raiment, and with that armour, which the Master gives them. For want of this watchful, attentive care, in times of withdrawing, many amongst us, when there has been an opening for labour, have not been found ready, nor approved worthy to advocate the heavenly cause; and thus the warfare has not been maintained, but the battle is retarded, Israel falls before his enemies, and the accursed thing is in the tribe of Judah.

At the close of this meeting, where my mind had been led to centre to a quiet dependence on the smallest evidence of the divine will, after some days of deep probation, and frequent desertion of spirit, the aforesaid passage, "blessed is that servant, &c." powerfully revived and spread before me, and a voice intelligible to my spiritual ear, applied it to myself; which introduced such a calm over my mind, and separation from the natural feelings thereof, as I never before experienced. Under this sense, I concluded it was the last meeting I should ever be at; that the dedication of my heart, and some afflictive dispensations that were past, had proved acceptable, and that now there was no obstruction to my final dissolution; nor an attachment in me to any thing below: a situation of mind so different from what I usually felt, when I have feared that the closeness of my connections had the ascendancy over my love and travail of spirit for the cause of Truth, that I wondered at the change. I looked towards my friends, saw some of them in their places, and feeling myself in my own, without a cord to break, I apprehended that, in a very little time, I should be gathered to that eternal habitation of rest, whereinto I never before so sensibly entered, and of which I had never

such a foretaste. It was nothing that elated me, my natural ideas were dormant, but what I experienced seemed solid substantial truth.

After the meeting broke up, and I was making the necessary preparations for proceeding to the next meeting, there was no interruption to my mind, till riding along the road, with a fresh, awful application to the Lord, and breathing that I might not rest too much under this impression, and that if there was any other end to answer than what I had seen, it might be discovered; lest by looking too much at an opening so comfortable to myself, I should be in danger of neglecting a continued exercise of spirit, and the service I might be called to from place to place; and thereby render that which was intended a blessing, a block in my way in pressing after so desirable an end as had opened therein. Thus waiting to see further the way cast up for me, I thought I clearly discovered, that it was a mark of divine regard at that time extended, in order to show me the excellent, ultimate, effect of what I had had to open to others; and the need there was for me to attend to it myself, during the course of my own pilgrimage; and also to remove an idea, that the ties of nature are so interwoven with my attachment to eternal excellency and purity, that the separation must be, like the furnace being heated seven times hotter than it had before been experienced. Instead of this, I had to behold, in humble admiration, the works of an Almighty hand in the deeps, and how, when our hearts are upright before him, he invisibly works our deliverance, by means which the unenlightened understanding of man cannot comprehend. When the power of Truth predominates, we see, in the vision of light, its superiority to every natural endowment or gratification; so that the insurmountable difficulties that are beheld by the natural eye, are subjected, and the mountain of the Lord is exalted on the top of all the hills. In commemoration of this token of divine regard, my mind is bowed, under the sense of my own unworthiness, and how unable I am, notwithstanding this view, to dwell in a state of preservation and acceptance, without wrestling, from time to time, for that faith which overcometh, and that patience whereby we are kept in the hour of temptation: for if the Lord keep not the city, the watchman watcheth but in vain.

After the meeting at Isell we went to Coldbeck, where we had a suffering time, but were enabled in a good degree to search out the cause. Next day we attended a meeting at Mosedale, where we had comfortably to observe that the Master's feet had been, though in general things are very low. On first-day, the 16th, we were at both of their meetings at Penrith, where we painfully felt the oppres-

sion of the seed, as in many other places. That evening we rode to Terril, and next morning had a meeting there; where the necessity of those who are called to the ministry sitting loose from outward connections and profits, and following the Master whithersoever he leads them, was clearly set forth. From hence we went to Strickland meeting, and on our way, I had a fall from my horse, with which I was hurt, but attended the meeting, which was favoured, and I gradually recovered. From Strickland we went to Hawkshead, and from thence to Swarthmore, where many not of our Society attended; and it proved an eminently favoured season. Our next meeting was at Height which was a low time. We then proceeded to another meeting, rested and wrote on seventh-day; and on the first sat both their meetings, where we had secretly to mourn over, and publicly to discover, the affecting situation of those who, from year to year, have been divinely favoured, and, like the vineyard we read of, dug about, fenced, and visited by the good Husbandman: but oh, the falling short! One may plant, and another may water, yet as the increase is of the Lord, and He not being devoutly sought unto, for that dew of heaven which renders us fruitful, and that pruning hand which would keep the branches clean, numbers, after having been planted choice vines, have become the degenerate plants of a strange vine unto the Lord; and notwithstanding they keep a greenness, and an appearance of life, it was clear to the view of our minds, that if there was not a getting deeper, even to the washing pool, and being stripped of themselves, the princes also arising from the dust of the earth and anointing the shield, spiritual death will greatly increase amongst them, and the judgments of the Lord for disobedience will ensue.

We took the week following, Preston, Grayrig, Sedburg, Dent, Garsdale, Ravenstonedale, and Lartington; and also had a satisfactory meeting at Bowes, where are none of our Society; and at the others, we were favoured with strength for the exercise that fell to our lot therein. The first-day following we attended the meeting at Staindrop, and another in the evening at Bishop Auckland; on second-day we went to Durham to their quarterly meeting, and attended the several sittings thereof; in all which we were enabled, far beyond our expectation, to relieve our minds, by honestly, in the fear of the Lord, and not of man, expressing our sense of the state of things amongst them; and it was a time of renewed favour. From thence we went forward, and were at a meeting wherein the uncircumcised spirit was painfully felt to prevail in the forepart thereof, but our help and safety depending upon our going down

to the brook, we were engaged patiently to wait for divine clothing, knowing that it would be dangerous to go against them in untried armour, notwithstanding the cause might be good: and we may thankfully say, that good is the word of the Lord, and efficacious to the smiting of the Goliaths of this day.

Her own account of this journey ends here; but it appears that she proceeded from this place, and visited the meetings at Stockton, and Yarm, back to Benfieldside, then Ayton, Bilsdale, and Kirby, and returned home about the middle of the seventh month.

After she had got out of Scotland, she and her companion felt their minds disposed to salute the Friends of the monthly meeting of Old Meldrum with an epistle; a copy whereof follows.

DEAR FRIENDS!—"As in our travelling along, we have frequently felt our minds covered with an earnest engagement for your preservation, and a sense of the love of our heavenly Father towards you, which engaged us to pay you a visit, we are drawn in the renewed extendings thereof, to salute you with a few lines, and according to the ability received, to strengthen the little life that is amongst you; that the elders may be gathered to the true place of feeding; the middle aged arising, may become men and women of valour for God, and the youth having examples set before their eyes of a steady circumspect walking, seasoned with divine virtue, may be engaged, by the efficacy of the same holy Spirit, to succeed their parents, and the faithful in all ages, in carrying forward the Lord's work, and in His name, which is his power, setting up their banners.

But, dear Friends, as there are many impediments which have hindered us as a people, both in this land and in yours, from advancing in our spiritual progress, and increasing our strength in the Lord, let us enquire into the cause whence they have come, and to what they will tend; for if we had kept to the sure foundation, and in all things considered ourselves the followers of a crucified Lord, rather than nominal members of a religious society; and been concerned to walk even as He walked; the snares of the enemy would not have prevailed to lead so many captives into a strange land; because, against the Rock of ages, whereon we might have been built, the gates of hell shall never be able to prevail. But for want of keeping an eye open to this preserving power, a spirit of indifferency hath crept in, and, whilst many have slept, tares have been sown; which, as they sprang up, have had a tendency to choke the good seed, those tender impressions, and reproofs of instruction, which would have prepared our spirits, and have

bound them to the holy law and testimonies of Truth. Thus, strength hath been wanting to maintain the discipline of the church, in that purity wherein it was first established; and a door hath opened for increasing liberties. Hence, hath ensued a mixing with the spirit and customs of the world; so that those who have not been taught the same doctrines, but are looking upon us, may query, "where is your God?" seeing, that though we profess to be led and guided by the Spirit of Truth, our fruits differ not from theirs; but the cross is removed out of the way.

As one deviation from the path our predecessors walked in, conformable to the precepts of Christ, painfully affected our minds, both when our lot was cast amongst you, and since; we feel not easy without renewedly observing, that, in the promise of the restoration to Israel, it was said, "I will turn to the people a pure language;" and knowing that this gospel day is still more glorious than that, if we did but live in the light thereof, which would clearly discover to us the corrupt source of flattering titles, and seeking to gratify the vain mind of man, how can we, without offending the Spirit of Truth, which leads and guides into all truth, give up that pure language to which our forefathers were turned, and adopt the unsound words of you to a single person, and calling the days of the weeks and months by the heathen names; and those, our masters and mistresses, who are not really so; forgetting the command to call no man, master. Is not this returning to the night of apostasy, and in our dealings and converse with men, crucifying afresh the Son of God, and putting him to open shame, by thus denying, or refusing to bear his cross and testimony to the world?

"We believe there are a number amongst you, who, by example, have been trained in a deviation from our holy profession; and these we tenderly address and exhort to feel for themselves after the influence of that holy Spirit, which leads its followers in the same path, however remote from outward help their situations in life may be; for the peculiar privilege of these is, they need not that any man teach them, but as this same divine anointing teacheth them all things. Though you may have but few to strengthen your hands, by their example and sympathy with you in your honest endeavours to break down the partition walls, which the enemy has raised to prevent your advancement to the perfect day of God; yet be not dismayed in your labours; but remember the fervent zeal of our predecessors in the Truth; how they endured the persecutions of that day, and how, with unconquerable fortitude and resignation to the Lord's will, they steadily pursued the path of true self-denial,

and fought the good fight of faith. And if we, in this day of deep declension, look to the Rock of our strength, we cannot fail to find that it is a day which calls for diligence; and that whatever pointings of duty we are favoured with, our preservation depends upon faithfulness thereto. Therefore, beloved Friends, be ye engaged to see what it is that keeps you in a state of weakness, and prevents your feeling the strengthening and consoling influence of the Spirit of Christ; that so, you may be enabled to remove the impediment out of the way.

Be faithful to the Lord, and stand in the authority of his Truth; that endeavouring to rule your own houses well, and to have your children in subjection with all gravity, you may know his baptizing power upon your spirits, in your assembling together; and your secret prostration and fervent breathings will be acceptable to his holy eye, and blessed by his bountiful hand. In your meetings for discipline, you will likewise be seasoned with the salt of the covenant, and by your honest endeavours to keep the camp clean from all disorderly walkers, you will grow stronger and stronger, and your minds, become united together in the bond of true peace. Thus, may it please the Lord to operate upon your spirits, and to influence the youth amongst you to a watchful attention to their thoughts, their words, and actions; that being preserved from mixing with those, who would draw away their minds from the discoveries of Truth, and centre them in the corrupt language, and changeable customs of the world, they may prefer a religious awfulness upon their spirits, and seek for that pure fear of the Lord, which is a fountain of life, preserving from the snares of death, and securing a safe hiding-place in the day of trouble.

With satisfaction we acknowledge, that we felt, whilst with you, that the hand of the Lord has been at work upon the minds of the youth, and that some of these have submitted thereto; to whom our spirits were, and are led into near sympathy, and filled with an earnest desire for their preservation and progress in that good work which is begun in their hearts. Be encouraged, beloved Friends, to hold on your way, and more fully to submit your necks to the holy yoke; that thereby you may be made willing to suffer for the cause of Truth; and though you may not have many examples and helpers in the Lord, yet being engaged to dwell near the root of divine life, and seeking for strength therefrom, you will feel the progressive dispensation of the heavenly visitant, and grow in stature, from the state of children, to young men in the Lord. Let situations be what they may, and outward advantages ever so great, we are abundantly convinced, that

whoever experiences an inheritance in the Truth, and an establishment therein, must purchase it for themselves, learn to live on manna of their own gathering, and know from whence all their fresh springs proceed. And now, dear Friends, the fervent desire of our spirits is, that you may be stirred up to a renewed sense of the declension of the present day, and under it, be engaged to seek for strength to establish you in every good word and work; that being clothed with a zeal according to knowledge, for the prosperity of Zion and the enlargement of her borders, you may become established as a city set upon a hill, having the light of the gospel day upon your dwellings."

Benfieldside, Seventh month 7th, 1782.

Ninth month 1782.—When an unavailing anxiety has possessed my mind, about the situation of things amongst us, and the wilderness state of the church, I have been led to conclude that it is not consistent with the divine will, that we should be ever impatiently enquiring "what wilt thou do for thy great name?" but that we should rather centre deep in our own minds, and resignedly and faithfully co-operate with his work in the earth; feeling our minds so reduced as only to pray for that which is the mind of the Spirit, even if it required the petition, "feed thy people with thy rod!" In our late visit, we deeply felt, at times, our weakness, and when most baptized thereinto, with our eye single to divine help, we had humbly to observe, that then His strength was manifest in our weakness; and that it was only as we descended to the spiritual brook, and there received with simplicity the heavenly armour, that the battle was blessed, our heads covered therein, and ability found to discover the little ones on whom the purifying hand is turned. I believe I may say we returned under the humbling impression of being unprofitable servants, begging to be enabled to continue suppliants at the gate of wisdom, and to attend in future to the smallest of its pointings. I need not tell thee how agreeable it was to meet my husband at my return home. On our separation, the passage feelingly occurred to, and refreshed, my mind; "Lord I have left all to follow thee." To be employed in the cause of Truth, and to have the Spirit thereof for my companion, appeared, when nature was subordinate, far to surpass every selfish enjoyment in this life, notwithstanding I might prove a vessel of the least honour in the family. On our meeting again, I found there was need of a renewed engraving of these impressions, in order to preserve a preference to the Truth, and to keep in our remembrance that we have no continuing city here.

Tenth month 1782.—It is an unspeakable

favour, through all, to believe that, if we dwell in the pure life and oneness of the Truth, many waters without, or floods of temptation within, will never be able to quench our love, though for a time, when they rise high, they may veil it. The prayer of my spirit is, that my dwelling may be in this hidden life, that I may prefer its substantial operations to either spiritual or temporal enjoyments, and that by it my body and mind may be preserved from running to and fro in the earth, with any blast from the wilderness. But oh, the need of "standing still in the watch," the infirmities of our nature are so many and great! Remember me and crave my preservation, that my life at least may be given me for a prey; and may you and I farewell, and increase in that life and love which change not, nor end.

—— 1782.——I received thy affectionate letter in due course: it was truly acceptable; and though thou wast far from being forgotten by me, it tended to revive that near sympathy with thy secret spiritual travail, which particularly accompanied my mind when near thee in person, and which I trust proceeded from the cementing influence of divine love, and gospel fellowship.

We meet with but few in this pilgrimage and state of probation, who are dipped into sympathy with us, and know what it is to be destitute of all comeliness. There are many who, were we clad in royal apparel, and had the king's signet always unveiled upon us, would no doubt acknowledge us in the gate; and, in the victory of the heavenly cause, cry, Hosanna! with us in triumph. But what was the path of the Master? Is it not the path for his servants, that they might be encouraged, and have a steadfast example therein? He trod it before them, and endured the several gradations and dispensations of the spiritual warfare; he fasted in the wilderness, till he was an hungered. Let us not then think it strange that the servant is not greater than his Master. Our safety depends upon our watchful attention, that when we are tempted we yield not; but oh! how near does the impatience of our dispositions border upon that language, "command these stones that they be made bread;" forgetting that it is not by bread alone that our hidden life is preserved, but by every word that proceedeth out of the mouth of God; and by every turning of his divine hand upon us; whereby, in his wisdom, we grow from stature to stature, which by taking thought for ourselves we cannot do. If we are found worthy to stand as pillars in the Lord's house in this day, when there are many heavy burdens to bear, we must be first upon a sure foundation; our dispositions, like those of the disciples that discovered the love of their Master's glory on the mount, must be subser-

ent to divine control: and we must not only learn to descend from the vision of light, but to keep the charge, and to tell it no man until the divine life and power arise. How hewing and forming are these things! and what instructive traces do they leave of the Master's work, because they reduce self, and convince that no confidence must be placed therein! May it be our experience, dear friend, in the few succeeding steps of our lives, patiently to suffer, and fervently to wrestle for the blessing of preservation.

CHAPTER III.

Visit to her husband's relations in Ireland.—Journey into Norfolk, &c.—Visit to the meetings of Friends in Ireland.

In the Eleventh month 1782, she felt an inclination and freedom of mind, to accompany her husband into Ireland, on a visit to her relations: The deeply instructive exercises which she met with previous to her landing in Ireland, with her humble, watchful state of mind and engagements there, may in part be collected from the following letters, which, except the first, she wrote in that land.

—— "This place (Holyhead) is uncomfortable to stay at, amongst a great deal of company, and no woman but myself; and though it is made easier by their great civility, yet the journey altogether is an awful thing. On surveying my inducements for coming and impartially examining myself, I have not yet found any uneasiness, though I am low, and our present situation is a trial of both faith and patience. Indeed, the many rocks and shoals attending us in our religious and civil concerns through this trying pilgrimage, will, I apprehend, ever prove a trial of these; and therefore, by the direction of the best of pilots, to guard against them, and to steer wisely through life, is the work of our day; and will open most clearly the prospect of the haven of durable rest."

—— "I was greatly pleased when we got to Holyhead, hoping soon to be in Dublin, and dreading the water but little. Here our disappointments began. We went out to sea next day, were tossed about for fourteen hours, and I then returned extremely ill; so much so, that it became a matter of doubt to my husband whether he should not have to bury me there. I thought as soon as my head was laid after our return, that I perceived a cup bitterer than death; for death, except on R. G.'s account, I should not have regretted, so shaded are all the domestic enjoyments and temporal blessings of life, when, abstracted from them,

we are called upon, faithfully and with singleness of heart, to do the will of our heavenly Father. To have a meeting at Holyhead presented with great weight, and at the same time the appearance of things told me that, on various accounts, (my own bodily weakness not the least) it was an impossibility. I was afraid, but I think I was not rebellious. In the depth of distress, I offered myself as one unable to answer the requiring, hoping the offering would be accepted, and that some, ram would be caught in the thicket. Here the call seemed renewed to obedience, and not sacrifice; and I saw that if any thing short of the demand was offered, though I even exerted myself in faithfulness in Ireland, as I promised to do, I might be suffered to fall into a snare, and return from thence, instead of the reward of peace, with the query, Who hath required this at thy hands? Present obedience, and subservience to the operation of Truth on our minds, are no doubt what will preserve us on this sea of glass mingled with fire; for if we keep with the life, and move therein, it will keep us humble, reduce our confidence in the flesh, and draw us down into suffering with it. When our dwelling is as amongst the pots, and no goodness remaineth in us, then we know in whom is eternal help, and the travail of our spirits is for ability to look towards his holy habitation. Our first sailing was on fourth-day, and by sixth-day I was something better, when the captain and a great number of passengers were disposed to sail, and none of them more so than ourselves, if the wind would take us, which, according to the feelings of my mind, I believed it would not. But I have no cause to think it was unacceptable to try the fleece again; which we did, and after getting out of the harbour, the wind turned against us, and grew very rough. The vessel was violently tossed, and at one time, we were in great danger of foundering. I lay as quietly as I could, beholding the wonders of an Almighty hand concerning us; and in the deeps, both spiritually and temporally, I felt myself a Jonah, when the people were crying that there was one on board; and all was tremendous about me. The danger we were in was evident, but my hope never failed me; which I esteemed an unspeakable favour, and which led me to a greater willingness than I had before felt, to give up to the meeting; or any thing else that was required. We were out this time but about four hours, and after we landed, a large merchant ship was wrecked in our sight, but no lives lost. My situation now became awful; there seemed no way but resignedness to the meeting, and that I could not see was to be till first-day. My husband I perceived was afraid, for he considered us accountable for whatever

the cause suffered by us, especially as there never was a meeting there before. On first-day morning we were tried again, for the wind being fair, we prepared for sailing, and when all was ready for going on board, a storm came on, and the captain durst not venture to loose the ship in the harbour, believing that if he did it would be soon wrecked. We then returned again, and the time came on for the people to go to some place of worship; when finding an empty house near the inn, we engaged it, and felt most easy to give notice to but a few, that we were going to sit in our usual manner to worship, and that if they, or any others, chose to accompany us, we had no objection. Before we got to the place, many were there, and more followed; and to our humble admiration, divine assistance was near, and wonderfully helped us over that sitting. At the conclusion, the people were desirous of another in the evening, which, when we had considered it, we consented to; and if I may venture to say, it was crowned with good, and the melting operation of Truth appeared to be experienced by many of the people, who behaved with great solidity. The next evening the tide suited for our passage, and with peaceful minds we embarked, and were but nine hours from bay to bay. Thus have we cause to turn back to this page of our lives, with humble gratitude of mind, and to acknowledge that a simple pointing of duty, and a simple discharge thereof, is productive of solid satisfaction, when, on the other hand, no exertion or anxiety of our own, can furnish us with one grain of it, nor can we, by taking thought, add one cubit to our stature!"

—"Often, very often, since I saw your faces, has my mind visited you in affectionate nearness; but I have seldom felt greater inability, than since I came into this land, thus to converse with my friends; for as our coming was sudden, it has occasioned deep searchings of heart, for preservation, and direction how to move in the line of wisdom.

"We met with a very cordial reception in Ireland; the hospitality and affection of our friends were not unacceptable to a poor stranger like me; nevertheless my mind has not seemed at liberty, as I could have wished, to enjoy that society which is gratifying to self. It is good for us renewedly to feel ourselves not our own, to stand resigned to the divine will, and to know it to be our meat and drink to do it. Every little additional experience tends to convince us, that herein consists our most solid and permanent satisfaction; and were our disposition of resistance to the painful preparation for devotedness removed, we should more often have feelingly to acknowledge, that with the divine blessings, there is

added no sorrow; but we make sorrows for ourselves, we add that which our gracious Benefactor hath not in store for us. A path exempt from trials is what I have no right to expect, and what I hope I am learning not to desire. A patient submission to every divine dispensation, is what I wish for an increase of; that so, the mingled cup of life may prove a profitable draught, and impress me, more and more, with an humble sense of the multiplied blessings bestowed upon me: for by this means, I believe we shall increase in knowledge how to move and conduct ourselves, amidst the various temptations, besetments, and cross occurrences, incident to this probationary state.

“We went pretty directly from Dublin for Clonmel, after the half-year’s meeting, and spent two days very much to my instruction, at Ballitore. We staid about ten days amongst our relations, who are valuable and kind, and then went for Carlow quarterly meeting, where were Robert Valentine and his companion, &c. I think, upon the whole, it was a very favoured gathering, though here, as in our land, the world and its spirit have made great devastation and scattering amongst the gathered tribes.”

—“We look with a degree of satisfaction at our return. A little rest to body and mind will be truly acceptable, as our visit to our relations seems now completed. Our passage through this land has been encumbered with many thorns, and attended with many trials unforeseen by us. It is a day of deep humiliation, and it sometimes looks as if our judgment was taken away. I want not to make complaints; I wish rather to profit by what I have suffered, and reap instruction from every renewed dispensation of infinite kindness; feeling myself unworthy of the least of His benefits, and that, without his peculiar care, I shall be overwhelmed, and warped aside from the stability of the truth: but by being baptized into a deep sense of my own weakness and frailty, I have been led to acknowledge, that even the bitter things are sweet; seeing, that in infinite wisdom, they are ordered for the strengthening of our spiritual appetite, and bringing down that part in us which is at enmity with the cross, and loves not its government in the mind.”

First month 1783.—What has felt very desirable to me is, that in these outward separations, we may increase in that which is good, and that whatever befalls us may tend to settle us more in the ground work of true religion, that therein we may stand, and therein grow. Then will the fluctuations of this uncertain state become sanctified to us, and being instructed in the school of Christ, our spirits and conduct will become more conformable to the purity of the pattern. My fear of myself daily increases, and I am also apt to think that by looking too

much at any evil, we may insensibly be almost drawn into it. It is nevertheless good to survey our standings, to prove our own infirmities, and repair to the place of help. The multiplied distresses, both spiritual and temporal, that have been permitted to befall us in this land, or since I left my own, have often occasioned a secret cry for the continuance of divine preservation; and a little ray of hope that the Lord hath not forsaken us, is all the succour that my poor tossed mind has often felt. There is great need in time of outward perplexity, impartially to examine the cause, to search what there is in us that requires these things; by so doing we may often see couched under them the wisdom of a divine hand, and that to remove the cause in ourselves, is to go to the root of the matter.

First month 1783.—I feel now, as at many other times, my mind drawn into near affection, and, I trust I may say, that true fellowship with thee, which springs when I am capable of experiencing any better enjoyment than what is natural; but as that only arises from the renewings of life, I am often afraid to speak of it, lest it should fall short of its character in the time of trial. However, I may say I feel that love which many waters and seasons of deep and secret distress, have not quenched or diminished. A degree of this mark of discipleship reviving in my mind, has sometimes been as a temporary cordial, tending to dispel the gloom of many discouragements, and opening the view to a little pure serene satisfaction. My dear friend, many are the trials of the enemy of our peace to upset us, many have been the assaults which I have met with since I saw thee, far exceeding what I ever knew before. If divine help will condescend to be near, and preserve me from sinking in the pit of discouragement, just keep my spirit alive to confide in His name, and dwell under his power, my heart, I trust, will bow in humble gratitude before him, and acknowledge his might. Our eye is now much fixed upon Yorkshire; oh! that we may there experience the evidence of divine acceptance, and that, in our movements, or not moving at all, the blessing of preservation may attend us. Outward enjoyments, domestic tranquillity, and the affectionate regard of our friends, are all in themselves desirable objects, but without this blessing, what are they? insipid, or fruitless delights.

First month 1783.—As, (in infinite wisdom no doubt) our minds are at times drawn into solitude, so as to resemble the pelican in the wilderness, having no access to the habitable parts of the earth, nor subject to human observation, so it appears consistent with godly jealousy that human consolation should be forbidden, and that, having our dependence only

on a gracious and merciful Father, who deals with us as children who require his chastising hand, his rod and his staff, we may be built on a safe foundation, with a quiet habitation thereon, out of the reach of human interruptions. Surely there are none so tried as the poor weak instruments, that are used for the divine will to be communicated through. These require not only the forming of the potter's hand, but higher degrees of drying, and greater heat in the furnace to prepare them, than almost any other vessel: nay, if I may be allowed the comparison, they are like dishes that have to pass through the oven for every service, and which, after they are emptied, and the company has enjoyed them, need more washing and care than any other utensil at the table; and great danger there is that, by indiscretion of some sort or other, they will get cracked or broken. I look with dread, I am bowed down and dismayed, at the sight of the precarious standing of such, but especially my own: the consideration of human weakness, and "how frail I am," is almost my meat and drink. How excellent is the privilege of having a monitor at home, an impartial friend in our bosom, who, if we enough attend to Him, is able to make us as wise even as our teachers! the reproofs and wounds of this friend are better than the kisses of an enemy.

Clonmel, first month 1783.—I have now continued about two weeks longer in this place, have received very affectionate kindness, and great hospitality from my friends. Were there not something in our minds that is panting after superior, more extensive, and secret enjoyments, I have thought myself placed amongst the cordials of life: but without the seasoning virtue of Truth, and an evidence, though ever so small, of divine approbation marking, or resting upon, our dwelling, they are tasteless and insipid enjoyments. Perhaps I have deprived myself of that which is good, and am now too ready to let others share the same; a disposition which I wish not to cultivate, it being highly inconsistent with the benevolence of the gospel, which breathes no language inferior to that of, "Glory to God in the highest, peace on earth, and good will towards men." But how to distinguish, at times, the grand cause amongst a multiplicity of causes, requires wisdom, undeveloped wisdom, that the immortal birth may be surrendered to the breast and care of its true mother, and that nothing hurt it, or diminish its strength; but that, under all turnings and over-turnings, divisions and subdivisions, it may gradually and steadily grow in stature, in wisdom and pure understanding, and take to itself an everlasting dominion in us. It is the "deep that calleth unto deep." I thought I felt, on reading thy last, something of the mind of

Truth in reviving a little my drooping spirits; a degree of thankfulness covered my mind, and I was encouraged to wait the passing away of this gloomy night, in comfortable hope of the dawning of a better day, wherein the former and the latter rain may descend, to add sap to the root, and to refresh the branches. What is it in us that flinches so much at suffering? It must be that flesh and blood which can never inherit the kingdom. I have bestowed some pains to silence it with reasoning, and arguing the nature of things; but alas! I have sorrowfully found it fed thereby, and perceived that it is only in humbly abiding under the divine operations, that subjection is wrought, and the most so, when the cause was not fully discovered; for then the lowly petition ascends, which at this time covers my spirit, Grant me a grain of the precious gift of faith, that I may live and walk thereby.

First month 1783.—O this root of self, when will it be subjected! It perhaps appears more to oppose thy service, but I believe it more secretly prevails in me, and is not under that control and subordination in which thou hast it in more minute things. But let us not weigh ourselves by one another; let us rather bring our spirits to the balance of the sanctuary, and if there we want chipping and hewing, not think hard of the instruments that are to do it; but passively and patiently endure all things, in hope to enjoy that little which is our own in the end, having it pure and separated from the vile. My mind has been drawn into great nearness to you many times since we parted. I have feelingly remembered the seasons when, though beset with many secret probations, we might say, we took sweet counsel, and our spirits were baptized together, and prepared thereby to go up as to the mountain of the Lord, and to the house of the God of Jacob, where He has graciously condescended to teach us more and more of His ways, and begot fresh resolutions in us to walk in his paths. Let us not faint, my beloved friends, but wrestle with Him for the renewal of this blessing; that though it may be our lot often to be separated, our spirits may unite together in holy fellowship, and that pure love which many waters cannot quench, nor all the changes of this uncertain state of being ever diminish.

Sheffield, sixth month 1783.—My mind is much with you, and I trust it is in that fellowship which can unite with the absent though in suffering, and breathe for the prosperity of the precious Truth. I beg to be more and more bound to that, let its appearance amongst men be ever so mean and contemptible; for it is here that we are not afraid of human wisdom and displeasure. But is there not, sometimes, too much fear of this sort, when under that power,

and the burden of that word which, if it met with no obstruction in the instrument, would oftener break the rocks, and be a consuming fire amongst the cedars of Lebanon? May this season of suffering be blessed to you and the church! and oh! may your hands be strong in the faith, and hold out to the end in patience, that with the church coming out of the wilderness, you may repose on the breast of the beloved of souls, and your cause centre with Him.

Lancaster, seventh month 1783.—My best wishes accompany thee, in this awful service of visiting the few scattered professors under our name, and perhaps of unfolding in the fresh openings of life, further manifestations of gospel light to such as are not yet of our fold, particularly in Scotland. I remember that before we entered the borders of that land, and indeed whenever I viewed it in prospect, it was clearly impressed upon my mind, that there was no track for us to go in, nor any footsteps to be depended upon in that journey; but that our attention would be continually required to the fresh pointings and qualifications for service; and on our leaving Scotland, we had greatly to lament a deviation from this pure indwelling of spirit, and unfaithfulness to some manifestations of duty. When the mind, after being engaged in service, has got a little liberty, and feels itself as a bow unstrung, it is too apt to rejoice, and evade the next bending for service; whereby half our commission may be neglected, when we are peculiarly called to watch, to try and to feel every step which we take. Here simplicity and humility are our companions, and if a pure holy zeal covers us, in a state of true dependence, the wisdom of the creature has no part; but the life rising into dominion, and being taken for our guide in every step under the exercise of the gift, we have no need to be anxious for doctrinal arguments to prove what we assert to the people; because this life, answering the life in those that hear, can expound and unfold such mysteries as have been hid from ages; and it is only by our single attention to the purity of the gift and the milk of the word, that we can be preserved in that simplicity which confounds the wisdom of the wise, brings to naught the understanding of the prudent, and exalts the seed of the kingdom. Thus I apprehend the ministers of the gospel are led, not only to teach all nations, whither they are sent, but to baptize them into the power of the gospel, however few the number of their words may be. I feel a strong desire for your faithfulness in this journey, and that as you pass through little villages and towns, it may not be without feeling for service, for in this respect we were deficient. Look not too much at your own weakness, but consider the strength of that Al-

mighty arm which works marvellously for those that rely upon it, and gives them faith for their victory. I know there is something in us, when we occasion many people to be called together, that fears for ourselves, and for the Truth; it is well, in these times of trial, to consider our own inability, and in whom help and power dwell; for then a calm sometimes allays these anxieties, and spreads upon our minds the beauty and convincing influence of a lively, awful, silent worship, which stands in need of no addition, but which, at times, is accompanied with words in the demonstration and power of the same spirit.

Seventh month 1783.—I think I was scarcely ever sensible of more death and darkness than since I came here: if a little life and light should spring in our future sittings, it may have some reviving effect, for really my spirits are in a drooping way, and my strength also. I expected nothing but suffering on coming here, and thus far it is my portion; this satisfaction, however, attends me, that it is but for a day or two, and I endeavour to lift up my head above sinking too much; but oh for the cause! the testimony of Truth seems nearly laid waste, and the pure life crucified. Here are, indeed, many valiants, but what can they do? it is not the servants of themselves, that can make the dry bones live. The little strength I feel, seems to be in endeavouring after a settled retirement of mind out of meetings, and being willing to appear foolish as I am.

Seventh month 1783.—There is a beautiful order in the growth of the spiritual, as well as natural man: he is at first carried and fondled, and it is then generally right to give him what he cries for; in a little time, he makes some efforts to go by himself, which, sooner or later, mostly prove effectual. Presuming now on his own ability, he assumes the air and carriage of a man, and in this confidence goes forward, till his stumblings, his falls, and his wounds, have sufficiently convinced him, that he is but a child, and that his will is no more to be depended upon than his strength. As it was right to indulge the simplicity of his first desires, so now, these becoming mixed with evil instigations, either in the appearance of a friend or an enemy, it becomes necessary, in order to preserve this simplicity, and the divine impressions which may renewedly descend upon it, industriously to repel and guard against the powerful influence of self-love, and self-seeking, which is the beginning of our continual warfare. I at times thankfully view some of the exercises of my mind, as a probationary childhood, frequently occasioned by indiscretion, and increased by the growth of the corrupt will with a growing knowledge in divine things; so that I have been and am frequently ready to conclude, I

shall one day fall by the hand of this enemy: but oh! may we support the warfare which is mercifully begun! and by depending solely on that arm, which cut Rahab, and wounded the dragon, be no ways instrumental ourselves in preventing a maturity in the pure life, and preaching by good works. I hope my dear thou continue, and will continue, to feel thy habitation like the house of Obed-edom. It is indeed distant from us; but of how little consequence is that, when there is fellowship in the circulating life of Truth, wherein we are as epistles written in one another's hearts, which are meditated in, at times, to the refreshment of our spirits when drooping and feeble.—It is a blessing not to be lightly esteemed, to be married to those of lively spirits, and clean conduct; not drawing back, but helping forward, that work to which there is a divine calling: and as—— is among those who are thus blessed, it will, I have no doubt, sweeten many unpalatable cups, and render moderate some blasts from the wilderness of this world, and its corrupt fluctuating spirit."

Her home for several years after her marriage, was at Foston, a village ten miles from York. This was to her a comfortable retirement when not engaged abroad in the service of Truth. But though gratifying to nature, and a desirable resting place, her concern for the advancement of her great Master's cause, which was her most desired meat and drink, often called her from this abode, so that she seldom resided there for a month together. It appeared, indeed, that she was unwearied in promoting the cause of Truth and righteousness, and willing to spend and be spent for the great Name's sake.

Foston, first month, 1784.—Oh the need there is, when we feel a secret divine approbation for some little faithful services, as the answer of well done, carefully to centre to this treasure, and leave it in the hands of our great Benefactor! for how unfit are our earthly hearts to be entrusted with riches so weighty, and so different in their nature! they are indeed found to be as bags with holes, which lose the precious gift amongst the rubbish of the house. Under these considerations, I am led at times to prefer poverty, and nakedness, and want, to an appearance of wealth, and spending my spiritual substance in riotous living: and to be preserved chaste and faithful in this state, is one of my strongest desires, yet attended, in some degree, with the certain knowledge of how frail I am.

York, first month, 1784.—We have great need, in this day, for clean-handed, single-eyed instruments, in the work of reformation; such as demonstrate, in the particular parts, and general tenor of their conduct, that they truly fear God, and hate covetousness: for, of such

only is the pure spiritual building composed—the church, against which satan and his agents can never prevail; whereunto the nations may gather, behold its purity, and be invited to become living members thereof. But, oh how defiled is our camp! how temporizing are the spirits of those who ought to stand, as valiant soldiers, against spiritual wickedness in high places, and fight manfully under the banner of the Lamb! The world, with its gilded baits, has allured their attention, and attracted their sight, from the example of our holy Pattern; it is therefore no wonder, if the work they undertake is superficially done; and that which has been their snare, passes unobserved for want of purification. From a view of these things, I have been led to prefer, and even to request tribulation, mortification, and what may be called evil things, in this life, to an unsubjected mind, being an unsound member in the church, and seeking to be heir of two kingdoms. Whether I am thus preserved or not, I believe that now, as formerly, the lame, the blind, and the dwarfs, will not be accepted to minister of the most holy things, and carry forward the cause of righteousness in the earth, till their application is uprightly, and humbly made to Him, who is the healer of all diseases, and the restorer of ancient paths to walk in.

Second month, 1784.—Thou hast often been in my remembrance since we parted, and both when hoping and doubting, I have wished to address thee in this way, believing it warrantable now, as in the captivity of the Jews, for those who are uprightly, though feebly, concerned for the prosperity of truth, to speak often one to another; and the trusting that a book of remembrance is written, casts, in some depressing seasons, something of a ray of spiritual sunshine upon the spirits in prison; which, though not a promise of freedom, yet cheers a little, and renders tolerable our unavoidable situation of mind. A multiplicity of concurring circumstances, past and in prospect, have of late deeply affected me: the spirit of Goliath rages from every quarter: its power I feel, the low state of the church is evident, and my own weakness stares me in the face. I would be glad to dwell in obscurity, and have my name blotted out of remembrance. There are many called soldiers amongst us, but oh! how few of such as are loyal to the King of kings, and whose work is diligently to establish his government; insomuch that such children as I am, are ready to conclude, that if we move at all, our hand must be against every one, and every one's hand against us: for though retirement is what above all things I would choose for myself, yet if I apprehend myself called to service at all, it is the fervent prayer of my spirit to be preserved therein from the fear of any man, and

from doing the work deceitfully: nevertheless, the secret feelings of my mind seem to say unto the seed, that "bonds await you." May we then possess our souls in patience, and not fear in seasons appointed to contend for our faith.

Second month, 1784.—Being affected with the general causes of discouragement, and so much afflicted with some particulars, I am ready at times to conclude, I cannot hold fast my faith without wavering in this time of trial. You, my beloved friends, have your share of exercise; and whatever others do, be you faithful unto death, spiritually and naturally, and then will your services be crowned with that life which cannot be gainsayed. We have much disloyalty amongst us to the King of kings, and some who are his subjects want to take from him an improper share of rule. Seeing these things, let us be lowly, and shelter ourselves under the spirit of the Lamb, that the prevalence of this alone may be the weapons of our warfare: though we experience him to be slain as from the foundations of the world, and have to go down into suffering with him, and our faith deeply tried, yet let us remember that He lives and reigns forever, and that, notwithstanding the combined powers of darkness, of the increase of his government there shall not be an end.

Our passage through life is like a journey wherein are difficulties and snares; and wherein we find many who say they are going to the same port, and who think they have found out, from longer experience and superior wisdom, a better and somewhat different road; but when we believe them, and make a little trial of their path, how have we, with painful stepplings, to return to our tribulated pilgrimage! I feel deeply engaged in my spirit, that I may, and that we all may, look to our own standings, not even to the most approved instruments for instruction, when our application ought to be to the spirit and example of our holy Head and High Priest.

In the spring of the year 1784, she appears to have been engaged in a visit to the meetings and some families of Friends in Norfolk, and to divers other meetings, as she proceeded to the yearly meeting at London. Of this religious engagement, no regular accounts of her own, has been discovered; the following are the material parts of all that has been collected from her letters.

— "We had nine meetings last week, at eight different places, beside private opportunities in families, which we durst not avoid; finding the declension to be so great in almost every one, where we have come, and so few who seem to know it, that we are ready to say, For Zion's sake we cannot rest nor hold our

peace, till at least they are informed of their state." — "We attended their week-day meeting at this place, with which we were well satisfied, it being a time of much instruction, however, to my mind; finding by a degree of living experience, that there is indeed a Minister of ministers, on whom we have great cause to wait to be instructed ourselves, in our private, as well as public duty; that, in all things, we may approve ourselves obedient servants, and good examples to the flock. It was my lot to sit in silence, viewing the great, and almost general insensibility to true religion."

— "We have not only travelled hard, but found much work at places where we have come, finding it rather more than usual in the line of our duty, to bear a testimony, not only to the Truth, but against the numerous evils and inconsistencies which have generally overspread the professors in these parts; and as our peace much depends, in our passing along, in being honest, and speaking the truth without parables, we have been enabled, pretty tolerably, to discharge our duty, and to show them how far they are from what they pretend to be. This is hard work, and we find that the more abundantly we manifest our love in this way, the less we are loved by many who have been used to smooth things, and have sought to make the Truth conform to them, instead of their conduct being brought to, and regulated by the Truth. Indeed many are blind in error, and those that see, will not exert themselves to search their own houses, and remove the inconsistencies that are in them. A mournful prospect appears in these, as well as many other parts; no likelihood of a succession in the Truth, and even the present standard-bearers ready to faint. Under these impressions, we seek not great things for ourselves, but rather are disposed to consider it a favour, great enough for us to expect, if we have our lives for a prey, from one place to another.

"We have little expectation that in any sittings, our minds will get above the spirits of this people; and till that strength arises which puts the armies of aliens to flight, I trust our lips will be sealed, and we content therewith; for indeed, it is not an easy task to minister to this degenerate age, who think they know all things, and, like the magicians in Egypt, can account for all the works of the divine hand: but what a favour it is, that there is still extended to us as a people, that power which confounds the wisdom of these, and brings to naught their great understanding."

— "We have been much engaged the few days we have staid at Norwich. It has been to our minds a suffering time, during our stay in that place; but though we have mourned, and perhaps rather murmured at times, yet

we have great cause to be thankful for the help wherewith, in infinite kindness, we have been helped. It is a day of great discouragement, and I think I was never more ready to lay down my armour, than in silence this day at meeting. The situation of mind I was in, I found tended to humble and reduce the creature; and as my soul was hungry, even the bitter food I partook of, became sweet, and I saw the profit of these seasons."

—— "We left Norwich on seventh-day, were at Yarmouth on first, Pakefield on second, Beccles on third, Leiston on fourth, and Woodbridge to-day, where, as at some other places, we sat in mournful, but I trust instructive silence. What falls at times to our lot in meetings, and sometimes in conversations out of them, seems much like pulling down old houses, and we are often afraid of being choked in the dust; for indeed most of the buildings we see are painfully superficial, and our little labour has been deeply distressing; so that the language of my heart often is, 'who hath believed our report?' but I am thankful in feeling the burden decreasing as our work seems closing."

York, eleventh month, 1784.—I am really very poor, but whether enough so I cannot tell. I am however rather more contented than when thou saw me last, having been a short time with ——, and secretly comparing trials a little has done me good: indeed I think it is a wise way, when we imagine ourselves under suffering, to look into the pages of another's book, and meditate in their probations. Here we number our own blessings, and a language sometimes unexpectedly arises, "what shall I render unto thee for all thy benefits?"

In the year following she felt a religious concern to join her friend Rebecca Jones, [from Philadelphia,] on a visit to the meetings of Friends in Ireland, &c. and having laid the same before the monthly meeting, with the approbation thereof, and the concurrence of the quarterly meeting, she set forward on this journey in the seventh month, 1785. Of this visit there is preserved a short journal written by herself, which is as follows.

"I left home the 13th of the seventh month, 1785, and spent two nights at York, in order to allow a comfortable opportunity of taking a solid and affectionate leave of my connections there; and on the 15th, went with my husband to Bradford, where, next day, I parted with him, he returning to York, and I proceeding with my cousin W. M. (who was to accompany me to Ireland) for Manchester.

"We staid there the next day, being the first of the week, and I was at both their meetings; which savoured to my mind of that righteousness and wisdom of man, which never can

work the righteousness of God, nor savour the things that pertain to His kingdom.

"But there is a precious suffering seed in that place, to which my spirit was renewedly united in the covenant of light and life. On second-day we went, with many Friends, down the water to Warrington, where, on the 19th, was held their monthly meeting, which I felt most easy to attend, though I might thereby miss an opportunity of crossing the water, so early as I otherwise might choose; and I was comfortably satisfied with this little dedication by the way. I went that evening to Liverpool, and waited till sixth-day for a suitable wind for sailing. During this time, was their week-day meeting, and my spirit was there deeply exercised, on account of some who were substituting their own righteousness for the righteousness of God, which is inherited in pure faith, in the virtue and power of that creative word, by which all things were made, that were made in the spiritual creation, and by which, through the reduction of the natural will and wisdom of men, they can no more worship the work of their own hands: and in the strength with which my spirit was renewedly supplied, I attempted to express somewhat on this subject, for which I felt peace. We next day embarked for Dublin, in the Hawke packet, and had a very tedious and distressing voyage, being uncomfortably detained, in part for want of wind, and in part by its being contrary; the latter occasioning us to put into the Isle of Man, where we staid two nights, and found a very courteous and hospitable reception from the inhabitants. My mind was attracted to them, in the secret effusion of gospel love, but feeling abundant weakness in myself, and wanting that united exercise which is received by fellow-labourers, I did not perceive it to be my woe if I preached not the gospel; and therefore, in an humble trust that the great Shepherd of Israel would send more suitable servants for that work in that isle, and not put my omission in the balance against me, I embarked again with the rest of our company, save one, whom we left dead on the island. Being out longer than we expected, by two days, our provisions were exhausted; and though through divine protection we did not suffer much from want, yet it was a favour gratefully to be commemorated, that we were enabled through some difficulty to land when we did; which, with the instruction conveyed to my mind, under deep discouragement, and close searching of heart, when all human consolations stood afar off, afforded humble cause to believe, that this trying dispensation was intended as a necessary baptism of my spirit into the service before me."

A more particular account of this voyage, with several additional instructive remarks, is

contained in the following selections from her letters.

— “It is very unexpected to me to write from this port; but so little do we know what, in the course of divine wisdom, shall fall to our lot, that every increase of experience convinces us, there is no safer or easier situation of mind, than a daily dependence on, and quiet resignation to Him who knows what is best for us, and what will tend most to His own honour. We sailed last sixth-day from Liverpool, having got there on third, but the wind not being very fair when we set out, and turning more against us afterwards, occasioned a troublesome and a wearisome passage thus far, not only by contrary winds, and severe sickness, but by the almost intolerable stench and suffocating closeness of our cabin and lodgings, and the continual wicked, obscene conversation of our passengers, who are seventy in number. Sometimes, I was afraid it would overcome me, both in body and mind; when recalling to my remembrance the poor negroes, (who, added to what I have mentioned, in a far worse degree, are chained together, under the load of that anguish naturally attendant on a forced separation from the nearest connections in life, and with the prospect of perpetual bondage under cruel taskmasters) my small trials in this line, and indeed in every other, diminished in my view; and the multitude of blessings, in infinite mercy, showered down, so crowded in their place, that at times, instead of repining, I saw abundant cause to enquire, “what am I, that thou art thus mindful of me, and what shall I render unto thee?” We put in at the Isle of man, and were hospitably received by the inhabitants, whose engaging simplicity, and religious zeal, have attached my mind to them. I am sincerely desirous that if I do nothing for the Truth, I may do nothing against it; and when I look thus, I feel a comfortable belief, that even this care shall tend to the furtherance of the gospel, and that it will somewhat open the way for future service in this place; for if the sense that attends my mind be right, when the feet of the messengers are more eminently turned into the way of the Gentiles, to Pul and Lud, &c. and to the isles afar off, this little place will not be forgotten, but offerings will be brought here to the mountain of the Lord’s holiness, and His glory shall break forth.”

— “I am safely arrived in this land, and have humbly to commemorate divine protection, and secret supporting goodness in my passage hither. The ways of the Most High remain to be ways of wonders, and his acts are past finding out; nevertheless, he still revealeth secrets, as he did unto Abraham, when a degree of the same faithfulness is, through

His humbling power, attained to; and without it, how little do we know, even when we think we know most? Never did I so sensibly enjoy the bosom of the church, which I may humbly acknowledge, was cordial to receive me; but how much more excellent is that pure faith, which reveals itself when all human consolations stand afar off, and by centering our spirits therein, wonderfully convinces us, that it is the “substance of things hoped for, the evidence of things not seen.”

— “I feel myself much recovered from fatigue, and have gratefully to commemorate divine protection, and secret sustaining help, when the feeble efforts of bodily strength and natural fortitude, seemed unequal to render me that support, which one grain of living faith affords. Oh! what abundant reason we have, not to trust in ourselves, but in Him who died for us, to whose death, if we are not conformable, we cannot fully experience the prevailing power of eternal life.”

— “I trust the probation my spirit experienced in our passage here, will not prove altogether an unprofitable dispensation, on entering a service, the right performance whereof depends on our being baptised enough, and weaned enough; so that whatever is brought forth may be of the new creation, unconnected with all old heavens and old earth. And indeed I may say that, before I left home, though my mind was much stripped and tried, I often suspected whether I had fully partaken of the necessary cup of suffering, preparatory to such an undertaking as the present; and believed I should have a trying baptism to pass through before I entered upon it; though I now have no doubt but my movings this way, were in the right time. It is an unspeakable blessing to meet with the crucifying power of Truth by the way; and the desire of my heart often is, to be more and more in love therewith.”

— “On our landing, I soon met with our honourable friend Samuel Emlen, whose animating company and fatherly kindness, greatly revived me, and helped me to leave the things that are behind, and to press forward in prospect to a degree of humble dedication to the renewed pointings of duty. My beloved friend R. Jones, with G. Dillwyn and wife, having performed a family visit to friends in Dublin, were gone to Ballitore, where they found a similar engagement to that in which they had been employed; and when I reached them, they had nearly finished, and were almost ready to proceed. In a few days we accordingly set forward together, viz. G. D., R. J. and myself; our prospects comfortably corresponding one with another, we cheerfully concurred therewith, to travel in company. On the fourth-day following we went to Christians Town, and in the evening

visited a family of young people, one of whom was in a declining state of health; to whom, with the rest, instruction and encouragement were handed, to prefer the humbling dispensations of infinite wisdom, to all temporal gratifications. We then returned to our lodgings, and sat with a family; where my beloved companion was enabled, in awful supplication, to breathe for continued support, and preservation in the path of obedience; which comfortably cemented our spirits together. Next day we went to Rathangan, where we had to travail for the arisings of pure life, under the discouraging apprehension of its being very low in that place; but infinite kindness vouchsafed to own the deep exercise, and graciously sent forth his light and truth, whereby the way to his Holy hill was opened in the demonstration of the spirit and power, and the meeting ended under an humbling commemoration of his goodness. In the evening we went to New Park, and next morning to the meeting at Timahoa, which was small, and the public service rather laborious, because of the unfitness of many of the professors to receive spiritual things. In the afternoon we went to Prosperous, a new settled town, where there are no members of our religious Society. We had a meeting there much to the satisfaction of visitors and visited; the people behaved well, and we had reason to believe, by the ownings of Truth, that there is a precious seed there. We went to New Park again to lodge, and in the morning sat with the family and others then present, and some profitable counsel opened. From thence we went to Edenderry; and next day, being the first of the week, we staid, and were at their own meeting, their preparative meeting, a public meeting in the afternoon, and in the evening sat with their ministers and elders; at all which, merciful help was near in the needful time, and enabled to discharge our several duties in simplicity, for which the reward of peace and quietude was not withheld. On second-day the 8th of eighth month, we came to Oldcastle, and were at their meeting next day, where many people not of our Society attended; amongst whom there was openness to labour. After meeting we staid with those few in profession with us, when their low estate was felt, sympathized with, and counsel flowed thereto.

“On fourth-day we went to Cootehill, where are very few Friends; they are in a poor shattered situation as to the life of religion, and scarcely able to keep up their meetings. Many of the town’s people came to the meeting, and it was a solid favoured opportunity; and a comfortable belief attended our minds, that there is a precious seed in that place; but the professors of truth are stumbling blocks. We

sat down with them select at the conclusion of the meeting, and found it exercising work to visit the seed in them, but were enabled honestly to discharge our several duties.”

In a letter dated the next day, she writes: “Through divine support, mercifully vouchsafed from day to day, we have been enabled to discharge the mission committed, so as to leave each place with a good degree of peace. Indeed it is a relieving consideration, under the discouragements that poor travellers often meet with, that the work is not ours, and that an instrument has only to be passive in the hand of Him that useth it, leaving its prosperity, and the honour of the cause, to the all-sufficiency of the divine arm, which can work with us or without us.”

“From thence we went to Castleshane, a place very like Cootehill; and in the evening after the meeting there, reached Grange, near Charlemount, and lodged at the house of—a visited young man, who, with two others in his family, afford a comfortable prospect of a revival of ancient simplicity, and right zeal in that place. Our spirits were nearly united to them, and the streams of encouraging counsel flowed freely for their refreshment and strength. We were at their meeting next day, being the first of the week, which was a suffering time; and in the evening, had a very large and satisfactory meeting of the country people not in profession with us, who behaved well, and in many of whom the witness of Truth was raised. Next day we proceeded to go round Lough-Neagh, by taking Toberhead, Colerain, Ballynacree, Ballinena, Grange, and Antrim; at all which places, we had deeply to lament the low declined state of the professors of Truth, not only as to numbers, but in a departure from the precious, preserving Spirit of light and life; whereby the living members of the church are kept in their lots, and enabled to stand with firmness, as a city set on a hill, to the praise of His grace who hath called them out of the world, into His marvellous light. The country people coming in at the aforesaid places, tended to the more free circulation of life, wherein the spring of gospel ministry was sometimes opened; but it was my lot to pass along in gloomy suffering, and, at times, instructive silence.

“After meeting at Antrim, the 21st of the eighth month, being met by a friend and his wife, we returned home with them, and rested next day; on the evening of which my dear husband came to us from England, and after staying in the neighbourhood where we were, and falling in at divers meetings for discipline with us, he went to Clonmel, and staid till we came near that place before we saw him again. On the 23rd we went to Newtown, and next day had a meeting with the few Friends there.

The knowledge and virtue of true religion seemed very low amongst them, and it was hard work, by deep and secret exercise, to minister to the pure life. From hence we returned to Lisburn, and attended their monthly meeting, wherein a little strength seemed given me for some public labour; but my dear companions were silently baptized under a concern to visit the families of Friends in that place, though the time did not appear to be then come. After being at Hillsborough, Lurgan, Ballyhagan, Moyallen, and Ballinderry meetings, we returned to Lisburn, and in about a week performed the service; the Minister of ministers being near to hand forth in the needful time (often after long suffering silence) suitable instruction and consolation to the visited. Great indifference and insensibility, as to the knowledge of the Lord's dealings with His people, prevail in that place, though a little tried remnant dwell amongst them."

The following is extracted from a letter bearing date the 1st of the ninth month 1785. "Such is the state of our Society in these parts, as well as in divers places in our land, that it is hard dragging along for poor travellers; the prevailing death is ready to swallow them up, and so put a stop to all circulation of life. Well! drooping as our spirits often are, we have no where else to go but to the fountain, which is, at times, when faith and patience are at the lowest ebb, unexpectedly opened for our renewed refreshment, and encouragement to trust a little longer. Here are, notwithstanding, in the north of this nation where we have been, a few beautiful plants amongst the young and younger men, whose roots are, I trust, deepening in the heavenly soil; but in the prospect of their future trials, if they are faithful, I am almost ready to tremble, there is such a host of opposition for them to press through, in reviving the purity of the gospel. We are nearly united to them, and to find them was like meeting with near kindred."

"At the close of this visit, came on the quarterly meeting at Ballinderry for the province of Ulster, which was rather a low suffering time. Here we met with our friend Zachariah Dicks from North Carolina, who was come over on a religious visit to this land, and who was in some expectation of our companion G. Dillwyn joining him; but not feeling released one from another in the service wherein we were joined, it was judged most prudent to wait for the openings of Truth, as much in our separation, as we had endeavoured to attend to them in joining. We left this province pretty directly after the quarterly meeting, and set off towards Dublin, taking Rathfriland meeting in our way, to which many town's people came, and it was a large and favoured meeting. We

reached Dublin the 15th of the ninth month, where we staid near a week, and sat several meetings, under great oppression and discouragement of mind, and without much relief saw an opening to leave the place and go to Timahoea. Here we visited their families and had peace therein. From thence we set off for Edenderry; and going by way of Rathangan, an opening which had been put by when we were there before, of having a public meeting amongst the town's people, presented again; and we had cause to admire, how providentially we were cast in the way of performing such pointings of duty, as had been, more from diffidence than a rebellious mind, passed over. Here we staid over first-day, and had a large crowded meeting in the evening, which was considerably disturbed by some rude people in liquor, but divers were very solid, and it ended well. From Rathangan we pursued our journey to Edenderry, Tullamore, Moat, Ballinmurry, Birr, Kilconnermore, and Roscrea; in all which a degree of painful exercise was our lot, under the feeling sense of the general departure of the professors of Truth, from that ancient, righteous zeal and primitive simplicity, for which the people of God who walked faithfully before Him, were, in all ages, conspicuous. But He who never said to the wrestling seed of Jacob, 'seek ye my face in vain,' graciously condescended to reward the travail of our spirits, by arising for His own name's sake, and giving strength to lift the standard of righteousness, and furnishing with an invitation to the youth to repair to it, and so inherit the blessed effects thereof."

From Birr, she writes as follows; "Gloomy is the prospect that opens in many places, and yet, by getting low enough, we sometimes find to our refreshment, that there is, in most places, a hidden suffering seed, with which we have sympathized, and in the extendings of renewed strength, been led to visit, though it is but little known or valued by the easy carnally minded professors; and I have sometimes thought, that if our coming answers no other end than to strengthen a few, weak hands, and be instrumental in reviving the hope of the humble, tried children in the family, it will be enough, though the reward to ourselves may be but small."

"We went to Limerick from Roscrea, and staid there over first and second-days. The public meetings were low, distressing opportunities, and little ability to labour amongst that people, who seem much under the influence of the god of this world; but on first-day evening a number of youth being present at T. M.'s and a few honest hearted Friends more advanced in years, we had a very favoured season of retirement, and the streams of love and

life, through instructive, consoling ministry, ran freely. On third-day we left Limerick for Youghall; my mind was dipped into a sense of my own weakness, and great discouragement and dismay surrounded me. I saw the necessity of an increasing labour to dwell near the pure gift in myself, which I have ever found to be the most effectual preservation, in the conflicting work of purification and faithfulness in more public service; for when it reduces the mind, and brings it down as into the bottom of Jordan, it likewise stays the billows thereof by pure faith, and succours by the incomes of patience, whereby every divine dispensation is rendered profitable, and every bitter thing sweet; centring us out of the reach of fleshly confidence, in that state of abasedness to which divine compassion is most eminently extended. We lodged one night at an inn, and on fourth-day reached Youghall, where, on fifth, we had two large and favoured meetings.

Next day we got to Springmount near Cork, to the house of our dear and honourable friend S. Neale. Here I heard of the decease of our beloved friend, Robert Walker, who departed this life at Tottenham, near London, after having paid an acceptable religious visit to Friends of that city and its neighbourhood. He was a man who having passed through deep baptisms of spirit, in preparation for the work of the ministry, became eminent therein. The multitude could not judge, neither did they know, his frequent, suffering descendings with the seed, when crucified in the hearts of the people, as in the streets of spiritual Sodom and Egypt; and considering himself as an unworthy minister thereto, he was clothed with resignation to the dispensation of the day. Great was his industry, and yet many were the trials of his faith for the supply of temporal things. Though unadorned with human literature, he was instructed in the school of Christ, as a good scribe to whom was committed the knowledge of the mysteries of the kingdom, wherein all necessary accomplishments were acquired, and displayed in gospel simplicity.

Since my coming into this province, the subject which has for some time been under my consideration, of settling in these parts, has often been presented to my mind; with an anxious desire, that the most endeared companion of my life, may, with myself, be kept single in all our views, and resigned in our spirits to whatever infinite wisdom sees meet to do with us; that the way before us, though it be strait and narrow, may not be made more difficult, by any willings and runnings of our own. I am often afraid of myself in this respect; I feel, when unsupported by best help, a partial attachment to my native land; and to part with my connections, and some to whom I am close-

ly united in spirit, at times appears hard: but even on this footing, I find a counterpoising weight on my husband's side, who has also valuable relations, and many friends in the best sense, with temporal concerns and conveniences more suitable than elsewhere. Oh then, may divine counsel influence our spirits, in the consideration and determination of this important step! Thou knowest, O Lord! the fervency and exercise of my spirit herein; thou knowest, that, above all things I wish to serve thee, with the dedication of all that I have, when thou callest for it; and as by thy power only, an holy compliance is wrought; O withhold it not in the needful time! Suffer not our feet to slide from the ancient foundation, but with the right arm of thy strength, enable us to make war in righteousness, in the lot thou assignest! O show us the lot! Suffer us not to wander in the dark, but be thou graciously pleased spiritually to lead us, by the cloud and pillar of fire, certain tokens of thy holy approbation of the way that we take!

At Cork we staid, (except going one day to Bandon, and returning the next) eleven days, and attended nine meetings, and many private opportunities in Friends' families, where counsel and encouragement often unexpectedly opened; which were ministered under the precious influence of divine love and life; wherein the spirits of a remnant were cemented together, in a degree of holy fellowship, and an exercise generally prevailed to help one another forward in the new and living way; which in many places lies much unoccupied, the travellers having got into paths so widely different, that it is sometimes difficult to find it; and when found, so to believe in its rectitude, as to make strait steps therein.

During my stay in and about Cork, I had frequent occasions humbly to commemorate the wisdom, mercy, and power, of our gracious Helper, who, in a time of deep humiliation and adversity, sustained my poor tossed soul; and, by a portion of that holy faith which I knew to be his own immediate gift, gave me to see his all-sufficiency, and my own nothingness; and after melting all that was within me, by his humbling dispensations, saw meet again to renew his image upon my heart, and to cause me to experience more largely the work of the new creation, and the necessity of ever abiding in lowliness of mind, and treading the courts of the Lord with holiness and fear. O! said my soul, withhold not from me whatever hath this tendency; let the voice of the Holy One go forth, which saith, "cut down the tree," rather than it should overspread, and bring forth fruit, to dishonour the great and excellent Name; nevertheless, may that which is pure be fastened, as with a band of iron in the tender grass

of the field, that so, humility and simplicity may spring, and more loudly acknowledge, that the Most High reigns in the kingdoms of men, and giveth of his own precious gifts and favours to whomsoever he will.

We went from Cork to the house of a Friend who, for some months past, has been in a low dejected state of mind; and in the evening my dear companion Rebecca Jones, was dipt into his situation, and her mouth was opened in living counsel and encouragement, which for a time seemed to revive him. Here I met with my dear husband, to our mutual consolation; and from hence, after attending a meeting next day at Garryroan, which was rather a low time, we went to Clonmel to our mother's there, and rested one day before the quarterly meeting for Munster province came on. Our minds were measurably baptized for the approaching solemnity, particularly that of my beloved friend R. Jones, who with dear G. Dillwyn, had good service; and the meetings, though laborious, were eminently owned with the extension of divine good, and Friends were renewedly encouraged to faithfulness in their respective lots.

I sat all the meetings silently, not without a fellow-feeling and travail with those engaged in turning the battle to the gate; but my spirit was so clothed with the garment of mourning, and the sense of my own insufficiency, that I was ready to say, with the prophet, "I will speak no more in thy Name." Yet to be preserved in a state of patient exercise, and in resignation to what might be the allotted portion of suffering in this day of trial, was the fervent desire of my mind. In this frame, I have often known the most sensible incomes of holy help, and been more enabled from thence to bring up stones of memorial, than when the travail of my soul has been more shallow, and the streams of the ministry have lain nearer the surface of the people's spirits. O! that, in all seasons of proving, I may never shrink from under that mournful covering, till the sense of what I am, and a degree of living faith in the immediate teachings of divine wisdom, are not only raised, but prevail in my heart; that so, the creature, its wisdom, and activity, may die daily, under that power which crucifies all that is of the flesh and sanctifies throughout.

After the quarterly meeting was over, we were most easy to sit with the Friends of that particular meeting; where I felt an openness for some religious communication; and it was a close, but favoured time; nevertheless a degree of sadness remained with me. After this meeting was over, and partaking of a cup of heavenly consolation in the family of a relation, we went down to Anner Mills that night, and next day set off for Dublin, in order to attend the half year's meeting, held in the eleventh

month. It was rather a low time, but holy help was near (according to ancient declaration) to the poor in spirit, the exercised wrestling seed, of which, through preserving goodness, there is a remnant in this land; with whose tribulated path I have often been dipped into near sympathy, and was renewedly so at this time: nevertheless, we had unitedly to believe, that if some of these persisted in unfaithfulness to the manifestations of duty, concerning their religious services, they were in danger of occasioning to themselves such a wilderness travel, as might prove very difficult for them to be delivered from. These were fervently and honestly laboured with, "to offer to the Lord the sacrifice of thanksgiving, and to pay all their vows;" that so, a generation might be raised up more zealous for the honour and promulgation of the great Name, than many of later times have been. My mind was greatly depressed in this city, and I found it conduce to my safety, to weigh well what I apprehended to be the motions of Truth.

The meetings were large, and my beloved companions being not only better qualified for service therein, but coming from so distant a part of the world as Pennsylvania in America, and there being little or no prospect of their ever having another opportunity, of so fully relieving their minds to Friends in this land, I sought for obscurity: which is always most desirable to my own mind, knowing that safety attends it; and that it requires deep baptisms, and a close dwelling with the gift, rightly to minister life, and visit the seed in large mixed congregations. Without an extraordinary degree of these, it seldom happens that the appearances of those who are young in experience, afford satisfaction to the true church of Christ, or that they reap the reward of solid instructive peace in their own minds. Often feeling that I am one of these, the prayer of my spirit has been, that I may be kept under the humbling sense thereof, and be preserved from burdening the living by being too shallow in my spirit, or spreading too much into fruitless branches; that so, the great and excellent cause of Truth may never be dishonoured by or through me. Infinite wisdom is, nevertheless, to direct and go before us, in the line of His own appointment: and under an apprehension of the puttings forth of the heavenly Shepherd, I ventured to step forward in two large meetings; and through His sustaining goodness, I was enabled to relieve my own mind in a good degree; for which, with many gracious assistances, from time to time dispensed, may my soul bow in humble gratitude and awful fear, through the continued stages of my tried pilgrimage.

My dear friends R. J. and G. D. had great

and good service in the course of these meetings; and R. J. feeling an engagement to have a meeting with the women Friends,—none being held for discipline for them at that season of the year,—after laying it before Friends, it was cheerfully complied with, and a solid profitable meeting it proved. R. J. and myself, feeling something more than a freedom to sit with a committee of men Friends, appointed by the national meeting to consider the state of Society, and complying with it, we were enabled to feel with Friends thereon, and to lay down our respective burdens. The evening preceding our leaving the city, and after the meetings were over, many Friends being collected at our lodgings, we had a refreshing, instructive opportunity of retirement; wherein counsel and encouragement were ministered, and Friends parted under a living sense of the extension of the Lord's favour to His church and family.

Next day we went to Baltiboy's, a very poor small meeting; after which we proceeded about five miles further, intending next morning to set off for Mountmellick; but when all was ready for our departure, a hesitation sprang, and spread, respecting the propriety of our pursuing the intended plan; and the more it was looked at, the more clearly it appeared best to sit with the few Friends select, there having been many not of our profession at meeting the day before. One of our guides, therefore, kindly undertook to collect the members of that meeting together; which was done, and we had no cause to repent our stay, but were rather encouraged to trust in future to the turnings of the spiritual guide, who requires that we should be followers, and not leaders, if we pursue the path of true peace. Instead of going to Mountmellick from Baltiboy's, we went to Ballitore that night, and next day to Athy meeting; then to Mountmellick, Monrath, Knockballymaher, Ballynakill, and to Carlow to the quarterly meeting for Leinster province held there. It was a remarkably low time, and the minds of many were baptized into a feeling sense of the coolness and indifferency that prevails amongst the professors of Truth in these parts, and silent sadness was much our lot.

Intending from hence for Waterford, and the counties of Wexford and Wicklow, we first paid a visit to the little meeting at Castledermot; it was small, but divine goodness was near. My mind, in time of silence, was comfortably gathered from some buffetings, doubtings, and dismay; and the language of the apostle sweetly passed through and settled me in an humble confidence and calm; "be patient, establish your hearts; for the day of the Lord draweth nigh." We returned to Carlow and next day attended their week-day meeting; after which we went to Ballydarton, belonging

to Kilconner meeting, which I was prevented from attending by a pain in my head and teeth; but was enabled to proceed with my companions to Ross next day, where growing worse, they were under the necessity of leaving me, after they had sat with the few Friends there, in order to attend the first-day meetings at Waterford; where my husband and divers of our relations from Clonmel came to meet us. My R. G. came to me, and was a truly acceptable guest, my mind having sunk, and my strength seeming to be exhausted with the pain. I was so much relieved as to be able to go next day to Waterford, to rejoin my beloved friends R. J. and G. D. whose company and services have been, through the course of this journey, instructive and strengthening to my often doubting mind. When through the descending of heavenly virtue, my spirit has been cemented with theirs, and in the unity and covenant of life, an harmonious exercise has prevailed in me, either in public or in secret, I have had renewedly to admire the gracious condescension of our holy Head and High Priest, in anointing, in any degree, for a work so great and awful, and leading into this excellent fellowship.

At Waterford we staid their week-day meeting on third-day, which was a favoured time; and after having likewise divers comfortable religious opportunities with Friends of that place, there being a quickened remnant growing in the spiritual life, we took leave of them under a precious sense of divine superintending care, and went to Forest, Cooladine, Randal's Mills, Ballinclay, Ballicane and Wicklow; and found an honest-hearted set of Friends, who are preserved in a good degree of consistency with the principles we profess: yet there are others who widely differ in this respect. Our kind friend J. W. having met us at Ballicane, we went in company with him to Dublin on the seventh-day of the week, and next day attended their meetings in Meath street and Sycamore-alley; at both which my companions were silent. My mind was deeply exercised in them, and as I perceived some little opening for public labour, I gave up thereto under many discouraging impressions; in part the effects of a reasoning disposition, and unprofitably ruminating on the repeated labours of more qualified instruments, and the unsuccessfulness of many of them; and in part, I trust, of a right and necessary jealousy over myself, lest I should be the means of conveying a lifeless multiplicity of words, or be found feeding the people, when the divine word might proclaim a fast. But it awfully sprang in my mind, that if ever so small a warning was given me to deliver, and I concealed it, the blood of those for whom it was intended might, according to the declaration of the Most High to the prophet, be re-

quired at my hands. As this visit to the nation was closing, a secret prayer was begotten in me, that we might be enabled, as faithfully and willingly to finish the work, as, through humbling operations, we were resigned to begin it; which, to the praise of His grace who puts forth and goes before His own sheep, we were strengthened to do, and had afresh to discover that His ways are not as our ways, nor His thoughts as our thoughts.

When we apprehended ourselves at liberty to sail from that city, and had agreed with a captain bound for Whitehaven for our passage there, the wind proved contrary, and we found it safe to look around us, that if any little service was omitted, it might then be performed. This we were ready to think was not much the case, having attended their men's and women's meetings on third-day, where, through divine ability graciously afforded, we had a close, searching, and humbling season: but now standing in the resignation, not being detained of ourselves, divers opportunities for public and private labour unexpectedly opened, generally tending to invite the ignorant, and to encourage the sincere and drooping minds to faith in the sufficiency of the gift of God in themselves, for the sanctification of the soul, and the necessary supply of every spiritual enjoyment and qualification acceptably to worship; which must now, as formerly, be sought for, in the beauty of holiness, and in newness of life. The wind proving contrary, we staid over another first-day, when my companions G. D. and R. J. were enabled to bring up living stones of memorial, to the sealing I trust of their testimony on the spirits of many; and my cup of affectionate fellowship seemed to overflow in secret.

The next day a gale rose in our favour, which we thankfully accepted, and were gently wafted over by it in twenty-five hours, having had as pleasant a voyage as we could wish for, sickness excepted; and for the holy directing and protecting power of immortal goodness, we were gratefully humbled. We staid one night at Whitehaven after our landing, and next day attended their week-day meeting, which was a low time. Soon after it closed, we set off for Greysouthen, where R. J. and I staid that night. Our much loved friend and companion G. D. and his wife, who had been with us ever since we were at Cooladine, finding it conduce most to their peace to stay the quarterly meeting for Cumberland, to be held the week after; and we having a prospect of attending the quarterly meeting for the county of York, to be held at Leeds; we found the time for our separation was come; and had to commemorate the kindness of infinite wisdom, in so casting us together, and cementing us, according to our measures, in the hidden life.

Here we took an affecting and affectionate farewell of each other.

We stopped at Cockermouth in our way to Kendal, and spent a few hours very agreeably with our friends J. and B. D. and their children; and before we left them, the spring of heavenly consolation arose, and refreshed both visitors and visited; and with grateful hearts we set off, and reached Keswick that night; and next day, having a pleasant ride among the mountains, we were favoured in good time to get to Kendal, where my dear companion had an opportunity of visiting J. and R. W.'s children, who, since she was there before, had lost their honourable father, and it was a humbling favoured opportunity. Finding ourselves at liberty to leave that place, and R. J. having passed by Wray and Bentham meetings when she was that way before, and now feeling a draft towards them, we went next day, the 24th of the twelfth month, to Wray, and in the evening had a good meeting with the few Friends there, and some others who came in.

Next morning we went to Bentham meeting, which was an exercising time, but ended in awful supplication, wherein my beloved companion was publicly engaged. Having an evening meeting appointed at Settle, we reached there in time, and it proved a solid, instructive season. From thence on second-day, the 26th, we got to Leeds, and there we met with my dear father and mother, to our mutual satisfaction. The quarterly meeting came on next day, and held till the evening of the 29th. Through the several sittings thereof, I had undoubtedly to believe that my companion was in her right place; and was thankful, under the consideration that we were there in better wisdom than our own, and were found worthy to bear a share in the weight of sufferings, which generally attend these large assemblies. Rebecca Jones being disposed to spend a little time in rest with our mutual friend C. Hustler, we parted after our quarterly meeting, and I came homewards, with a desire rightly to feel my way, whether to continue a while longer with this my endeared friend, in her religious service, or to give up and surrender my certificate. For though I had a prospect, when I left home, of visiting the western part of this nation, to which my certificate was also addressed, yet if the commission should close sooner than I looked for, my compliance therewith appears as necessary, as it would be if it should extend further; seeing that the virtue of all our religious movements consists in the divine putting forth, and the continuation of holy anointing; which we have abundant cause to acknowledge is not at our command.

First month, 1785.—Though outward separation, and other circumstances inherent to our

peculiar stations, may sometimes blunt the continual keenness of natural affection; yet the pure cement of true religious union being more durable in its nature, and of a more preserving quality, it can never be diminished, as our spirits become more and more influenced thereby, and we so transformed by the renewings of the mind, as not only to prove what is the divine will concerning us, but to yield obedience to all its requirings. Under this holy and spiritual canopy are preservation and peace; and whilst the carnal mind, and the wisdom thereof is perplexed, and exposed to almost continual fluctuation and disturbance, they that are gathered here, not from speculation, or the line of another's experience, but from a living and heartfelt sense of the certainty of divine truth, can acknowledge, "we have a strong city" and that "salvation is appointed for walls and bulwarks." Oh! that we may more and more know our dwellings to be within this holy enclosure; for the incorruptible inheritance is nowhere else to be found, than in knowing the divine will, and doing it.

Seventh month 1785.—There is a love which I trust is ours, independent of visible signs, and distinguished by that freedom which the Truth gives, whether it be in speaking or in being silent. The substance of true friendship is hidden; and it is not of a corruptible nature, if we keep it in its right soil. Though its branches are often cut down by the good Husbandman, yet the stump is fastened, like that we read of, with a band of iron and brass in the tender grass of the field; and when we renewedly experience that the Most High reigneth, it puts forth again, and excellent dignity is added unto it. I feel as I write an affectionate nearness to you; and oh! may we all so dwell under the dew of heaven, and the times and dispensations appointed to pass over us, as that the joy of the Lord may fully become our strength!

Eighth month 1785.—Perhaps this may find thee in some desolate place, where my spirit salutes thee in the renewed feeling of sympathetic affection, and comfortable hope that, through the multiplied trials of thy day, and of the present journey, thou wilt be secretly supported with the arm of Omnipotence, and refreshed after many weary steps, with streams of divine consolation; so that thou wilt still be able to do all things, through Him that strengtheneth thee.

My mind is much with thee and thy valuable companions, and sometimes I think I feel a fellowship in some of your sufferings, not doubting but a measure of them is mingled in the cup of your service: and why should it not be so, when we consider the tribulated path of the great Master, and that it is enough for the ser-

vant to be as his Master, and the disciple as his Lord. The wise purposes of the great Potter are not always seen; there are many things in the process of forming the clay, or a people to his praise, the necessity whereof is not always manifest to those that stand by; and I have thought that in the line you are, have been, or may be led in, some amongst you may find openings to services, which not being found in the pages of past experience, may occasion doubts and dismay, and perhaps a profitable query, hath the Lord done this? yet it is also profitable to remember, that it is not for the instrument to say to him that useth it, "what doest thou?" I do not wonder at your feelings in being so separated in person from the visible church. I remember, though in a less degree, similar impressions which have never left me; and indeed my mind is comforted in finding an increasing attachment to, and value for the precious fellowship of the brotherhood, though it is not always found in an entire similarity of prospects, and of ways and means of prosecuting good, so much as in an uniform, upright concern for the prosperity of the cause, which under the shadow of heavenly instruction, is one of the best cements that fellow travellers can experience. We should be glad, in our passing along, to find more of it; and were this united engagement to appear in an honest search into the real state of individuals, of families, and of meetings, some of Jericho's walls might fall in the contest, and people's attention get turned to desolated Jerusalem. But it is a land of mists and fogs, yea, in some places, of clouds and of thick darkness: may that overruling Power which has its ways in the deeps, dispel these temporary things, and usher in a greater display of pure light, that they who are engaged to work, and are appointed for it, may work in the light, and fully approve themselves children thereof.

Eleventh month, 1785.—I feel for ———, and wish her an increase of faith, or a more free exercise of that which she has, that so, it may fully be accompanied with such works as the great Father of the family has assigned her; perhaps both she and I would fare better, did we look more inward and less outward in our reflections upon ourselves, and for every future supply of wisdom and strength. It is surely a wonderful attainment to live by faith; it is deep beyond human penetration, and seems to comprehend all that is needful for a follower of Christ to experience: but the trial of it remains to be more precious than that of gold, and preferable to the best of our faculties that we can substitute for it. Poor ———, she has often felt near to my life. It is the poor that can most feelingly salute the poor, and dip with

them in their afflictions; go with them to the house of mourning; and when the holy anointing is poured forth, rejoice together in hope.

First month, 1786.—I hope that county is by this time profitably visited, or rather the seed therein, a place where I once thought it was the hardest to find—however in myself—of any I was ever in. But places and persons alter; and where death most reigned, perhaps life may now most eminently abound; and life is never more acceptable than when it succeeds a total death, nor light, than when it springs out of the greatest obscurity. To dwell with that which teaches to die daily, and to be preserved from the sleep of carnal death, is an attainment I sometimes covet; but flesh and blood had rather be sustained with a little of yesterday's manna, and retain a former evidence of life, than undergo, from day to day, in religious services, the conflicting exercise of being buried in baptism, though it is blessed with the resurrection of divine virtue and power: and the reason I apprehend is, because no flesh can glory herein; it therefore opposes this work, and the resisting of this opposition with the little strength we have, truly occasions a continual warfare to the Christian traveller.——The present is a scene of conflict and probation; but when we are strengthened to look over it, to that glorious habitation, whose walls are salvation, whose gates are praise, and whose inhabitants no more say they are sick; there is something so animating in the prospect, that we are willing to endure all things to attain it. Let us then take courage in hope, and faithfully endeavour to do our present best.

CHAPTER IV.

Account of her visit to some of the western counties of England.

A FEW months after her return from Ireland, she felt a renewed engagement to accompany her friend Rebecca Jones, on a visit to some parts of the western counties in England. Of the principal parts of this visit, she has left the following journal.

After my return from Ireland, my beloved companion R. Jones being detained in Yorkshire, on divers accounts, for three months, I was thereby set at liberty to adjust some family concerns at home, and pay some visits to neighbouring meetings as Truth appeared to open the way; especially to Whitby, Scarborough, Bridlington, Hornsea, and Hull. My mind was, in the needful time, mercifully supported with renewed supplies of holy help, though, in general, in a low and stripped state; fearing lest, in the exercise of the gift, a zeal which is not according to true knowledge, nor originat-

ing in that baptism of spirit wherein the creature is humbled, should so mix with the divine openings, as to carry away the mind from that safe standing in the deeps, which is justly compared to the bottom of Jordan. Here, it is necessary for true gospel ministers steadily to abide, with the weight of the service they are engaged in upon their shoulders, till the spirits of the assembled are, in some degree, attracted to the promised land, the new heavens and the new earth, wherein dwelleth the righteousness of faith, and where spiritual worship is rightly performed, in the beauty of holiness and newness of life. To be instrumental in the divine hand of thus, in any measure, converting the spirits of those to whom we may be led to minister, requires an unction altogether unmixed; but when revolt, backsliding, and a superficial spirit, have been necessarily unveiled, I have, sometimes, distressingly found, that some of my armour was carnal; and O! how hath all within me been humbled at the discovery, that the Lord's righteous controversy with the works of darkness had not been righteously upheld, nor the door of escape therefrom wisely opened. An increase of experience convinces me, that preaching is a mystery which every one exercised therein, has need to be often industriously and impartially learning, as far as concerns themselves; and where this is the case, I am abundantly persuaded, that our dependence must be drawn from the sentiments of those Friends to whose judgment we are most attached, in order rightly to distinguish between the unity of the one infallible Spirit, and their partiality to us, and to be weighed in the just balance of the sanctuary, where we are sometimes found defective, even when all around us speak peace.

My dear husband accompanied me in this little round: his sympathising mind, and care for my preservation every way, were truly strengthening, and afforded frequent occasions of humble thankfulness to the Author of all good, who had so bountifully provided for me, both in spiritual and temporal things. After our return home we gave up housekeeping, not with a conclusion that we should remove from England, but under an apprehension that it was right to take that step, as the way opened for my being again united in the service with my beloved companion R. J., and my husband had no prospect of being settled during my absence. We therefore removed our furniture, and ourselves to York, the quarterly meeting there being at hand; after which, the 1st of the fourth month, 1786, I went to Ackworth to meet my companion, who had gone there the day before.

We staid there on first-day, and found some close and necessary labour, not only in public, but in private opportunities, amongst the

masters, mistresses and servants, severally. The enemy of all good hath proved himself busy, in endeavouring to sow his tares amongst the good seed in that institution and family; and unless those on whom the weight and care of it most devolve, keep in view the necessity of attending more to the holy oracle in their movements, than to the strength of their own wisdom and understanding, it will lose the lustre that Truth would put upon it, and become the nursery of a worldly spirit, though disguised with an appearance of religious form. There is in that family a suffering, wrestling seed, an exercised remnant, which though small, is a means, under the divine blessing, of keeping open the spring of life; and if such keep their places, there is reason to hope that more will be added to their number, and, through the influence of their example, the Truth, in its own simplicity, gain ground, instead of the disguised spirit of error.

A salutation of love flowed to such, under a sense whereof we left them, save our worthy friend W. S. who went with us to Wakefield, where divers are under conviction, and some of them appear to be rightly so. Here we had an open, instructive opportunity; and from thence we went to Bradford, and next day proceeded to Manchester, where we attended their week-day meeting; in which my companion was greatly favoured to dip into the state of the seed, and profitably to visit it, and silence was I believe rightly my lot. From Manchester we went to Stockport, Macclesfield, Morley, and so to Warrington, to the monthly meeting there; where again I thought my companion had eminent service; and close searching labour, wherewith I felt a spiritual travail, and sympathetic mourning over the great carnality, and departure from the way of peace, which greatly prevail in that and the neighbouring places. Though there is a peculiar people, and a royal priesthood, in that monthly meeting, yet as the number in a very different spirit, is great, the pure life is prevented from circulating, and purifying the temple. So that the prospect, amongst the youth especially, is exceedingly discouraging; dissipation, or the gilded corruptions of human nature, having possession, and, like the strong man armed, keeping the house and all the goods thereof in peace: and until a stronger than he, by the spirit of judgment and of burning, dislodges him of his hold, casts him out, and spoils all his goods, there is but little room to expect such to demonstrate to others, by the liveliness of their spirits, the circumspection of their conduct, and a rightly seasoned conversation, that they are acquainted with the efficacious virtue of true religion.

From Warrington, my husband returned to

Yorkshire, and we back into Cheshire. It was rather a gloomy parting to me, being very unwell with a rheumatic complaint in my head, and more depressed in mind than I was free to express to any; which is often the case with me, when under a sense of the awfulness of the work I am embarked in, of the little effect it has on the minds of many, and of my own exceeding great weakness, and apparent unfitness for engaging with sacred things; so that my way oft seems to lie by the valley and shadow of death; where I feel myself subject to fearful apprehensions, and a deep and gloomy exercise. Nevertheless, to the praise of the divine grace, my soul can thankfully and humbly acknowledge, that through what appeared the smallest grain of faith, preservation has been experienced, and strength to ascend, in the Lord's time, that holy mountain where nothing can hurt or destroy; because the creature, and its attendant evils are subjected, and access to the feast of fat things, and of wine well refined, is graciously afforded, to the renewed support of the drooping mind, which was ready, but a little before, to cast away its confidence, and say, "the Lord hath forgotten me." Thus, as by a tender father, are we dealt with, under those proving dispensations, which are essentially necessary for carrying forward the work of sanctification in the soul, and a preparation to receive the inscription of "Holiness unto the Lord." When I consider the necessity hereof, a fear, on the other hand, often arises lest it should be partially or superficially effected; and a fervent craving of spirit, that the refining operations of the Holy Ghost and fire, may so perform their assigned office, as that every specious appearance of self-love may be consumed, and the spring of action, in the performance of both religious and moral duties, rendered pure. Thus variously, is the attention of the travelling soul turned; and if the pure discoveries of Truth are but the object singly sought for, He who created light out of darkness, and hath sown it for the righteous, doth, in times of our greatest extremity reveal himself to be the Lord Almighty.

From Warrington we went to Sutton, Franley, Newton, Chester, Nantwich, and Middlewich, when our visit to Cheshire seemed ended, where, as in other places, we had to view, and mourn over, the desolation which hath prevailed amongst the professors of Truth; so that the heathen may query, "Where is their God?" Our next stage was to Leek, and so to Colebrook Dale. We had meetings both at the New and Old Dale, which were favoured, strengthening seasons; ability being graciously afforded and accepted, to sink down deep into suffering with the precious seed; and a little

exercised remnant were found wrestling in spirit for the divine blessing, who were visited in the renewings of life, and instructive counsel flowed towards them. Divers of the younger sort amongst them, have been visited by affliction; the day of the Lord hath come upon all that was lifted up, and the projects, like the ships of Tarshish, which were intended to go to fetch gold, have been broken early in their setting out, as at Eziongeber, and all their pleasant pictures spoiled; which has evidently been permitted in mercy, that their affections might be loosened from things transient and perishing; and, instead thereof, durable riches and righteousness become their inheritance. But as this work is great and glorious, and cannot be effected, save by the humbling processes of the work of sanctification in the soul, a deep engagement dwelt upon my mind, that those in whom this work is begun, may be preserved from flinching under it, or taking themselves, or one another, as out of the furnace, before it effect the great end for which it was prepared; and that, being redeemed from the superficialities of religious experience, to an entire dependence on the holy purifying spring of immortal life, they may approve themselves the humble followers of Christ; and through the efficacy of his own Spirit, be qualified to advocate the cause of Truth and righteousness.

From hence we went to Shrewsbury, and were at two meetings there on first-day, which were favoured opportunities; the latter was public, and a great many of the town's people attended. There are some visited young people in this place, and a prospect of a revival comfortably affected our minds. It was here to be determined whether we should turn towards Worcestershire, Herefordshire, &c., or into Wales, which was occasion of deep enquiry to find out the good and acceptable way; and as our minds were single herein, we were favoured to unite in the conclusion, that it was better now to turn into Wales, a step we had no reason to repent on any account, finding a peaceful serenity attending our minds through the course of a solitary travel therein; and such a supply of strength to dip into, and visit the seed in those parts, as was cause of humble thankfulness to the Author of every good and spiritual gift. His eye perceives the most obscure parts of his own creation, and graciously compassionates His humble suppliant children, who under a sense of their own wants, are casting all their care upon him, and looking singly to his bountiful hand for food convenient for them, both spiritual and temporal, in preference to the luxurious enjoyment of transitory things; desiring that blessing which makes truly rich, and whereunto no deadly sorrow is added.

We were comforted in finding a number of this sort in Wales, particularly at Tydynigarig and Llanidloes; though, at the former, amongst divers of their members, a worldly spirit and lukewarmness about the best things prevail. We were also at Eskergoch, a very poor desolate place every way; but some solid people, not professing with us, attending the meeting, were a help to it; and my beloved companion was drawn in the language of consolation to visit some of these, who were as sheep wandering upon the mountains, and panting after a shepherd. It was from this place we went to Llanidloes, where we had a large public meeting, and from thence to Rayadar, a place where there are no Friends, but where we had a satisfactory meeting amongst the town's people, in one of the rooms of the inn; and after it went to Pales, and were at meeting there next day, which was a laborious, searching opportunity, many disorderly walkers being there.

We then stopt out of Wales, and visited the few Friends at Almilley and Leominster, in Herefordshire. The first is very small, having scarce any weight to support a meeting; but many solid neighbours attending, it was a precious lively opportunity, and my spirit was humbled, and awfully revered the condescending goodness of our Almighty Helper, whose loving kindness is better than life, and the lifting up of His countenance, than great riches. The meeting at Leominster was low and trying. We went from hence to Troy near Mammouth in South Wales: here we lodged one night, and next morning set off for Pontypool to the quarterly meeting, which was to be held there the first-day following. Our dear and much valued friends T. Corbin, H. Wilkins and T. H. overtook us upon the road; we were mutually glad to see each other, and also to feel each others spirits in the meetings we attended together at Pontypool and Cardiff, whither we went (after the quarterly meeting was ended) to attend the Welch yearly meeting there.

My mind, on drawing near to that place, was awfully affected, in a renewed sense of the important station of a gospel minister, which, the more my understanding is opened, the more I perceive it to call for a watchful care to keep in the station, and to preserve it unblamable, by endeavouring to dwell low enough with the gift, so as rightly to distinguish between a silent union with the seed in meetings, (wherein we sometimes sympathise with the concerns of others,) and our own public service for the cause. And I was thankful in feeling my spirit humbly contrited, under a sense of my own weakness, and the commemoration of infinite kindness in times past; and I secretly suppli-

cated that the approaching solemnity might be graciously owned with the virtue of divine life, immediately imparted from the great Minister of ministers; whereby I felt, in a good degree, strengthened for my own measure of exercise, which proved altogether in silence.

But this was not the case with some others; with a few of whom a sense of near unity attended my spirit, both in a secret travail of spirit, and in the exercise of their gifts; never that I remember, being so sensible of the purity of that life which, and which only, quickens services in the church, and qualifies the centred mind, to judge righteously concerning public offerings in meetings. Whatever has a tendency to close up the spring of this life, by casting rubbish thereinto, instead of industriously removing it, such as the shallow, superficial judgment of the natural mind, its old experiences and wisdom, which are held out of the life, can never availingly invite the wrestling soul, that is panting after the pure milk of the divine word, to the fountain of spiritual consolation, or refresh the Christian pilgrim in his journey heaven-wards. O the purity of that life which is hid with Christ in God! It cannot be supported but by the flesh and blood, the virtue or divine nature of the Son; nor can it unite with that which is not congenial to itself.

There is a ministry which, like the whirlwind, the earthquake, and the fire, makes apparent effects upon nature, shakes it, throws it into confusion, and kindles it with untampered zeal; but proves very deficient in settling it upon the sure foundation; or introducing it into that rest which is prepared for the people of God, who cease from all their own works; or teaching it to distinguish between the voice of the Shepherd, and the voice of the stranger. Hence, many, otherwise well disposed minds, have got bewildered, their attention diverted from the one great object, and fixed upon sacrifices of their own; which, in time, are so depended upon for righteousness, that the hunger which was once begotten decreases, and the state of the church of Laodicea becomes theirs; growing rich and full, increasing with goods and in need of nothing; when alas! though specious their appearance, their situation is most wretched, and, in the light of Truth, they are discovered to stand in need of every thing. Under these considerations, my mind is often instructed in the necessity of confiding only in the Spring of life itself, and approving nothing as religious, but what comes from it, or is under its preparing, sanctifying power. For this end, it is necessary to be very watchful over the activity of self, that the spirits may be tried, and my faith proved, whether it is grounded and established upon the right foundation, or is of that sort that wavers and

floats upon any imaginary presentation, whereby I may be rendered of those who are not to expect any thing at the hand of God.—James i. 6, 7.

There are so many ways for the mind, when it is off its guard, to be ensnared either into sensible darkness, or a righteousness of its own, which is worst of all, that, when clothed with a sense of my infirmity and weakness, I mourn in spirit; and am thankful when, in a grain of unadulterated faith, I can say, “if thou wilt, thou canst make me clean,” and breathe for the blessing of preservation. From a fear of being instrumental in settling down young people especially, in the form of godliness without the power; and urging them to an appearance which might create self-complacency, and reconcile them to an apprehension that they are further advanced in the work of religion than is really the case; I have often forborne to drop such advice upon the subject of dress, amongst those who were inconsistent in their appearance, as, sometimes, I felt the testimony of Truth to dictate; a departure from true simplicity herein being generally obvious. At large meetings particularly, where Friends from distant parts are collected, there is a considerable appearance of inconsistency in clothing and demeanour, which, with many other things, indicate a love of the world, and a fellowship with its spirit; but though a regulation herein is only a small part of the fruit of the good tree, yet it is as assuredly a part, as the more striking constituents of a Christian.

“Whatsoever is not of faith is sin,” is a comprehensive truth, which neither approves an inconsistent, nor a plausible, appearance and conduct, merely as such; but wholly condemns every part of our lives which is not governed by the redeeming Spirit of Truth, wherein our faith should stand: so that, to attain this state, to live under the righteous control of divine monition, is I apprehend to be a follower of Christ, under whose spiritual baptism the precious is separated from the vile, and by whose fan, the chaff, to which the vanities of this life may be compared, will flee, and leave the wheat, for divine protection, in the heavenly garner.

Feeling my mind drawn to a little solid conversation with a young woman, to whom I had felt near unity, and whom I believed to be under the preparing hand for service, but diffident in spirit, and a suitable opportunity offering, I accepted it; wherein I dropped a little matter by way of encouragement to her, in her silent steppings and hidden exercises; taking occasion to observe, that as she had hitherto been preserved, in a good measure, independent of human consolations, so I wished her to con-

tinue, believing that the arm of Omnipotence was most eminently revealed to us in this state of singleness, under such spiritual provings and conflicts as are essentially necessary for sanctification. It was a time of mutual comfort, and I was thankful that I gave up to it.

At Cardiff we met again our beloved brother G. Dillwyn, which both he and we rejoiced at. He was much favoured in several of the meetings, especially the public ones, which were large; but my dear companion had not much openness for public labour, till the last opportunity with Friends select; when she was strengthened to visit the members of our Society in a memorable manner; which with some, will I trust, be as a nail fastened in a sure place. In our way from Cardiff to Bristol, to which we were bound, we stopped at Newport to breakfast, where my companion and G. Dillwyn felt an inclination to have a public meeting, which was readily complied with, and held in a room in the inn; many came to it, and it was a favoured opportunity. We then proceeded on our journey, crossed what is called the new passage, and reached Bristol late that night.

We met with a hospitable reception from Lydia Hawksworth, with whom we sojourned, and next day I went with my companion and Lydia to see our beloved, honoured friend, C. Phillips, then at J. Hipsley's at Congersbury. She was in a languid state of health, which in some degree occasioned a depression of spirits, but her best life was strong, though hid from herself with Christ in God. She has been a faithful, laborious servant in the church, especially under the exercise of her gift, which was eminent for its purity, its copiousness, and clearness; distinguishing the good and evil trees, by representing their fruits in their true light. Her ministry had a tendency to raise into dominion the pure life, and in supplication she has been often wonderfully favoured with near access, and enabled to cast down every crown, and to ascribe worship and praise, salvation and strength, to the Lord God and the Lamb. Since my mind has been graciously visited with a sense of Truth, such has been my sentiment concerning this great and good woman: but about two years ago, to my humble admiration in a season of great proving of spirit, it was so renewed and sealed to me, the inward attraction so strong, and the evidence that she was a faithful follower of the Lamb, so undoubted; (a language sweetly flowing through my mind, "I have chosen her and she is mine") that I not only rejoiced, and was strengthened, but saw the abundant superiority of the unfoldings of Truth, to all the prepossession we can receive from the experience of others; my want of an outward acquaintance

with her being thus amply supplied by the gracious condescension of the Head of the church, who wisely and mysteriously unites together the large and small members of His body, and by such connections, makes them more useful to each other than they know or can of themselves conceive. Where this union and sense is thus received, I am of the belief that nothing but a departure from the divine life, wherein Christian fellowship stands, can ever alter our inward feelings towards the Lord's anointed. Though I am often dismayed at the sight of things within and without, and since the time alluded to, have been ready to say in mine haste, "all men are liars;" yet it was matter of renewed consolation and abasement of mind, that on being in company with our beloved friend, C. Phillips, my feelings respecting her were revived, with sweetness and rejoicing. But these were mixed with an inexpressible sympathy, and sense of the buffetings and floods of the dragon, yea, and of his temptations as in the wilderness; where though she hungered, yet with unconquered fortitude, nobly resisted every importunity, to command these stones to be made bread. Having suffered with her Lord and Master, and been preserved through many temptations, my secret belief was that life will again arise abundantly in her, and her garments, even in this state of mutability, be washed and made white in the blood of the suffering, yet victorious Lamb. And oh! how did all that was within me bow under this persuasion, and under a sense that the disciples of Jesus have, in proportion to their strength and gifts, a measure of affliction to fill for their own, and the body's sake, which is His church. Here my reflections on myself were exceedingly awful. I considered that I was just entering the field, unskilled in war, with the armour but newly put on, and exceedingly uncertain whether I shall not fall a prey to mine enemy. But O Lord! teach, I pray thee, mine hands to war, and my fingers to fight, even the good fight of faith, in the sufficiency of thy power, and against every intrusion of my own; that thou in all things mayst be glorified, and if I perish, it may be at thy footstool!

The yearly meeting at Bristol came on, and lasted three days. It afforded many opportunities for suffering, and deep exercise to those who travelled in spirit for the arisings of life, which, nevertheless, for a short season, in divers of them, sensibly circulated; but it seems as if, for want of vessels rightly prepared, the current was often turned backward, and retired again into obscurity, where a baptized number endeavoured patiently to dwell; amongst whom was my beloved companion, who found but little liberty to relieve her burdened mind. The

first-day after the yearly meeting we were at Claverham meeting, which was a favoured instructive opportunity, and returned to Bristol to their evening meeting; at the conclusion of which, my companion had to revive the message sent to Hezekiah, and, with evident strength and clearness, to apply it to some there. A young man who was then in the vigour of life, was soon seized with an epidemic fever, and in a few weeks removed from this stage of mortality; and several others who took the disorder, narrowly escaped with their lives; to whom the previous admonition, to set their houses in order, was likewise seasonable.

Next day we went to Sudbury, to the quarterly meeting for Gloucester and Wilts. Here we found a great want of true zeal, and love to the cause of Truth, wherein living members are united in harmonious labour, and cemented together in the covenant of life; which preserves from a disposition that would look only to selfish things, and enlarges the heart in an upright care for the prosperity of others. From Sudbury we took meetings at Bath, Wesbury, Lavington, Devizes, Marlborough, and Uxbridge, in our way to London, being favoured to get safely there the 31st of the fifth month, which afforded us a few days to rest, before the yearly meeting began.

This meeting opened, to those whose spiritual faculties were alive in the Truth, a field of exercising labour; wherein a steady, watchful care was necessary for all to keep to their own stations and vocations, with an attentive eye to the great Master; as a busy indiscreet interference of his servants, ever interrupts the beautiful order and prosperity of His work. The select meetings were to me, as they generally are at our yearly meetings, (though not all alike attended with life) seasons of deep instruction, which I was made humbly sensible could not be the case, by any capacity of my own to render them so, but by being admitted; however undeservedly, for a short time, by the Master of assemblies, into the heavenly treasury, where the saints' provision, the armour of righteousness, and the just balance of the sanctuary, are all to be found; and where, as we deeply and quietly abide, we are furnished with an unerring perception of what, amongst the many offerings in the visible church, proceeds from the divine repository, and what doth not; so that individuals thus gathered, though in an obscure exercise, may say with the apostle, and which I heard revived in one of these meetings, "in every thing I am instructed."

As in the opening of spiritual things, and being favoured in some degree with a sense of Truth, respecting the subjects of deliberation which come before these meetings, the natural

disposition sometimes prompts us to make public remarks consonant with our feelings; I have, thus far, found it necessary to set a double watch upon this side, lest I should step forward unbidden to put a hand to the ark, (the real state of which Uzza saw as well as I) and so, like him, unavailingly labour, and introduce death upon myself; proving unworthy of an admittance into the treasury, and of being entrusted with divine secrets. These are not to be revealed but in the divine will, and under the sensible direction of the High Priest of our profession; that the bread which we minister, being given us by Him, may also be blessed, and that, however apparently coarse and insufficient, its efficacy and extensive usefulness may abound to those who are fed, and redound to His praise whose will is our sanctification.

As an attentive care on this hand is necessary, I likewise perceived a danger on the other, when, in the simplicity and nakedness of truth, and consequently unadorned with any thing goodly in my own eyes, a right season has been discovered to express a few words, and through unprofitable diffidence, and undervaluing the smallness of the appearance, I have put by these little openings to duty. This was more than once the case, during the sittings of the select meetings this year, and which contributed to my own increasing weakness. So that, whilst we are desirous to keep our own hearts, and be preserved from prodigality in imparting our religious feelings, we ought also to stand resigned to the secret intimations of Truth, in order to approve ourselves good stewards of the manifold grace of God; advancing from one degree of favour, acceptance, and communion with him, to another, and thus become established before him as children without rebuke.

The meetings for discipline of women Friends became exceedingly weighty to me, as the Friend who was clerk last year declined the office, and my name was mentioned by divers for that service. I sought to object, under an awful sense of the weightiness of that station, especially in so large and newly established a meeting, and with the feebleness of my qualifications for it; but I soon felt all resistance chained down in me, and a secret, fervent breathing begotten for that holy assistance, which I knew to be superior to every effort of my own without it. For though a degree of exertion is necessary, and the natural faculties of the mind called upon to service, yet I saw they are no longer instrumental in helping forward the cause of Truth and righteousness, than whilst they are actuated by divine love and life, and abide in the faith, without the government of which, they are no better than sounding brass, and a tinkling cymbal.

Under this humbling persuasion I took my seat, having E. T. and S. D. to assist; and the business of the meeting opened, which proved, in the several succeeding sittings, a profitable service, introducing women Friends, more generally than heretofore, into an exercise on their own, their families, and the church's account; for want of which, great declension from the virtue of true religion, and the simplicity it leads into, has long lamentably spread amongst us as a people. And since, in the turnings and overturnings of the great Controller of events, a women's yearly meeting is established, and for these last two years has been regularly opened in correspondence with the several quarterly meetings, in order more deeply to enter into the state of society, as it is seen in the Truth, a necessity was evidently discovered from meeting to meeting, for Friends to increase their acquaintance with the light, which only makes manifest, and without which our judgment is exceedingly imperfect; and when this is obtained, not only to work in it, but to work wisely in it, endeavouring to suppress a disposition which is not purely intent upon reaching the witness in each other, even when under the necessity of humbly displaying that Christian virtue, of rendering good for evil, and of being willing to endure all things. Christian condescension is one of the great wheels whereby the cause of Truth is advanced, amongst rightly exercised members, in meetings for discipline. When a burden rests on the mind of any, which in simplicity is removed, it adds greatly to its value, and recommends it to those to whom it is offered, when submitted in the spirit of true meekness, and no inclination discovered to urge that out of the Truth, which at first was delivered with the savour of it; even though it may seem to undergo persecution, by that wisdom in others which is from beneath, and is carnal; for a blessing belongs to those who rightly endure persecution, and being reviled, revile not again.

To discriminate between our own spirits, and a right zeal when contending for the faith, requires great singleness of heart, and openness to self-conviction, which I have sorrowfully observed too few arrive at, or dwell in; and hence we are deprived of an increase in the increase of God, the fruit-bearing branches not being so effectually purged, as to enable them to bring forth more good fruit. O the beauty of the living branches, when they abide in the vine, draw their sap from the root, and retain only an holy emulation with each other! a preserving canopy would such form in meetings for discipline, as well as worship, and many who are light in their spirits, resembling the fowls of the air, would be induced to lodge under it. No boasting, no self-seeking, no spirit that would rend

or tear the tender feelings of any feeble traveller, could here have any place; because being branches which bring not forth good fruit, they are cut off and cast into the fire.

But as, in the present mixed state of things, and especially in these meetings, where Friends are untrained to the public exercise of their gifts, and unaccustomed to sit under a diversity of sentiments, occasions cannot fail of being furnished for the trial of Christian virtues, I was renewedly convinced of the necessity which those who act in the station of clerks have to be clear in their views, by dwelling near enough to the spirit of the gospel, so as to receive qualifications therefrom, in pure wisdom, to strengthen or make way for that lowly plant which is righteous, and boasts not itself in the garden of the Lord; but to which the promise and blessing belong, "for all the trees of the field shall know, that I, the Lord, have brought down the high tree, and exalted the low tree, have dried up the green tree, and caused the dry tree to flourish;" yea, the vallies are exalted and the mountains reduced, when the seed of immortal life reigns, and sways its pure sceptre in the assemblies of the people of God.

The attention of my mind was, therefore, secretly attracted to the Father of lights, by whose powerful discoveries I saw myself; and notwithstanding the business of the meeting almost constantly employed me, yet I was favoured to feel a frequent abstractedness, and ample opportunities, under a prevailing sense of my own weakness, fervently to petition the Lord to be with my spirit, to keep me patient in my present employ, meek in my demeanour, and truly a servant to His cause and people. And I may with thankfulness acknowledge, to the praise of His grace, which is sufficient for all the wants of His children, that, however deficient in many respects for the station, I comfortably felt divine strength and wisdom underneath; wherein the precious unity of the one spirit, not only with the present, but divers absent friends, consoled my often drooping mind. Notwithstanding the foregoing observations, the meetings, in general, were attended with living virtue, and the humble travellers refreshed and instructed therewith.

After the yearly meeting was over, my husband and I staid a few days about London, as did my beloved companion R. Jones, to whom I still felt bound in the service which she was engaged in; and therefore set out again with her for the western counties, the 17th of the sixth month. We took the meetings of Staines, Basingstoke, Whitechurch, Andover, Salisbury, Rumsey, and Ringwood, in our way to Fordingbridge, where the quarterly meeting for Hampshire was held.

It was a time of some degree of favour and

encouragement, to a few honest-hearted Friends in that county; some of whom are under a renewed visitation of divine mercy. From hence we went to the quarterly meeting of Dorset, held at Pool; in which my dear companion was enabled to discharge her exercised mind of a load which she found there, in a powerful manner; the state of that county being very low, the living scarcely able to bear the dead. We then proceeded to the meetings of Shaftsbury, Marnhull, Sherborne, and Yeovil, where my dear husband left us, intending for Bristol, and from thence to Ireland. On this occasion, I felt a secret breathing for the continuance of the Lord's protecting providence, both with respect to the safety of the body, and the preservation of our minds in His fear, and an increase in His favour.

From Yeovil we went to Puddimore, Longsutton, Ilminster, Chard, Bridport, and so to Exeter, where we found, as in some of the foregoing places, a few innocent, concerned Friends; but the want of that baptism which initiates into the church of Christ, and builds up the members into a spiritual house, a holy temple in the Lord, where He presides and ministers, was sensibly felt; and yet the language of encouragement to press forward to this state, appeared to us to be the language of Truth. In general, the spirit of the world, though often disguised, so much prevails, that before the right foundation can be discovered, a specious pile of buildings wants pulling down; and therefore for ministers rightly to visit meetings and individuals in this state, requires soundness of judgment, strength in the pure faith, patient perseverance and righteous zeal; all of which, when I see myself, I feel the want of.

The following passages are extracted from her letters;—9th of the seventh month 1786. As I trust our alliance to each other in spirit, is stronger than the ties of nature, it is not, we may conclude, inconsistent therewith, to impart to each other without straitness, in the circulation of mutual love and renewed sympathy; for without this quickening experience, all our communications must be lifeless and insipid. How excellent is the life of Truth! The want of it in myself, and in others, is a daily burden to my mind; and the burden bearers, in places where we come, being very few, renders it still more heavy.—To say that the state of the Society is low in these western parts, is so general and so just a complaint, that there is a danger of its being taken up without feeling sufficiently the spirit of mourning.

—“13th of the seventh month 1786. We endeavour quietly to get forward; and by the continued sustaining evidence, that the best strength is graciously near to assist in the needful time, and the blessing which makes truly

rich, sometimes revealed in the midst of our poverty, we are preserved thus far, in a degree of thankfulness to the great Supplier of all the necessities of His people; though often attended with the spirit of mourning over the scattered remnant of a once flourishing heritage. Though in some places there is but little to visit, yet not being a people wholly given up to reproach, and the pure seed still groaning for deliverance, a little room is left to labour; and here and there an exercised member dwells, with whom, whenever they were found, our minds could not but dip into near sympathy; so that any little opening to service, in such desolate places, ought not to be declined, but rather cherished in confidence, that the good Husbandman will again plough and sow His plantation, and bless the labour of those He puts forth. I cannot say that this is an expectation which hath abundantly attended my mind, in our passing along; but, just as I write, a little hope is renewed, that the vineyard will again prosper by a right and necessary extirpation of the briars, the thorns, and noxious weeds; and, by an holy cultivation, be prepared for the true plants, wherever scattered, being enclosed within divine protection, and rendered fruitful in holiness, so as to be fitted to receive the heavenly Visitant, and made able to endure the northern and the southern blasts. O that this hope may not perish, but prove true in a future day, when the earth is shaken of her rest!

We staid their first-day meeting at Exeter, and then went to Kingsbridge, taking a little meeting at Newton Bushel in our way, and to Plymouth, where we attended their monthly meeting; which is in so weak a state, as to be far short of supporting the dignity of Christian discipline in its own spirit; and this is lamentably the case in many other places. It is only as the gathered churches become sensible of their deplorable situation, look beyond their own natural abilities, to the well of life in themselves, and get low enough to draw water thereout, that a restoration of the power will be witnessed, which is Jesus in the midst of them. We also attended their meetings the first-day following, which were deeply exercising; but our gracious Helper was near, strengthening to an honest labour; wherein the right way to the kingdom, was proved to be widely different from that wherein many are walking; and under this help, a degree of holy solemnity was felt.

In addition to the preceding journal, which appears to be left short of the visit, the following extracts have been made from her letters; which, though not containing a regular, continued account, may afford further information and instruction.

———"The present journey with my beloved friend has been a fresh trial of the uprightness of my desire after dedication; for after returning from Ireland, I earnestly sought quietude and obscurity, to settle down amongst my valuable connections and enjoy their society, or the benefits of solitude; but the reward of peace was not the attendant of these prospects; nor did the cloud appear to rest upon my tabernacle; the words, "Time is short," were deeply inscribed upon my heart, so that one thing or other bid me take a few more steps in the tribulated path of gospel obedience."

———"I have felt myself these few days back, as near the end of my present commission, my faith, patience, and every Christian virtue, as to the point of land before us; and being so far from home, aggravates the prospect, and gives me very much the feeling of a pelican in the wilderness, out of the reach of almost any other help, save that holy Arm which leads about and instructs, in what appears to us the most deserted situation, and moreover hath promised to keep as the apple of the eye.

"Could I believe myself to be one thus provided for, and to whom the arm of power will continue to be extended, some of my secret cogitations would be less painful and gloomy, and with greater pleasantness, I could advance, though in a tribulated way. From Plymouth we came into Cornwall, taking Germains, Looe, Liskard, Austel, and Mevagessey meetings, in our way to Falmouth, where, and in its neighbourhood, we have met with some valuable Friends. In these western counties through which we have come, viz. Hampshire, Dorsetshire, Somersetshire, and Devonshire, the Society, as to the circulation of that life which we profess to be seeking the influence of, is indeed lamentably low. A worldly spirit and a state that is neither hot nor cold, greatly prevails; so that the few living members (for there is here and there one) are scarcely able to lift the standard of Truth, or revive the remembrance of the law. But in this county, viz. Cornwall, things are better; a right zeal having sprung up in divers, to search into the real state of the church, and what is more, a care first to search themselves; an exercise greatly wanted amongst active members in many places. C. Phillipp's labours in these parts have been, we think, eminently blessed; and the good effects of such a faithful discharge of duty, and bearing a steady uniform testimony to the Truth, and against error, would, there is no doubt; oftener be found, if that was oftener tried. We get but slowly forward since we came into this county; for though I have mentioned some good in it, yet we find

it close exercising work, to get clearly down to the good thing alluded to; and have staid longer in places hereabouts, than any where before. Yesterday was trying to my almost worn out mind; my companion got a little relieved in the morning, but I saw no way for myself all the day, though under a great weight; but so it is, we need patience and subjection in such times, lest we move before the waters have risen to their appointed height."

———"We have been favoured to get along without accidents, and have to acknowledge that many ways, we are helped beyond our frequent expectation; finding, as we suppose others do, discouragements on the right hand, and on the left; which, if suffered to prevail, would soon destroy that little grain of efficacious faith which removes mountains, and without which, however we may labour and waste our strength, such mountains of difficulty and unfruitfulness, as the Christian traveller meets with, can never be removed. How necessary is it then to fight the good fight of faith: that so, when pure life is circulating, instead of knowing it not, we may be strengthened to lay hold of it, and to experience the inner man so renewed in us, as to actuate every service. Here we see our own insufficiency, and how unavailing it is to depend upon our strength and judgment, in things belonging to ourselves or others."

———"I have been at meeting this morning at Collumpton, a small gathering of lukewarm professors, in the general; but a few solid young people afforded a comfortable prospect for the future. Silence was my lot here; but my spirit was deeply humbled, in feeling the baptizing virtue of truth near to purify my vessel, which I esteem more than the fairest qualifications for public service; and am more and more led secretly to supplicate the increase of this solid experience, and ability to endure with Christian firmness and patience those dispensations by which it is obtained. Nevertheless, I am often deeply tried in religious meetings, with such exceedingly great strippedness of good, and intrusion of thoughts which I by no means approve there, that I mourn under it; and when any thing opens, which appears like a discovery of Truth, to give it to others when I am ready to perish with hunger myself, is almost irreconcilable; especially when after giving up to it, I find myself as poor when a meeting breaks up, as when it began. I can hardly describe what I secretly suffer from meeting to meeting on this account; so that when I am favoured with a sensible evidence, of the sanctifying power of the Minister of ministers yet dwelling in mine earthen vessel, abundantly doth my soul acknowledge, that the excellency of the power is not of us, but of

Him, and that He hath a right to reveal it when and how he pleaseth."

She attended the circular meeting at Gloucester, in the ninth month; from whence she returned pretty directly into Yorkshire, and was at the quarterly meeting for that county. In the forepart of the tenth month, she proceeded with G. Dillwyn and others to the county of Durham, and attended the quarterly meeting there. Of these services no remarks can be added, as there does not appear any thing material of her own preserved on these occasions.

The following extracts from other letters are also instructive and interesting, viz.

Fourth month, 1786.—We have often conversed about Friends in Ireland, and felt the glow of true love therein; which, though not much expressed to themselves, is yet a living spark in all our breasts, which many waters cannot quench; nor will long separation be able to erase those epistles which are written by the finger thereof, and in which there is a liberty sometimes allowed for the spirit to meditate, with a degree of strengthening consolation, especially when, by the clearness of the characters, we find one another as fellow-pilgrims, travelling after the resurrection of pure life, and making steady advances towards that city which hath foundations. Upon this object I sometimes fix my eye, with renewed resolutions, through holy help, to press forward through the difficulties of the present scene, and to count all things but as dross and dung that I may win Christ, and be found in him; not having on my own righteousness, but the righteousness of faith in Christ, that thereby I may attain the resurrection of His power, the fellowship of His sufferings, and be made conformable to His death. The spirit is willing thus to endure, but the flesh and its inherent propensity to ease, creates a warfare, wherein I sometimes fear, the natural and best life will entirely fall.

Fifth month, 1786.—We are sometimes like pilgrims whose faith and patience are at a low ebb; and were it not for the gracious condescension of Him who regardeth even the sparrows, and whose arm of everlasting strength is underneath in seasons of drooping and dismay, we should be ready at times to faint; but it is the renewings of holy help that become strength in weakness to those that put their trust in it; and is a present sufficiency when we are not able to provide for ourselves. May thou be fully grounded in this trust, that thereby, in times of discouragement and sifting, thy stability may endure, and thy experience increase in the knowledge that all things work together for good, to those that truly love the appearances or manifestations of the divine will. I believe thou knowest that I dearly love thee, and, I

may add, have felt sweet unity with thy spirit; and therefore hope ever freely to pour into thy mind any little hints which may in that love revive towards thee. And now, as thou hast put thy hand to a good work, let me say, look not back; and when the certainty of thy being rightly anointed for it is withdrawn, which is no uncommon trial, look not then to the sentiments of others for support and encouragement; but labour after true quietude and patience of soul, whereby thou mayest, with comfortable assurance, in the right time, have thy head raised in hope, and thy growth in religious experience be less superficial, than I fear is often the case even with those who have been put forth by the heavenly Shepherd. There is no consolation, no confidence, wisdom, or strength, like that which proceeds from the deep and hidden spring, whereunto we must learn to dig, if ever we are rightly grounded in the work of sanctification: and as the divine will is our sanctification, if we obey it; be not slack in surrendering thyself thereto. I write not these things from an apprehension that thou needs them more than others, for my sentiments of thee are very different; but I wish thee to set out independent of any instrumental help, except that which is sent from the fountain of purity; and to look to no example further than it is consistent with the holy Pattern.

Seventh month, 1786.—I remember it is said, that even "when the sons of God met together, satan came also amongst them;" so that if he did so again, it was no new thing; and we are instructed by the angel how to deal even with him; not to bring a railing accusation, but patiently, and with Christian fortitude, to commit the great cause to that power which can protect it, and rebuke the adversary, but not in our way, and in our time; for it is in general most eminently displayed when the creature is reduced, and nothing left in us that can boastingly exult even over satan himself. To behave ourselves wisely in the church, humbly and watchfully to fear meddling with things too high for us, things into which our minds are not renewedly baptized, is a care which I wish we may ever preserve; for herein a godly jealousy over ourselves, and our own spirits, will help to centre us in that meekness for which the paths of true judgment are appointed, will give a right feeling of what is opposition to the Truth, and what is not, and how to use the armour of light, which, when rightly put on in meetings for discipline, unfolds the simplicity of Truth, and discovers the pure, disinterested foundation of those who are engaged to contend for the faith. It is becoming the nobility of the cause of righteousness, to see its warriors so unfeeling of personal opposition, as to return good for evil, and patiently to endure all things,

seeking an opportunity to bless, by candidly opening each other's understandings, and then generously forgiving. There is no doubt, but that, in our Society, if the root and ground of Christian discipline in ourselves were attained to, and abode with, meetings for the promulgation of it in the general, would be more owned by their members being baptized by one spirit into one body, and more crowned with that life which is peculiarly in reserve for those, who have been faithful to the death of the cross in themselves. I am often humbly convinced, that whatever I do in the sacred offices of the church, if it be the fruit of speculation, a lively imagination, or only a desire to render myself useful, however suitable it may seem, yet not proceeding from some little influence of the holy anointing, which lets me see myself with others, it is sure to leave a painful corroding sense upon my own mind, which I am afraid I have sometimes charged others with being the cause of, rather than myself. Thus danger appears on every hand, except we are watchful and humble; but "the humble the Lord teacheth of his ways, and the meek he guides in the paths of judgment:" "thy gentleness (said David) hath made me great."

Eighth month, 1786.—I see abundant occasion to watch the spring in myself from whence my rejoicings and depressions come. Self is a subtle enemy, insinuating itself into the company of the purest intentions and approved services, claiming a share of their peace and of the spoil of the most righteous victories over every enemy but itself. A furnace, however, is wisely prepared for gold, where this dross discovers itself by separation; so that if we are zealous enough to get rid of it, we must frequently retire to the test, submit to whatever degree of purification the great Refiner sees meet, and cheerfully endure hardness under his gracious protecting power; for, according to my experience, I take this redemption of the pure life from all self-seekings, to require the closest combat, and most intrepid perseverance of a Christian, in order to gain access to that river which makes glad the city of God, and to inherit the promises of the gospel in their own purity; where the edge of many sorrows and trials is blunted, when they have nothing to strike at but holy humility. O it is a blessed experience which my soul fervently craves! I sometimes think I gain a little ground towards it, when a discovery of its animating glory, substantial feeding, and impregnable defence, is made to my understanding; but, on finding how little capacity I have to receive things genuinely divine, the acknowledgment is readily made, that I know nothing as I ought to know, which is only attained by an experimental growth and establishment therein; and yet

short of this I sometimes desire to find no rest.

Tenth month, 1786.—Experience teaches us, that it is not always we are capable of even enjoying that good and profitable communion which, by virtue of the key of David, is sometimes opened for our present refreshment and encouragement, in our path of deep proving and frequent dismay; much less of so resting in it, as always to be ready for the expression of those things which are not at our command. I conclude thou knowest that ——— has been sometime in a low depressed situation of mind, but her company had a savour in it, of which she herself was not sensible, as is generally the case with those who are under the most un-mixed dispensations of purifying virtue. That state wherein all sense of comeliness is taken away, and under which we are clothed, as the prophet Daniel thought himself, with corruption, is that which appears to me the most acceptable, and no doubt is the best prepared to receive the language of, "arise, thou that art greatly beloved of the Lord;" the chastening of these having been seen, and their many mournings heard, by the gracious ear of the Lord of Sabaoth.

How different would things be amongst us as a people, if all those who wish to be considered as under the divine forming hand, and who are ready to step into service, were but enough emptied, and their beauty stained in their own eyes! many spacious buildings on a sandy foundation would then be thrown down, and there would be more exercise and care in searching for the immovable Rock of ages, which really in many places seems grievously neglected. My prospects are often mournful when I look at myself; there weakness and inexperience in some necessary refinements are sorrowfully manifest; and on taking a view of the state of the visible church, we see many of its members so diseased that they cannot perform their allotted functions, nor edify the body, though they retain their places there: the redeemed sanctified church how small! and in what a wilderness state! So that to look at ourselves, at the degenerate, or at the preserved, church, ministers discouragement, and shows us the necessity of turning our attention another way; inward, instead of outward, and there waiting for the renewings of that power by which the worlds were made, and receiving supplies for spiritual wants at the first almighty Hand.

First month, 1787.—Your joint affectionate salutation came duly to my hands, and with the sympathy expressed in it, afforded me a little of that consolation which the drooping mind sometimes longs to partake of, when meditating on its own weakness and unworthiness

of the renewed proofs of friendly regard and Christian fellowship. It is pleasant indeed for brethren to dwell together in unity; and O that in order to retain this mark of discipleship, our eye may be single! for this leads to a communion still more excellent and pure, than that which we enjoy with each other in this mixed state of things, even a communion with the light which discovers all things, and is the life of those that believe in it. Yes I do know your path, and that it is a tribulated one: may you run your race therein with patience; for "tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed, because the love of God, (and not of ourselves) is shed abroad in our hearts." Here is a foundation which the gates of hell cannot prevail against, and which, as we keep to it, will preserve us from being soon shaken in mind, or troubled with those changeable things, which in the course of our pilgrimage may befall us. I hope you will continue to keep in your remembrance a poor little sister, beset with many discouragements, and sifted with many fears and doubtings, particularly respecting our future movements; for I endeavour what I can to leave the things that are behind.

CHAPTER V.

Family Visit at Sheffield.—Her illness there.—Consideration of removing into Ireland.—Journey into Lincolnshire.—Removal to Ireland.—Journey into Holland, Germany and France.

In the first month 1787, she was engaged with Rebecca Jones and others, in a religious visit to the families of Friends at Sheffield; concerning which she writes as follows:

—The visit here is got through, and I hope profitably to many, and especially the youth, of whom here are great numbers; some of the apprentices are very raw, but others seem turning about with desire to find, and make, the right purchase. They are indeed, altogether, a great load of care upon the shepherds and shepherdesses in this place, whose concern I hope is increasing. It is pleasant to find increasing unity and openness amongst rightly concerned Friends in this place, and that love which casteth out fear.

At the close of this family visit, she was taken very ill, with a heavy cold and an inflammation of the lungs. This disorder continued for several weeks, during which she was brought very low in body and mind. But the great Physician, on whom appeared to be her sole dependence, saw meet to raise her again,

and to renew a considerable portion of health and strength. Of this illness, and the exercise of her mind under it, as well as of her feelings in the review of it, some account will be conveyed, by the following extracts from her letters, written whilst she was on the recovery.

—I am now favoured with ability to answer your solicitude myself, and say, that the account you had of my illness was, I apprehend, not worse than the reality; having been reduced to the gates of death to all appearance, with an inflammation of my lungs, which had been approaching some weeks, and arrived at an awful crisis; at which time, by the merciful interposition of the good Physician, the disorder took a favourable turn, and opened again my prospects to this mixed state of things. My bodily affliction was great, but the conflicts and gloomy exercises of my mind, were not less, being involved in all the weakness and insufficiency of human nature, in endeavouring to attain to the spring of pure consolation, at the same time that, in unerring wisdom, it was sealed in my view: so that upon the whole, it was a season of deep proving, and I humbly trust, lasting instruction; by rendering more single the attention of my mind to divine discoveries, whereby our duty is seen, and strength to perform it acceptably received. To be found faithful in the great work of the present life, is an object of such magnitude, that all things else appear comparatively trifling, when we are looking into a state of eternal duration.

—The ways of wisdom are a great deep, and the designs of removing from, or restoring to, this uncertain and probationary state of being, are often for purposes which require a daily waiting for, and dependence upon the unfoldings of pure instruction, in order profitably to discover them. I consider this to be my own case, and often remember a remark of John Woolman's to a friend, perhaps similarly circumstanced, "do we (says he) get through with great difficulty, and yet recover; He requires that we should be purged from dross, and our ear opened to discipline."

—I am favoured to continue recovering, though often reminded that in every sense I am a poor weak creature, and under abundant necessity to hold fast the little strength I have, and patiently wait for the renewings of that life which quickens, and gives joy in the spiritual creation. But I am still too carnally minded, too much disposed to look outward, and too little to press through the opposition of nature, to that true weightiness of spirit which I earnestly sought for in a late season of adversity. These things convince us, that in order to win the crown in view, we must fight the good fight, and wrestle for that faith which only gives the victory.

The subject of removing into Ireland, and settling there, had for a considerable while, engaged her solid consideration; and the propriety of that undertaking was about this time attended with such clearness to her own mind and that of her husband, that they apprehended the time was near for their departure from this land. Divers of her letters written on this occasion, show her sense of the importance of this measure, and how great and exemplary was her concern, that they might be directed wisely and safely concerning it. The following have been selected from them.

—Our minds have been under frequent, and sometimes, unprofitable, concern how to dispose of ourselves. There seems an abundance of places to choose from, both in Ireland and here; but to know our right lot, is what we are both desiring singly to stand open to the discovery of, if conveyed to us ever so simply; the light which manifests it, be it ever so small, will, I believe, satisfy our fasting minds. We have need to be reduced low, that we may so obtain the knowledge of the divine will, as cheerfully to yield obedience thereto. Though we think we have waited long for instruction, yet as our opinions, of ourselves especially, are often very fallacious, it is not impossible but we are far from that state of self-nothingness and dependence, which I am sometimes ready to hope we are on the brink of. We are at present quite unbound to any place; perhaps to have no place of abode is the lot designed us; a lot that much opposes my inclination, but if right, however trying, it must be submitted to, and its consequences likewise, as the requiremings of the day.

—My mind has of late looked with more clearness than before, towards Ireland. It has been a subject of consideration, attended already with much anxiety; and now that I am apprehensive I have seen a right opening towards it, I wish to be preserved from looking back, or entering into unprofitable considerations about it; but rather to leave the matter at present, only standing open to the discoveries of more light, either for or against it, and respecting the right time of moving, or of not moving at all, which I know to be the situation of my husband's mind respecting it.——I well know, that except we are in our right places we can have no true enjoyment or expectation of support under, or the blessing upon, our allotted portion of suffering; and we have proved both lands to have in them their share of trials and probations; and know that things which look the most pleasant in either, may soon be embittered, and shaded with gloom, as some of them have already at times been. I wish however to number my bless-

ings, for they are many, and far beyond my deserts.

——I often wish that I could learn to be still when I have nothing to do, and instead of straining my eyes in the dark, and watching the breaking of the day, to dwell quietly in the ward all night, believing in the light, and obediently working therein. The outward day breaks gradually upon us, and experience teaches us the certain indication of its approach, a dawning of light which we are not apt to disbelieve, nor doubt that the meridian of it will come in due time. As in the outward, we cannot hasten that time, no more can we with respect to divine illuminations. Does it not therefore remain to be our business, to wait for the light when a little of it appears, to believe in it, and that the fulness of the day will come, though we do not now see it; remembering that "blessed are they that have not seen, and yet have believed." This is what I apprehend to be right to do, and what I wish to attain; but I would by no means insinuate, that I confidently believe myself to have arrived at it, in the prospect of removing to Ireland; meaning only, that after a state of anxiety, and tossing about with every wind of the sentiments of others, I seemed to get into resignation's harbour. I am however willing to stand open to further conviction; and if the will should be graciously accepted for the deed, my poor bark excused the exposure, and my dear R. G. satisfied, which I do not doubt if it is right, it will not be an unpleasant release from an engagement to which I now feel myself rather bound. There are many in this nation, and in our own county, (setting aside my near relatives after the flesh) to whom I am closely attached, and from whom nature will flinch to part; but there are also divers of this class in Ireland, whose friendship will, if my residence there be right, greatly repair the loss, and tend to smooth the otherwise rugged path. This is looking at secondary causes, a view which I do not wish often to take; because to be in the place assigned, whether I was known of mortals or not, where the great work of sanctification and acceptance in divine favour is going forward, would, I am satisfied, afford a peace superior to all human consolations, and enable the truly abased mind nobly to say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation:" a glorious experience worthy our aspiring after! Whatever has a tendency to loosen our affections from mixed streams of refresh-

ment, and centre them in the great source, the well in ourselves, springing up into everlasting life, I apprehend more truly qualifies for service, than a situation replete with opportunities for the increase of human wisdom, and activity in the visible church; which never fail to have in them their snares, by gratifying self, if given way to, in one shape or other.

—“What I have felt at times on the subject of our removal, cannot be easily described; divine support and direction, if singly sought to, under the weight of it, will be found sufficient to sustain, and open the right way; but I apprehend that our small grain of faith, may meet with many trials and buffetings in our future steppings; and oh, that we may never make shipwreck thereof!

“May the staff of Israel be our support, separately and together, and may we have no other dependence, is the secret petition of my mind; for, in the undertaking before us, we may say, that with our staff only we are passing over this Jordan.”

Having come to a conclusion respecting their removal into Ireland, and obtained the concurrence of their monthly meeting, they proceeded to York and attended the quarterly meeting there; from whence, after taking a solemn and affecting leave of their near connections and friends, they set forward for the county of Lincoln; the meetings of which, as well as some others, she felt a desire to attend, in her way to the yearly meeting. Soon after this trying separation, the following letter appears to have been written.

“Last week but one was our quarterly meeting at York, which was favoured with the overshadowing of the heavenly wing. It was a parting time, and almost too affecting for my present weak state; but I endeavoured what I could to look beyond personal enjoyments, to that fellowship which is pure, standing with the Father and with the Son, and which admits of no change by outward separation, if we retain our integrity and places, in the adoption of children. On seventh-day morning after, came the dregs of the cup of removal; a heart-tendering farewell to my beloved connections at York, with the proprietors of the school, and some of their husbands. It was almost too much for my frame, faith being at a low ebb, and discouragements coming in like a flood; but in the opening of true vision, the spirit of the Lord was lifted up as a standard against them.

As to the body, I have now parted with many who seem interwoven with my existence: with divers of them it was gradual, and I esteem it a favour it was so: but though I am sensible, that in the church I leave both fathers and mothers behind; and as to the brethren and sisters in the Truth, they seem almost daily

added to, and promise, according to their present growth, to be skilful servants in the family; yet the near unity my spirit has felt with some in Ireland, affords me a ray of hope, that should we be spared with life and strength, to enter into and rightly stand in our lots at Clonmel, we shall find every want supplied, and true yoke-fellows beyond our deserts.”

With divers companions in that service, she visited most or all of the meetings and families of Friends in Lincolnshire, and attended several other meetings as she proceeded to London. Though but little of the progress of this journey is described in the following extracts; yet the feelings of her mind, and the instructive remarks set forth therein, will it is apprehended, render it proper to insert them here.

—“We are favoured to get along as well as we might expect, we hope in some degree of sympathy with the state of the best things in this desolate county; but upon the whole, my mind is and hath been favoured with a calm, especially for these few days back, which tends to promote the restoration of health, and strengthens with a good degree of resignedness, to look forward to the prospects before me; and so far from considering the pursuit of them a hardship, I esteem the end proposed thereby, a favour of which I am unworthy; for what is there worth living for, but to be found in the discharge of our duty?

—We are now in the isle of Axolm, visiting a few desolate professors, who are like sheep having no shepherd; and yet, in a place as much neglected as perhaps any in the Society, we are comforted in finding a seed alive, resembling Joseph in Egypt, and may say, for my own part, that I have felt the most solid reward for a little labour here, of any since leaving York. It is not after the sight of the eye or the hearing of the ear, that we can judge aright.

—They that suffer with the seed, shall reign with it; but it must not be in our way, or in our time. Patience is due on our part, and the exercise of that grain of faith which we have received; for, “by faith the elders obtained a good report,” I presume of the Lord, rather than of men. Then let us not be afraid of the trial, for its efficacy is proved thereby. O that I was stronger in this spot! for even since we left York, and particularly on leaving it, I have seemed to be reduced to the lowest ebb, and nature hath foreboded discouragements beyond what I thought I was able to bear. But this is not always the case; for sometimes, when every thing else is shaded with gloom, the foundation is most clearly revealed, and its standing sure incontrovertibly known and believed in; so that all things have appeared possible to him that believeth, and the ways of the

Most High discovered to be higher than our ways, and his thoughts than our thoughts. Here I love to repose myself, and stand resigned to every dispensation which has the remotest tendency, not only to let me see the work of my day, but to refine and qualify for it.

—— I have recovered so much, that I have now scarcely anything to complain of respecting the body. To be sure it is not very strong, but it has thus far proved able to bear all that was laid upon it; which is encouragement to myself, and also to others, to persevere in yielding ourselves up, under the power of the cross, to every opening of duty, seeing that all things are possible to them that believe. And yet I fainted in my mind many a time, and seemed to be one of those who have no faith: so that, on reflecting upon this little embassy, the prospect and the progress of it, it seems as if it was all done for me by that good Hand, which requires the passiveness rather than the activeness of the creature, in prosecuting His designs.

“Though I now give a pretty good account of the body, I may also add, that, sometimes, my mind gets encompassed with glooms and discouragements, which nothing can dissipate, save a state of resignation and quiet dependence upon the everlasting Arm of Omnipotence; and this is often so hard to attain, that I am afraid of falling in the struggle, when a hope is again revived, of being under divine protection, and that the day’s work is really going forward. This, at times, introduces a quiet serenity, and strengthens to leave the things that are behind, and press forward to those that are before. The sympathy of my friends under my late trials; has been considered a favour of which I am unworthy; and there is undoubtedly no better way of securing it upon the foundation of gospel fellowship, than by learning to live without it, and looking singly to the Rock from whence all good things are hewn, and the hole of the pit, the humbling dispensations of infinite wisdom, from whence they are dug.”

Soon after the yearly meeting at London, they proceeded for Clonmel in Ireland, where she was favoured to arrive in safety, in the sixth month, 1787, with her health much improved, and under a good degree of peace and satisfaction of mind; which continued for some time after her arrival, as a source of consolation and encouragement: she writes as follows;

—— “Our removal has altogether been blessed with a good degree of that peace which passeth understanding, and attended with such circumstances, thus far, as we have great cause to be thankful for. An unmixed cup of comfort in human life, is what my short passage through the world, has taught me not to look

for, and a small degree of religious experience, not to pray for; and yet to pray for those things which are really good for us, will ever require the renewings of that Spirit which only breathes the will of the Father. Nature shrinks at suffering; sometimes I am ready to anticipate a draught of it, proportionable to the late and present degree of favour; and sometimes I am flattered with a language that tells me, ‘it is already drunk, and that the bitterness of death is past.’ An humble, resigned mind is however always our duty and interest to press after. It is a fortification against the varied assaults of satan, and a sufficient portion of Gilead’s balm for every afflictive dispensation of infinite wisdom; both of which, if my natural life is spared, will, I do believe, be my companions, and prove frequent trials of an abiding and advancement in that gospel Spirit, which loveth, hopeth, and endureth through all.”

Fourth month, 1787.—Your company was pleasant to us, and the remembrance of you is so, and I trust will continue as long as the sincere engagement of our minds is, to be branches in the same Vine. Though separately and unitedly we may experience the chilling blasts of winter, and feel the dryness and strippedness peculiar to that season; yet learning in the school of Christ, in every state to be content, and perceiving with increasing clearness, where the sap remains, we can rejoice therein, and salute each other in true poverty of spirit.

Fourth month, 1787.—I received a kind encouraging letter from thee some months ago, when, with many others, I was about the remains of our dear friend —— . We had been paying, for a few days before, the last office of friendship to him, and were witnesses to the awful conflicts of his spirit, in struggling, after many years disobedience to the openings of Truth, for that eternal peace for which his soul was poured forth like water, and his bones seemed out of joint; but divine compassion was near, through the efficacy of renewed visitation, to gather into the heavenly garner. The season was altogether so deeply affecting to my mind, which was low and depressed when I went, and I got so involved in the gloomy passages of death through which he had passed, that it seemed as if many circumstances attending my continuance in mutability, were lost in the prospect of that solemn period wherein mortality must be put off. But on reading that part of thy letter wherein thou sayest, that in thy late illness, thy hope was abundantly confirmed in the invisible power of an endless life, I was favoured with a little glimpse of the saints’ inheritance, which, at times, has revived ever since, as a cordial to my mind: for in the course of divine wisdom, the hand of affliction, and deep spiritual probation, has lain steadily

upon me for many months. Thou wouldst hear of an illness I had at Sheffield, which occasioned my dear husband's hasty return. My dwelling, for some time, seemed to be at the gates of death, both spiritually and naturally; being in that state wherein I could say with the spouse, that "I sought him whom my soul loveth, yea, I sought him upon my bed, and found him not;" yet his invisible Arm being underneath, was graciously revealed in an acceptable time, when, through sore tribulation, a resigned frame of mind became more my experience.

Fifth month, 1787.—If the right thing does but prevail in the approaching solemnity, it may be a time of healing. Those whose spiritual faculties are alive in the Truth, can hardly fail of beginning to feel an exercise on that account; and no doubt it is necessary that it should be so, in order to prepare and reduce the minds of Friends to a state of childlike simplicity, and that abasedness of self, which endureth all things, hath nothing to lose, and therefore, with Christian firmness, rejoiceth in that tribulation, by which the pure lowly seed of the kingdom triumphs in overcoming evil by that which is good. Thou and others have had to drink many bitter cups in that place; and it may be that, through patient perseverance in well-doing, in secret suffering with the seed, maintaining the faith in that power through which miracles are still wrought, the day is approaching, wherein that life which is the light of men may become more conspicuously the crown and diadem of our assemblies, and of the services performed in the church.

Fifth month, 1787.—I received thy letter, and was pleased to hear from thee, though the account of thy health, &c., was not so favourable as might be wished; but I hope that after thou got set off from home, and became resigned to what had for sometime appeared right, thou wouldst revive both in body and mind. I have frequently known it to be the case with myself, having been often worse just before setting out, when the mind was depressed with the weight of future engagements, and loaded with the sense of its own exceeding great weakness, and inability to do any good; and at the same time, having the comfortable enjoyment of divine help veiled till the needful season. This experience was never more confirmed to me than in the present journey, nor the sufficiency of that Arm, which remains to be mighty to save, is strength in our weakness, and a present helper in the needful time. If we are but favoured in our future steppings, to increase in this experience, our trials which are in the way to it will not be too heavy, in comparison of that pure consolation which they produce: and as we are endeavouring (all of

us I hope) to move forward in a line of simplicity and faithfulness to what we apprehend is right, do not let us add to our difficulties, by admitting carnal reasonings, and taking too much thought for to-morrow; but rather labour after that great attainment of living one day at once.

Sixth month, 1787.—You will see by the foregoing, that we are arrived at the intended place of our abode, and have ventured to ask at last for a recommendation from our friends of the monthly meeting. I trust it is with diffidence, and the humbling sense that we are liable to err, that we take this step; and yet, as it appears in the way to peace, it is no doubt safest to take it, and also most consistent with good order. We wish not to get from under that disposition which, in the feeling of creaturely weakness, "feareth always," lest the subtle, transforming enemy should beguile us, induce to eat of that which is not good, and beget a confidence in our own strength and sufficiency to preserve ourselves. A self-righteous spirit is greatly to be dreaded; and though a state of doubting and discouragement is attended with many more sorrows, yet if the faith remains unshaken, it is at times refreshed with that precious dew, and the springing up of that well of life, which make amends for all, secretly replenish the drooping, yet waiting mind, and encourage it to press forward in the way which the vulture's eye hath not seen, nor any natural fierceness ever trod therein. Well! I trust so much we may say, that our minds, since leaving England, have been bowed in contrition before Him who sees in secret, and settled, sometimes, in a quiet dependence upon his almighty Arm, rather desiring to be sustained in obscurity, than to be accounted anything amongst men.

Eighth month, 1787.—Your joint salutation was truly acceptable; for though our love was not lessened, yet the sensible feeling of it, on reading your letter, was comforting to us, and strengthened the desire, that neither heights nor depths, things present nor things to come, may ever be able to separate us, either from the love of the great Shepherd, or from any of his faithful flock; of which number, may we, beloved Friends, approve ourselves in all humility and godly care, enduring hardness as good soldiers of Jesus Christ, and not in our wills entangling ourselves with the affairs of this life; but seeking above all things to please Him who hath mercifully called us into the spiritual warfare. Ah poor — indeed! anything that denotes the entrance of the wolf, seems to touch my tenderest feelings; because that little part of the great Shepherd's flock has been peculiarly visited, and their welfare the object of my frequent and fervent solicitude. Oh what need there is of watchfulness! truly the wolf cometh

to tear and destroy, though, in order to deceive, he may put on the sheep's clothing: so that nothing but the true light can discover the hidden things of his dishonesty.—I have had cause to say, since leaving my native country, that the divine hand is full of blessings, and that our real comforts depend not so much upon outward circumstances, as on that holy attractive influence, which at times graciously opens a passage for the humbled mind, out of the cumbers and discouragements of the present time, into a state resembling the green pastures of life, and enables to lie down in quiet resignation as beside the still waters; leaving future events, when we have done our best, to that power which can turn the wilderness into a fruitful field, and cause the fruitful field to be counted for a forest. When this good is mercifully near, and we are favoured with the common comforts of life, there ought to be a grateful acknowledgment thereof, as well as obedient returns.

Eighth month, 1787.—Thy brotherly salutation confirmed a hope I had entertained, that there lived in both our minds such a degree of true love, that whether we thus conversed together, or not, we should nevertheless be favoured to feel one another in our respective lots, and experience the truth of that saying, "deep uttereth unto deep." My dwelling, in general, has seemed so much in twilight, that meditation suited me better than action, and the increase of my acquaintance with the everlasting Friend, whose name is Wonderful, and whose works are inconceivably so to the natural mind, has seemed an enjoyment of the very essence of all friendship. In seasons of awful retirement, since I came this time to this land, my spirit has saluted the few fathers, the brethren and sisters, yea, and the instructors too, whose counsel is the counsel of Truth, and whose joy is in its prosperity: and O! that my steppings amongst you, may be such as to bring no dishonour, nor be the occasion of stumbling to any! I wish to be the companion of such as faithfully and secretly labour for the increasing prevalence of gospel power; that so, through its purifying and sanctifying operations, every work may be wrought, and become an object of the blessing which makes truly rich. Tribulations are undoubtedly the lot of all, who are seeking to follow their Lord and Master in the regeneration; but He who knows what they stand in need of, in His own due and appointed time, reveals to them His consolations, if they are willing to dive deep enough for them; for thou knowest it is in the deeps that wonders are seen, and pearls procured. If I knew how to put into words, the variety of my sentiments and feelings since coming to Clonmel, the freedom I feel with thee rather urges me to it; but

some way or other, they seem enveloped in an undesigned secrecy, and whenever I attempt to unfold, there is a sudden restraint, like the turning of a double lock, and a wise and gracious intimation, to keep in my tent. The Lord is the tent of Jacob. How desirable is it then to be of the wrestling seed, the Jews inward, "of the circumcision that worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh:" for these, knowing in whom they have believed, have the refuge of the righteous to flee to; and being thus exercised and favoured, no matter how little and simple such appear, how much they feel their own weakness, nor how prostrate they lie at the feet of their Master, where, with reverent attention His gracious words are heard and received.

I have often feared that, for want of faith enough herein, and a patient waiting in the abasement of self, for the renewed revelation of the divine will, the carrying forward of the Lord's work, both in individuals, in the visible church, and in the earth in general, should be retarded; and those designed to be the instruments thereof should forbear to follow the Lamb through suffering, and to fight under his banner, should lose that hope which maketh not ashamed (because the love of God is shed abroad in the heart) and cast away their shield, as though it had not been anointed. Well! may we profit by these considerations; and looking forward beyond the things that are seen which are temporal, to the things that are not seen which are eternal, hold fast our faith, and the profession of it without wavering, seeing that he is faithful who hath mercifully called us.

I observe thy consignment of a few lovely plants to my care; but hoping and believing that they are divinely cared for, and are already taught where to seek their own bread, I feel particularly cautious of being the means of drawing their attention to any source of comfort or instruction, inferior to that which has been opened in the secret of their own souls. I wish them to be more and more acquainted with, and singly to rejoice in, the voice of their beloved; and I know this is all thou covets for them. But we must both allow, that visited minds are sometimes in danger of seizing and resting in secondary consolations, by placing an undue dependence upon the instrument of their good, and being thus prevented from getting down to those nether springs, where, with pure and humble rejoicing, the spirit draweth water, and no flesh glories. I do not mean that these dear girls are in any danger of being too much attached to me; because they have neither occasion to be so, nor are so unwise; but though I love them, and have apprehended myself constrained to demonstrate it, yet my own state generally feels an object of the com-

passion and sympathy of the feeblest traveller Zionwards; and this consciousness makes me keep much at home, and mostly in my chamber, where the sweet society of my beloved Robert Grubb, and our truly valuable ———, sends back, now and then, a rising sigh, and urges me to number my blessings; setting before me the comfortable experience of the apostle, which I am zealously pressing after, that of learning “in all states to be content.” We have been favoured with many epistolary visits from our friends in England, which are not unlike little brooks by the way; but ah, we may sit by them till they dry up! however, comforts they are in their proper places.

Ninth month, 1787.—Every blessing is at the disposal of unerring wisdom; and our true enjoyments are generally proportioned to the resignation our minds attain, to surrender whatever we possess to the turnings of the divine hand; counting nothing truly good but what is purified by it. This is a state which sweetens the bitterest cups; and sees beyond the transient gratifications of a worldly superficial spirit; and is only arrived at by a single attention to, and humble waiting and dependence upon, the secret monitions of the Spirit of Truth. Pleasant prospects, or enjoyments of any kind, are often much veiled from my view, or shaded with a gloom, which the fallacy of human judgment, and the futility of all natural gratifications, cast upon the most lively and lawful ideas: having, therefore, fixed our eye upon one glorious object, O may it be preserved single to the end of the race! that our running being with patience, and the steps we take attended with light at the finishing of the work assigned us, we may then be indisputably convinced, that having had no continuing city here, we have found one which hath foundations.

Ninth month, 1787.—As the present scene is, consistent with the nature of things, chequered with a variety of circumstances and feelings, we must endeavour after that fortification of spirit, which so endures all things as to profit by them, and render ourselves objects of the care of the great Shepherd. Just to arrive at an attainment of this kind, is nearly all our drooping minds are led to desire, without any extraordinary exertions for enjoyments out of the line of divine appointment. I seem, at times, more and more encompassed with doubts and fears; faith is often deeply tried, and such depressions for a little while come over me, that conscious of having ventured, at the call, to walk as on the sea, and the supporting evidence withdrawn, my secret cry resembles poor Peter's when he said, “save Lord or I perish.” Nothing short of divine compassion, and the renewed extension of holy help, can strengthen us to press forward with acceptance through

the few succeeding probations of our day, and open in us that eye of faith which, looking beyond them all, brightens at the glory that shall be revealed unto those, whose garments have been washed and made white by the spirit and power of the Lamb. There is something in us so prone to settle down at ease in prosperity, that without some fatherly chastisements, we might forget from whom we receive our spiritual and temporal blessings.

Tenth month, 1787.—My mind, on returning and since, was favoured with a secret humble trust that I was not out of the way of my duty, in accompanying to Enniscorthy and Carlow, nor in leaving you at the latter place; though my stay afterwards in Waterford was not unaccompanied with that mortification, wherein no flesh can glory, and which was, no doubt, in mercy dispensed to us, to keep the poor vessel in such a degree of sanctification and honour, as to be at all fit for use in the spiritual family. I conclude that I need more of this kind of dispensations than others, because I think more of them falls to my lot, which proves there is more to mortify. But though I often imagine myself ready to faint, yet my fervent prayer is that I may not utterly; but rather be strengthened to endure the cross, and despise the shame of creaturely abasement, looking to the Author of all true faith, for such renewed supplies as to steer safely through this uncertain state of being, and for ability, in the due and appointed time, to finish the wisely allotted portion of work, in reverent dependence that that which is right, and abundantly more than we deserve, will be mercifully recompensed. In the service wherein thou art now engaged, I trust help will not fail of being afforded in the needful time, so as to give you all abundant cause humbly to acknowledge, in the winding up of your visit, that ye have lacked nothing. Perhaps the line of your proceeding, as to passing from place to place, is right; but some way my mind follows you with a sort of regret, that more time was not allowed to have visited, if Truth had opened the way, the families of Friends in the station of ministers and elders. There is much truth in a common saying, that the work which is well done, is twice done; and though this may be found the more mortifying and arduous part of the service, yet the necessity and propriety of it being great, the peace resulting from faithful labour therein, would no doubt have been proportioned. But this seems like an unseasonable hint, and I don't know any use there may be in dropping it, except by way of preface to an observation I was about to make, that Friends upon religious visits often appear to be cramped in their passing along, from a sort of human prudence which dictates their making a long string of

appointments, perhaps exceeding what is perceived by the eye of faith: thus they may be prevented from approving themselves those simple, humble followers of the great Master, which in the sincerity of their own hearts they have earnestly desired to be. Whether this proceeds from the want of faith in individuals, or the undiscerned influence of general custom, I know not, but certainly it is a safe and hidden path which the Christian traveller walks in, when, in no respect, he desires to take the lead, but resignedly gives himself up to be led, step by step, through the difficulties of his allotted line of service.

Eleventh month, 1787.—I received this morning, with comfort, the long retained token of thy affection; and can assure thee I am poor enough to enter, with heart-felt sympathy, into the situation thou describes, possessing nothing whereon to build hopes of divine acceptance, unless renewed by the creative word of Omnipotence, and replenished with strength to hold on my way. Let us not then cast away our confidence, nor conclude ourselves unprofitably tried, when we see ourselves as we are; but rather rejoice in this tribulation, and temptation to call in question all that selfish propriety, which human nature would subtly suggest to us as wrought by the heavenly Hand. Count it all joy that thou art so clothed with a secret sense of corruption, and art sensible of thy own incapacity to do any good thing; and rather desire to live long under these humbling impressions, than to be taken away from all opportunity of magnifying that “grace, by which thou art what thou art,” poor as thou thinkest thyself. Should we be foolish enough to think we know anything, the voice of Wisdom would soon inform us, that we know nothing as we ought to know: in patience then possess thy soul, and keep in view an increasing resignation to every secret pointing to duty. We are very apt anxiously to look for that good in our own way, and in our own time, which is only to be obtained by doing the divine will, after we have known it; forgetting that they who err herein, are beaten with many stripes: if this is not now thy state, the hint will do thee no harm. He who knows what is best for us, wisely makes us weary of ourselves and all visible objects, in order to beget that hunger and thirst after righteousness, to which the blessings and promise belong; and so to attach us, in sacred union with himself, and love to his cause, as that in these days of lukewarmness in holy zeal, when the pure seed, through desertion, breathes the powerful query, “whom shall we send, and who will go for us?” we may, in singleness of heart, and living faith in divine sufficiency, answer, “here am I, send me.” Though this seems an intercourse supe-

rior to what we often think is ever allowed us, yet the gentle movings of the spiritual life, and the subjected disposition of our minds thereto, in my apprehension, strongly resemble it; and if many visited young people in this land, as well as my own, had placed their dependence upon the sanctifying operation of that sacred fire, which quickens the mind and prepares the sacrifice, rather than consulted vainly with flesh and blood, they would have been stronger in the faith, and more of them righteous contenders for it.

Eleventh month, 1787.—It is by a single dependence upon that divine and creative power by which all things were made that are made, that we find hard things made easy, and the mixture of human events so sanctified, as to be rendered salutary portions; the immortal part in us is strengthened to ascend, as with wings of faith and love, that mountain spoken of by the prophet, where “nothing can hurt or destroy.” A true gospel spirit so strongly resembles this desirable habitation, that when, in some degree of its own purity, it breaks in upon our impoverished minds, we are renewedly convinced that flesh and blood hath not revealed it unto us; but humbly submitting to its operations and directions, self becomes of no reputation, “and the Lord alone is exalted in that day.” I feel, as I am writing, a secret breathing for thy brother’s and thy preservation, and encouragement to pursue invariably the one thing needful, because it is sealed, that *that* shall never be taken away. The purity and permanency of heavenly treasure, are objects of no small magnitude to the enlightened mind, which has seen the fluctuation of visible enjoyments, and the vanity of all its efforts, without divine assistance, to obtain the smallest particle of true spiritual bread, or one drop of that consolation which is only derived from the pure gift, or well in us, springing up into life everlasting. But it is not enough to be enlightened; we must also wait, in the abasement of self, for the thing spoken of and desired; and be willing to accept the apostle’s exhortation, not to be conformed to this world, but transformed by the renewing of our minds, so as to prove what is the good and perfect, and acceptable will, and then to do it, even at the loss of human approbation, and all the riches of the unregenerate will and wisdom of the creature. Here we learn the mystery of buying the truth, and selling all that we have for it: a mystery, which amongst many more, is hid from the wise and prudent, and revealed unto the babes in Christ. I often lament my unfitness to receive these things, and a disposition, out of the clearness and power of the gospel, to accommodate myself, particularly in company, to a worldly spirit, rather than suffer as a fool for

the seed's sake; and yet I trust I am making war against it, and have victory in view.

Her mind had frequently, for a considerable time before this period, been closely exercised with an apprehension, that it would be required of her to pay a religious visit to some parts of Germany and France: and a few months after her settlement in Ireland, this concern increased with such weight and evidence, that she was constrained, in resignation, to spread it before the Friends of their monthly meeting; who, after solid deliberation and sympathy, concurred therewith, and gave her their certificate of unity and approbation. She received also the near concurrence of their quarterly meeting and that of the morning meeting of ministers and elders in London, and set forward on this journey in the third month, 1788, in company with her husband, George Dillwyn and his wife, and Mary Dudley; who were also bound to this service, and engaged therein with the unity of Friends.

The following parts of her letters on this occasion, describe the previous exercise of her mind, and contain a pretty regular, though short account of the journey, from the commencement of it, to its conclusion.

Twelfth month, 1787.—My mind after a season of deep trial and exercise, was led to visit, in what appeared to myself an extraordinary degree of gospel love, many in that country, and some parts of Germany contiguous thereto; fully believing, according to my feelings, that there were spiritual worshippers in those parts.

Twelfth month, 1787.—If the prospect before us be in divine wisdom, we have great cause to acknowledge that it is unfathomable, and past our finding out, because of my incapacity, in every respect, to perform such a journey to the honour of the great cause. I wish, however, now to leave caring too much about the future, and endeavour after quiet resignation; well knowing, that by taking ever so much unprofitable thought, I cannot add one cubit to my stature, nor make one hair of my head white or black; and also hoping, that when it comes to the trial, the will may be accepted for the deed; which I have no doubt will be the case, if the province meeting, or my sympathizing friends, advise me against it; or if no Friend of superior weight in the ministry, proves under the like concern, and admits us into their company. Discouragements of various kinds crowd in at times upon me, but when gospel love flows from the living fountain, it overpowers all selfish considerations, and shows me my own unworthiness to be, in the least degree, employed in the divine hand.

First month, 1788.—Our situation at present, requires at least a grain of that faith which has

power to remove mountains; for, truly, vain is the help of man, in cases where the pure seed is to be exalted. A sense of our insufficiency to do any good thing without divine assistance, will, I trust, whatever our trials or temptations may be, so humble us, as wholly to prevent a vain dependence upon anything of our own; but surely there is as much need for watchfulness and prayer at this day, as when the disciples were immediately recommended to it.

First month, 1788.—My mind is often under a load of exercise on my own account, and in care lest the precious cause should suffer by me. The present is a time of deep trial and searching of heart, lest we should be meddling with, or doing, anything which is not in the clear discovery of gospel light. When I consider how little I am experienced in the station wherein I may be likely to move, the newness and peculiarity of the service in prospect, and even the weakness of the outward tabernacle, (which to be sure I think least of) my feelings suggest the applicableness of the saying, "I am a worm." This however cheers me, that without some degree of clearness, we need not, neither shall attempt to move.

First month, 1788.—To be furnished with that excellent armour thou speaks of, is truly desirable, and when without it, the prayer of my heart is, quietly to keep in my tent; and even with it, to make no boast, nor to use it but by renewed commission. It is one of the essentials for the poor Christian traveller in every station in life; because of the open attacks, the side blows, and crafty pursuits of our unwearied adversary. I feel them daily, and long for an increase of strength to resist him, steadfast in the faith. He many times seeks to make our hearts sad, when the Lord has not made them sad, and to perplex and embitter our passage through life, when he perceives that *that* is the length of his chain. We propose setting off for Cork in the morning. Even that is a burden; and I might soon work myself up to believe that I am not able to go half way to Clogheen. How admirably wise, and adapted to the weakness of our frame, was that exhortation of the great Master, "take no thought for to-morrow:" this, and such like compassionate counsel, sometimes drops into my mind in the midst of my conflicts, and proves to be words of that kind which both winds and waves obey.

Second month, 1788.—I have been of late considerably indisposed, but upon the whole am much better, though every day sensible of having, by some means or other, a very broken constitution. If it do but last till the portion of work allotted me is finished, that is enough, even though it be performed under the pressure of bodily infirmities; all which may be no more

than necessary to keep the mind to its proper centre, and direct its attention, singly to an inheritance undefiled, and which fadeth not away.

Second month, 1788.—Though the root of any good affection be alive, yet there is but one right season prescribed in divine economy for it to manifest itself in the branches, by causing them to bud, blossom, and bear fruit; and that being the spring time of divine favour, when the Sun of Righteousness breaks forth upon the Lord's plantation, we must wait for it in patient, though earnest expectation, that as our abiding is in the allotment of pure wisdom, the winter, however long, will in time be past, the rains and tempests will subside, the time of the singing of birds come, and the voice of the turtle be heard in our land. Then, though we enjoy it in but a small degree, we can salute each other in spirit and word, and hail all those who, like Mary, are bearing precious seed, let their stations in religious or civil society be what they may. A salutation of this sort springs in my heart to my endeared friends; to the parents who have known Him that is from the beginning, and to the younger branches who have measurably been strengthened to overcome the wicked one; sincerely desiring, that as we have, through abundant mercy, been begotten again to a lively hope by the power of the first resurrection, we may, through our varied exercises, keep our eye single to the preserving power of divine love, and to that inheritance which is incorruptible and fadeth not away, reserved in heaven for those who are kept by the virtue thereof, and the precious gift of faith, unto the last day. For herein is great joy, when outward circumstances, and the accuser of the brethren speak trouble; here the tribulated Christian traveller finds an undefiled rest, and by the light, commits his spirit in pure resignation to the guiding hand of Omnipotence; feeling to the consolation of his afflicted soul, that for all his omissions and commissions, he has an advocate with the Father, not an high priest that cannot be touched with a feeling of our infirmities, but one tempted in like manner, and who knows how to succour those that are tried. Well might the Psalmist, who was so largely acquainted with the dealings of infinite Wisdom, exclaim, "how excellent is thy loving kindness, O Lord; because thereof, the sons of men put their trust under the shadow of thy wing."

Third month, 1788.—We were at their weekday meeting here yesterday, and had a large public meeting in the evening, in both of which, I trust, we were owned by the Master of all rightly gathered assemblies, and might have been more so, if resignation, and a willingness to appear weak and foolish as we are, had been more experienced. I often think that if, in this respect, we were sufficiently humble, we should

fare better than we do; and that, whilst we were preserved from foolish preaching, the foolishness of preaching (as the worldly wise esteem it) when in the demonstration of the spirit, would be blessed beyond our conception, and made something like the barley loaves by which the multitude were fed. We know our own employments; but the mysterious workings of the heavenly hand, in carrying forward the redemption of the nations from the fall, are wisely concealed from us. Yet the inquisitiveness and judgments of the creaturely part, often lead us into discouragements when we should, in the simplicity of little children, do as we are bidden, and leave the event to Him who knows best how, and when, to use the weak and foolish things of this world, to confound the wisdom of the wise.

Third month, 1788.—By way of apology for my silence let me say, that writing, in many respects, less suited the disposition and qualifications of my mind, for many months back, than a silent meditation upon the nothingness of self; which was far from always obstructing the sweet circulation of Christian fellowship, and solicitude for the preservation, under the shadow of the Holy Wing, of all those who, by dispensations unerringly wise, are involved in the depths of discouragement and dismay, with respect to their own ability to promote any good word and work, and yet whose diffident minds are often assaulted by the accuser of the brethren. These have, however, no occasion of casting away their confidence, when they reflect upon the many deliverances which they have received through the communication of eternal help, and remember the gracious promise of the great Master, to those who dwell under his righteous government; "lo! I am with you always, even to the end of the world." You are as epistles written in my heart, wherein I often meditate with secret comfort, under the belief that you are, in unerring wisdom, designed to be fellow-helpers in promoting the cause of Truth and righteousness, and fellow-travellers in the way thereof. If you meet with trials and difficulties, you know there is nothing new in that; they have ever attended the footsteps of the flock; and when we are careful not to multiply them by any default of ours, they are so many proofs of our being the followers of a suffering Lord, which are sealed by our extracting benefit from them, and sanctified by obedience. Hold on then as you have begun; "count nothing too near, or too dear to part with for Christ's sake and the gospel's;" fear not that humiliating baptism, which crucifies us to the world, and the world unto us; and may the Shepherd of Israel lead you as his own sheep, convey to you the indisputable intelligence of his own will, and so preserve you

in a state of fidelity to himself, as that none shall be able to pluck you out of his holy Hand!

—— 1788.—It is a favour that the best root needs no great profession, or specious words to nourish it; it is not strengthened by a multitude of luxuriant branches, though, if it be alive, it will discover itself by little buddings, blossomings, and fruit. Whilst therefore we are not unprofitably anxious, in time of winter, for that which is not to be had, neither let us be too unconcerned, when the full time is come for the manifestations of the life of the tree, nor count them of little value, but cherish and protect them, lest some indiscreet hand, or spirit in ourselves, should rub off that wherein is hiddenly contained the choicest fruit, and so render the coming of the spring, and the genial influence of the Sun of Righteousness, ineffectual to us. Many cautions are necessary under this simile, for even when a tree bids fair for profiting and enriching those who possess it, if that which it is to produce in the fulness of time, be gathered before it is ripe, it sets the teeth of the eater on edge, and causes the tree to be evil spoken of. Thus, on many hands, dangers occur to us in the conduct of our gifts, in religious and civil departments. How needful is it then, to ask wisdom where it is to be had, and to use it when we have it; and also to cultivate that prudence which is her sister in service, and which often opposes plans of our own contriving. These are sentiments which, though thrown out to you, tend to show me where, and how, I often miss my way; and excite me to review the consideration of that merciful kindness, which is sometimes extended to us in a very low estate; when, in our own eyes, we seem most undeserving of that help which can alone lift up our heads in hope, when the floods of affliction prevail, and the billows pass over us. May we deepen in our experience of the Lord's fatherly dealings with us; that so, approving ourselves more and more babes in Christ, our knowledge of the mysteries of the kingdom may be pure, and of that preserving nature, that never puffeth up.

—— 1788.—It is not because thou and thy dear wife were forgotten by us, that neither my husband nor I have, since our return from England, dropped you a line. Silence, on my part, has chiefly originated in a consciousness that I have not been deep enough in my spirit, so to draw water out of the wells of salvation as to be able, in true religious sympathy, profitably to visit thy often discouraged mind. To feel our incapacity to minister, in a spiritual sense, a cup of cold water to ever so feeble a disciple (unto whom we may nevertheless be bound in a constant friendship) is a merciful impression; because it humbles us, and seals

upon our spirits that invariable truth, that "there is none good but one." What is this sense, but the anointing itself, which has holy certainty in it, seeing that it is no lie. Except it abide in us to this effect, our profession of being believers is vain; we shall grow weary in the Christian life, and our own righteousness will soon exhaust our strength: for supplies from the eternal Fountain would soon cease, were we to appropriate them to the prosecution of ends which the Lord never required at our hands, and neglect that life of faith, of humble dependence upon the pure gift, and those precious influences, hope and charity, which constrain us to render unto the great Lawgiver, in his time only, whatsoever he requires at our hands, though incomplete and foolish to the unsimplified mind. I often wish, on my own account, to be more in substance than I am. That infinite kindness has made me a partaker of the common salvation, has shed abroad in my heart a measure of his love, and strengthened me, at times, to lay hold on eternal life, I trust the deceiverableness of unrighteousness will never be suffered to draw me from the belief of. But I look at the office of a gospel minister with an awfulness which convinces me, that there are baptisms, humiliations, and deaths peculiar to it; and that, except these are often renewed, in order to strip off the plumage of past experience, and of that knowledge of heavenly things, which, being like yesterday's manna, cannot sustain, but subtly puffs up the mind, that babe's state, unto which the mysteries of the kingdom are unfolded, is unattainable, and the inscription of holiness unto the Lord is withheld, because they are not cleansed through the word spoken unto them. What will it do for us, even to be called to the work of the ministry, if we submit not to those purgations which unerring Wisdom appoints? We may become vessels marred on the wheel; or, to use another simile, if we suffer not ourselves, in Christian patience, to be bundled up as with the dry rods, and to be as destitute of verdure as they, we may, for want of complying with the appointed means of fruitfulness, frustrate the divine purpose to distinguish those who are invisibly preserved by the hidden life. Perhaps it may not be unsafe to conclude, that in our Society there are such defects; but, as an individual, I find it safest, in conformity to the great Master's command, to judge not, except through the spirit of the Son, the judgment of the everlasting Father is known; and at such seasons, the mind is too much humbled vainly to feed on this revealed knowledge.

Third month, 1788.—According to present appearances, we, (I mean our little company,) stand in abundant need of the whole armour of light. We are about to embark for a country,

the language of which none of us know, and in expectation of a path wherein we can see no footsteps, and which must be attended with new and various trials. May our trust be in the Lord alone, who is able, in seasons of the greatest difficulty, to increase our faith, and make way for us where we see no way.

Having the concurrence of Friends, we left London and proceeded for Harwich, where we were detained several days for want of a fair wind; during which time we had two meetings, and afterwards, (23rd of the third month) the wind turning in favour of our leaving that port, we embarked; but it was fourth-day night, the 27th, before we landed at Helvoetsluys, which was nevertheless a favour, and I hope esteemed so by us all. We got to an agreeable English inn there, and after a pretty good night's rest, set forwards towards Rotterdam, by way of the Briel and Delf, and came in safe rather late at night, it being there a great day's work of about twenty-five miles. We travelled in an open wagon the first seven miles, the road being so bad that no other carriage could get along with safety, and the rest of the way went in their boats called Treckschuyts, which are drawn by a horse, at the rate of about three miles an hour. This is a very pleasant and easy way of travelling, and it was through a country made as agreeable by improvements as it is capable of, being very flat and marshy. Many of the inhabitants followed us through some towns, and gazed exceedingly at us; and some of them, as well as they were able, manifested a love which met that in us that drew us hither; but the strangeness of our language to each other, was a continual discouragement; yet as it was not of our own bringing on, we endeavoured to keep quiet under it, and secretly desired that our minds might be so influenced, as to convey to them, in silence, that which is better than words.

We have now got into so new a line, that it is no wonder if we should be more than usually blind; and it will be well, if some of us should be also more than usually dependent and patient respecting our steppings; for being separated and remote from our friends, and some of dispositions rather hasty than otherwise, there is, no doubt, a danger of sometimes pressing forward with too much earnestness, and thereby of preventing the completion of those little services, in one way or other, which are intended for the purchase of our own peace at least. Though Holland was not much in the prospect of us who came from Ireland, yet we have been favoured with something more than a hope, that we are thus far in our places, and feel a comfortable and strengthening unity one with another therein. The desire of my mind is at present strong, that, though in ever so

much weakness, we may be enabled to pass through the country in that singleness and dedication of heart, which may preserve us from condemnation.

We staid three days in Rotterdam, and had two public meetings at the meeting house belonging to Friends; there are a great many English people in that city, and the attenders of our meetings being principally of that class, we had no need of an interpreter. There are some serious people with whom we got acquainted, and to whom our visit seemed acceptable, but no professors with us, except one person, who cannot be expected, in his present state, to throw much light upon the testimony of Truth; but he was very willing to render us such services as were in his power, which we took kindly.

From Rotterdam, we came forward to Amsterdam, by way of Leyden, Haarlem, &c. and were kindly received by our friend John Vanderwerf. Here our minds, generally, got very low on divers accounts. Several of us were poorly with complaints in the stomach, &c. which strangers are subject to, before their constitutions come to bear the difference of their meat, drink, air, &c. The few under the name of Friends in this great city, yielded us little of that strength which is the fruit of sympathy of spirit, and inward acquaintance with divine requirings; and which, if right, would have been truly salutary and cordial to us at that time, as we looked upon ourselves then embarking upon the most arduous and discouraging part of our journey; having a great distance to travel, entirely unacquainted with the country, strangers to all their different languages, except a little of French, and no interpreter to accompany us. Under these complicated trials, our faith got into the furnace afresh. This was much the case with me, and my dear companions felt no less. However, as we endeavoured after resignation, and were sometimes replenished with strength patiently to wait for renewed manifestations of duty, way opened, by degrees, to get clear of that place.

We attended their little monthly meeting, the business whereof was transacted in the Dutch language; so that we had not an opportunity of judging much about them; except that their appearance, and the feelings of our minds, convinced us that true religion is at a low ebb amongst them; and yet there is something tender which loves Truth, and with which, a family visit amongst them, made us better acquainted. We were comforted in the belief that their solitary situations are divinely regarded, and hope that divers of their deficiencies in some points wherein we have been otherwise taught, are counterbalanced in the sight of holy compassion and justice, by the sincerity

of their intentions, and the discouragements in many respects peculiar to them, which we, by experience, know a little about. The keeping up of a meeting for worship every first-day, in their weak state, is an act of faithfulness, which we might be often ready to faint under, were we in their situation, separated from the strengthening communications which religious society afford, (not having received a visit of this kind for four years) and being despised amongst the worldly minded. We had also three public meetings there, which were attended by many of the inhabitants of different descriptions; but there are a few with whose company, both in and out of meetings, we were comforted. They are a serious, religious people, not connected with any society, and believing in the spirituality of all true worship. We paid a visit to one of their families, which consists of a widow, her son, and two daughters, none of them young. They are people of considerable property, which they devote very much to the service of the poor. They were affectionately kind, and demonstrated their unity with, and attachment to, our principles, as far as they had heard them in the meetings which they attended, and were fully convinced of the necessity of an inward work, and that all true worship must be performed in spirit and in truth. In a religious opportunity which we had with them before we parted, the cementing influence of gospel love flowed amongst us like a stream.

From this family, we were furnished with letters of recommendation to such as themselves in Germany, some of whom we have seen to our satisfaction.

During our stay in Amsterdam, we were interpreted for, by John Vanderwerf, or one of his sons, both in public and private. It seemed strange, and rather hard to us women, especially at first; but we soon got over it, and had reason to hope that our religious communications were not materially affected; our friend seemed to have an awe upon his mind when he stood up, took off his hat, and delivered, sentence by sentence, what was expressed. Thus after spending eight days at Amsterdam, and being deeply tried in that place, our minds were strengthened to leave it, the 9th of the fourth month, with a renewed trust, that the great Shepherd of Israel, who knows his own sheep in every trial and situation, however remote from the knowledge and consolation of their friends, would superintend us, and graciously reveal himself for our help, in the needful time.

We essayed to proceed by way of Utrecht, (where a few books were distributed, and much love felt for the inhabitants) Nimeguen, and through part of the king of Prussia's domini-

ons, into the elector of Bavaria's, to a place called Dusseldorff, where we again made a little stop, finding a few who could speak English, and most of them French. Here we commenced an acquaintance with a solid, religious man, named Michael Wetterboar, to whom we were recommended by the people whom I have mentioned at Amsterdam. Being gathered to the principle of Truth, and engaged to conform to it, as revealed in the line of his own experience, he walks much alone in a dark and dissipated place. He was a kind friend to Claude Gay, when paying a similar visit to our's in this country, many years ago, and was rejoiced to see us. He lamented the lonesomeness of his situation, and said that his mind was strengthened by the visit.

From hence we went eighteen miles and back, out of our road, to Elberfeld, where, as at many other places, for want of an interpreter, we suffered what often appears to us an unavailing baptism for the testimony's sake. But perhaps it is not so much so as we are apt to think; the ways of the Most High are not our ways, nor his thoughts our thoughts; we know not but this deeply humbling path, and the secret exercises we have daily to pass through without any visible relief, may have a use beyond our finite conceptions; so that it is safest to leave these things, and outward considerations about them, in the Hand which can bless and render fruitful the things which are not, by causing them to bring to naught the things which are. However, we found an opening to some solid conversation with a few in this place, and understood that there are many religious people there; but we were discouraged by the difficulties we found in getting an acquaintance with them; so we returned, after staying one night, to Dusseldorff. We left that place, and passing through a dark country, arrived in two days at Newvied, the 18th of the fourth month.

We have had very little rain since we came upon the continent, consequently the roads are dry, but being for the most part a deep sand, we have not been able to travel over it so quickly as is desirable. Thirty miles a day, is I think, nearly the average of our expedition, though we mostly travel post. The vehicles are heavy, being generally covered wagons or clumsy coaches. We mostly prefer the former, as ourselves and luggage meet the best accommodation in them. The inns are pretty good, and the people respectfully kind to us, and in that line but little difficulty occurs in making ourselves understood. Our road has lain upon the banks of the Rhine, and furnished us with prospects of a country extremely beautiful, and, in some places, for miles together, covered with vineyards. But the pleasure

which we might innocently have derived from those scenes, has met with continual damps, by the gross prostitution of sacred things which, in the crosses and images thickly scattered upon the road, give pain to every feeling whereby spiritual worship is promoted. The Roman Catholics are very numerous in many parts which we have passed through; but in most places, the protestants enjoy the privileges they desire without interruption; and amongst them there is undoubtedly an awakened, sincere hearted people.

On our arrival at Newvied, we found a great change in the face of things, it being a new and pleasant town, inhabited by serious protestants, and principally by the Moravians; though there are about twenty families of the Menonists, and as many of a people who call themselves Inspirants, but by others are often called Quakers. We were directed to a Moravian inn, which proved very agreeable, feeling ourselves in that family very much as if we were at home. Here we were soon visited by several of the Moravian brethren and sisters, some of whose minds appeared unprejudiced, and intent upon spiritual improvement; which drew them often to our apartments, and opened a door for the communication of such gospel truths, as from time to time, occurred; and we had a comfortable hope, that they dropped into some of their minds as seed into good ground. We had the advantage in that place of an interpreter, a young man of the Moravian economy, who cheerfully befriended us on many occasions: and though, at the first, he appeared under difficulty in communicating religious matter which was new to him, yet before we went away, his understanding seemed more opened, and his feelings much more cordially disposed to the principle of Truth as we profess it, and to the several branches thereof.

We had a public meeting in that place the evening before we left it, after a week's deep exercise and secret suffering; but this opportunity furnished us with renewed cause to put our trust in the gentle putings forth of the Shepherd of Israel, and in the revelation of His power, which we humbly find is sometimes withheld, till the seasons of our greatest extremity. The young man, our interpreter, readily accepted his office in the meeting, without any previous request, and performed it with great solidity. Our visit to that place was closed by a season of divine favour, in a family which cheerfully received the testimony we had unitedly to bear, to the efficacy of spiritual worship, and the necessity of preparation for it; and in much love and tenderness of spirit we left Newvied. "O the depth and extent of the riches, both of the knowledge and wisdom of

God! how unsearchable are his judgments, and his ways past finding out!"

We had abundant cause in our travels through Germany, to say, that we were led in paths which we knew not, and frequently reduced to a state of extremity. We were sensible, according to our measures, of the mist of superstition and idolatry which overspreads a great part of the country; and also had, at times, revealed that most sure word of prophecy, which penetrates the obscurest recesses of Zion's travellers, draws them into hidden fellowship one with another, and unites them in the sufferings of the precious seed, though differently situated in the world, and their profession in it various. Thus were we led in paths which we knew not, and ways we had not seen, and were often incapable of finding out those whom we thus felt, and when we did discover such, we were unable, for want of a knowledge of their language, fully to communicate to them: but trusting in the all-sufficiency of Almighty help, for the supply of all their needs, we were favoured, when dedication of heart had been attained, and the green pastures of life opened, to lie down beside the still waters, and leave the event of our travel to Him, who blesseth, or blaseth, at his pleasure.

From Newvied we came to Wisbaden, a place in great request for warm bathing, there being several boiling hot springs in the town, from which the water is conveyed to private cisterns, where it cools for use. There seemed something rather attractive in this place to our minds, and yet, as was often the case, discouragements prevailed over our best feelings, and we proceeded to Frankfort, a day's journey. There we staid two nights; but though we had letters of recommendation to religious characters, yet for want of being able to make ourselves understood, we had no conversation with any but a Pietist who spoke English but poorly, and who, after some discourse on religious subjects, left us with professions of love.

From Frankfort we proceeded to Basle, a large protestant town, where we arrived the 3rd of the fifth month. Here our minds seemed arrested, and all efforts towards pursuing our journey were painful, till we had settled a few days under our exercise, and embraced, though in the cross, such opportunities as opened for relief. Having some letters of recommendation to serious people, they were presented to them; in consequence of which, several visits were paid us; and we observed in some rather a critical investigation of our principles. They were cautious of embracing us till they perceived the doctrines we held; after which there was great openness in some of their minds, candidly to receive such communications on religious sub-

jects as from time to time opened. One of them understanding the English language well, was, in several instances, a very friendly interpreter to us; and his mind being acquainted with divine illuminations, he often discovered symptoms of conviction and sensibility, when, as a channel, the openings of Truth were passing through him. In a large company to which we were invited, this person, observing our disposition to silence, kindly and feelingly proposed and requested a compliance of the company. We were favoured, to our thankful admiration, with the humbling influence of divine love, and strength renewedly to bear testimony to the necessity of an inward preparation for the solemn act of true worship, which requires neither forms nor ceremonies, to render it acceptable to the Father of spirits. The opportunity was concluded in solemn supplication, which our friendly interpreter rendered, sentence by sentence, into the Dutch language, with a reverential awe, whereby the liveliness of it was preserved.

We had also a comfortable season of retirement in the family of another of our friends there, whose wife and daughters profess not to see the necessity of a religious circumspect life, as he and his eldest son do; but they were affectionate and attentive to us, and we had reason to hope, received no unprofitable impressions by this little act of dedication. This person conducted with true brotherly kindness towards us, discovering great simplicity of heart, and an openness to receive the Truth, wherever, or however he might find it; being experienced in that great work of repentance unto life, and ceasing from many entanglements in the world, which he believed had a tendency to enslave his mind, and to keep him in a state of separation from divine favour: so that to meet with fellow pilgrims who could tell him a little of their knowledge of the right way, seemed like marrow to his bones.

We have several times fallen in with persons who kindly entertained Claude Gay, in his lonesome travel through these parts; and in Basle we have found two agreeable religious old men, with whom he was hospitably sustained for three weeks. They are of a people called Inspirants, and often by others Quakers; but upon an acquaintance with them, especially at Newvied, we found them no less active than other professors in singing, praying, preaching, &c., in their congregations. They appear to be descendants of the French prophets; and amongst them there is an honest hearted number to whom the love and language of the gospel flowed with more openness, and appeared to be received with more simplicity, than amongst some others. To these two elderly men we paid several visits, which were not unattended

with instructive conversation; but this did not afford that relief which our exercised minds seemed to want, nor could we comfortably see our way from the town, till we had, in their family and amongst such as they might invite, borne testimony, by our example also, to the necessity of silent waiting. To put the light into the candlestick, so as to bear, even in private, a testimony to the Truth, and spiritual anointing in silence, is here a greater trial of our love and faithfulness to the cause, than any can readily believe, who have not been led amongst those who are ignorant of a cessation from their own works.

It was a season obtained with difficulty, and passed through in tribulation of spirit. The candle was not easily put into the candlestick, and when there, evidently suspected by these people, not to be in its right place. But before the meeting closed, public testimony was borne to it, and to the resurrection of that life which is the light of men, being the only qualification of spirit, to come forth from that state of darkness and death in which we are by nature, and to perform any religious duties, or acceptable service to the Lord. At the close of this opportunity, we parted with these two men in love, though not a perfect unity of sentiment, which appeared more fully by an affectionate letter, which one of them sent after us.

There was also in this place, and in most others where we stopped, a prejudice against women's preaching, which increased the difficulty our minds often felt in obtaining relief amongst a people of a strange language; but though our efforts were few and feeble; yet as far as dedication clothed us, and we were careful not to cast away our confidence, we had ever cause gratefully to acknowledge that great recompense of reward was vouchsafed, and the soul strengthened to return to its rest, under a renewed sense that the Lord had dealt bountifully with it. The kindness we have met with in many places, exceeds what we might have expected, having several times experienced so much of the promise fulfilled, that we have met with brethren and sisters, who, though not altogether of the same profession, are fellow travellers in the Christian path. Sometimes a wisdom appears in our being stripped of that outward help, so desirable, of an interpreter; as in our present circumstance, if any good is done, there is no part of it wherein the creature can glory.

There is one thing which exposes us, that does not often suit the disposition of our minds, which is, that at the best inns, where we generally go, we must always dine and sup at the ordinaries, where there is often a great resort of company. If there is any use in this mortification, it will amply make up; the only testi-

monies which are publicly borne this way, are by our men Friends keeping on their hats, and refusing to pay for the music which sometimes accompanies our meals. We took a coach from Basle to Bern, where we staid over a first-day pretty much in private, save that an agreeable solid man, an Inspirant, paid us some visits, I believe to mutual satisfaction. We heard of a religious exercised coachman for whom was left a book or two, he not being at home.

The following letter was written at Basle the 9th of the fifth month, 1788.

As it is probable we may leave Basle without taking leave of thee, and acknowledging thy kindness with a gratitude due to it, and feeling in my heart a Christian salutation, I take the liberty, this way, of expressing my desire for thy increasing knowledge of the mysteries of the kingdom of God; which our blessed Lord thanked his Father for concealing from the wise and prudent, and revealing unto babes. The sacred influences of divine light upon our understandings, are cheering to the mind, and animate its efforts to obtain the liberty of the children of God: and as we wait in this light, and believe in its manifestations, we are favoured to see more light, the means appointed to procure it are revealed to us, and strength given to follow. But as it was prophetically spoken of the Saviour of the world, that there was no form or comeliness in him that when we should see him we should desire him, so the simplicity of his gospel is found to be. Nothing more strongly opposes the will, wisdom, and activity of the creature, than in all-abasement, singly to depend upon the promised Comforter, the Spirit of Truth, the anointing which an Apostle said the true believers received and had abiding in them, the unspeakable gift purchased by the precious blood of the Lamb, and dispensed in infinite mercy for our salvation, which, through its converting, purifying power is effected; for he gave himself for us, that he might redeem us from all iniquity, &c. Nevertheless the glorious end for which this sacrifice was made ought to be advanced to, and our dependence increase upon the smallest discoveries of the Spirit of Christ, though to the natural mind there may be no form or comeliness in them: but it may sorrowfully be said, with respect to His inward appearance the second time without sin unto salvation, that he came to his own, but his own received him not; yet let us remember for our encouragement, that to as many as did receive him, he gave power to become the sons of God. So that if we surrender ourselves as clay into the hands of the potter, and our wills to the refiner's fire, we shall this way, be made living partakers of the sufferings of Christ, being fools for his sake, and according to our

measures, conformable to his death. This is an experience which closes the lips in awful silence, and restrains the imagination from feeding upon the tree of knowledge; without which restraint, there is a danger of our not sufficiently embracing the excellent example of Him, who was led as a lamb to the slaughter, and as a sheep dumb before her shearers. The spirit of this world, in any of its false refinements, cannot preside here, neither can any righteousness of our own; because we humbly see with the apostle, that it is not for any of these works which we have done, but of the mercy of Christ, that he saveth us, and by those means which he died to obtain, even the washing of regeneration, and the renewings of the Holy Ghost. Fervently desiring that thy sincere mind may, through the humbling processes of true spiritual baptism, be led in the faith and patience, to the rest which is prepared for the children of God; I remain in gospel love, thy friend
S. G.

After secretly suffering, as in many other places, we took our departure for Geneva, travelling through a beautiful country the last twenty miles, by the lake of Geneva, and in prospect of the Alps; which were covered with snow in the latter end of the fifth month, although the weather was very hot with us. These, with the steep and craggy rocks of Switzerland, and pines of various kinds growing spontaneously upon them, and forming shades and wildernesses, compose a scene in nature truly magnificent; indeed for six hundred miles back, the prospect of mountains spread over with vineyards, with the grandeur of the Rhine, flowing below them, and its banks adorned with variety and abundance of fruit trees in full blossom, would have afforded a scene of pleasure to spirits at liberty for such enjoyment. But our hearts were on the whole too sad to be captivated thereby; a seed attracted us in sympathy, which was not so visible, nor had carried with it these sensible delights; and for it, in part, we travailed in spirit.

We spent one day and two nights in Geneva, where being informed that John Eliot and Ady Bellamy were waiting for us at Lyons, we hastened to them, and found their patience tried by a week's detention in that town. We joined them, and spending one day to rest and be refreshed there, took a boat, and rapidly passed down the Rhine, one hundred and thirty-two miles in seventeen hours, to a place called Pont St. Esprit, from which we came to Nismes and Congenies, the 22nd and 23rd of the fifth month, having travelled nine hundred and fifty miles from Amsterdam. It now looks pleasant to think of being soon amongst our friends, and

a people to whom we may speak without an interpreter; for in that respect our situation is a sort of exile, but greatly made up, by a secret sense, more often renewed to us than we might have expected, that we are here in the appointment of Him who graciously regards the sparrows, so that not one of them falls to the ground without His permission: and truly these innocent open hearted people are of more value than many sparrows.

We entered Nismes with such a peaceful serenity upon our spirits, as portended the acquaintance we have since commenced with minds panting after the waters of Shiloh, and the strengthening effects of true gospel labours. We went next day to Congenies, about four leagues. Our arrival drew out of their habitations the people in general; some looked at us with astonishment, and others with countenances which put me in mind of Mary's salutation to Elizabeth. These soon acknowledged us, and drew us into the house of a steady, valuable widow, where we were solemnly saluted and received, and our minds melted together; and such a stream of gospel love flowed, as some of us thought exceeded what we had before experienced, though no words were used to express it.

We obtained lodgings at the house of a person not professing with them, with a view not unnecessarily to interrupt them in their useful employments, and to be at liberty ourselves to go amongst them as there appeared a service; but we only lodged there one night, and that with difficulty, their desire to have us amongst them, and to render us their services in their own way, was so strong, that after contending the point, we gave way, and returned to the widow's, where we were entertained with the best they could supply.

Our friends are most of them poor, industrious people; but we were favoured with all that was useful, though those things we call so are scarce, the country being generally overspread with vineyards, oliveyards and mulberry-trees. It can hardly be thought how comfortable we were: peace of mind sweetens every inconvenience. We found these people different from our Society in their outward appearance, and in their want of settlement, and sufficient quietude in their religious assemblies; but the humility and simplicity of their meetings, attended with a lively consciousness of their own weakness, make them ready to embrace every offer of help, that is suited to their capacity and progress in the Truth. There are a few of them, amongst the younger sort particularly, who furnish a hope that there will be a Society in this dark part of the world, established upon the right foundation.

We soon found, that to be useful to them, the

visitors must be weak with the visited, and in Christian condescension bear with them, till Truth opened a door of utterance to show them a more excellent way. Their monthly meeting was held on first-day, wherein, of their own accord, they laid open their discipline, by reading their minutes or agreements acceded to on their first setting up these meetings; which, for consistency with their profession, are, in general, superior to our expectation. But it extends no farther than to a care over their poor, and one another's moral conduct; they have no other tenets, nor any testimonies, recorded, by which they may be distinguished; and our little band were not without a guard, with respect to proposing, or urging any thing to them, which they have not, at present, a capacity rightly to adopt and support.

At Congenies, and in its neighbourhood, we spent two weeks; visited all their families; attended their monthly meeting; had a meeting for conference with the elder rank; a youths meeting, and a very satisfactory public meeting with the inhabitants; and divers solemn opportunities unforeseen: all which brought us into near sympathy with them, and often deeply humbled and baptised our spirits on their account, as well as our own. Our parting was a very affecting one, but under a comfortable sense that the Shepherd of Israel has them under His gracious care. From Congenies we went to Giles's, about twenty-one miles, where there are between twenty and thirty who profess with us, as they do at Congenies: but they do not appear so much awakened in their minds, nor so earnest to be visited. They received us, however, with great kindness, and were pleased with the visit, which perhaps may be profitable to some beyond what we can now see.

As without faith it is impossible to please our all-wise Director, so it is impossible to persevere and hold to the end in His service, and in the humiliations which the creature meets with in it, without this precious ingredient, which is His own peculiar gift, and silences all fleshly reasonings. After having three meetings at Giles's, we came to Nismes, and there took coach for Lyons, one hundred and fifty miles. From that we travelled post, by way of Roane, Fontainebleau, Paris, and Versailles, to Alençon, where we arrived the 2nd of the seventh month, several of us being weak and weary, after having travelled near six hundred miles from Nismes. In our way to Lyons, we passed through Dauphine, where some of our minds were not insensible of an attractive influence: but having no certain information of some we had heard of there, and several of our company strongly bending homewards, it did not seem the time easily to find them out.

Truly there is a hidden, precious seed scattered up and down, not only in these parts, but in Holland and Germany, measurably gathered, both from the superstitious, and the vain world; and seeking a foundation whereon they may rest the soles of their feet. This appeared beyond all doubt, both from a little knowledge which we obtained in those countries of some, and from that most sure word of prophecy, which penetrates the obscure recesses of Sion's travellers, and unites them together in the ocean of gospel love. At Alençon, we were affectionately received by J. D. M., and courteously by his wife, who, through the whole of our visit there, which was three days, appeared to enjoy the company of their visitors. Here we endeavoured to take fresh counsel about the way of proceeding to England, which ended in the conclusion, of George and Sarah Dillwyn going to the island of Gurnsey, to visit the few Friends there; and T. E., A. B., M. Dudley, my husband and myself, to London directly, by way of Dieppe, which we pursued accordingly, and arrived in London the 13th of the seventh month, 1788.

We have had a solitary and exercising travel; but through infinite kindness, are again restored to our friends, and some of us to our native country. We attended the quarterly meeting of London: the sight of so many Friends was new and reviving to us; and the renewed evidence, that the Lord had been mercifully with us, that he had led us about, and instructed us, and tenderly preserved us when, in childlike simplicity, we depended upon his counsel, afforded, and still affords, abundant cause to praise him for his mercies past, and humbly hope for more.

After a journey of more than two thousand five hundred miles, attended with many difficulties, and close exercises of body and mind, she was enabled to return to her home at Clonmel, in the eighth month, 1788, under the comfortable sense of divine favour and protection. Some parts of her letters written after her return, on a retrospect of this visit, appear to be worthy of insertion.

— We have had, since leaving York, many new scenes of trial, and new demonstrations of Providential care; especially in the course of the long and deeply proving journey which we undertook, in hope that the Hand of Omnipotence led forth to the continent. The state of mind in which I was involved previous to it, the inexpressible humiliations and besetments which attended the accomplishment of it, and since that, the commemoration of unmerited support, with the renewed discovery of human frailty, seem to change, in many respects, the face of this world to me, not that I am redeemed from the love of it; but that I

have learned to expect less from it; seeing more and more, that this is indeed a probationary state of being, and that our sufferings and joys in it are no otherwise important, than as they affect our attachment to the one great object of eternal good, and our communion with it in the silence of all that is fleshly.

— It is a joyous consideration, that the glorious light of the gospel is emitted from the Sun of Righteousness; and that, though instruments may be used to bear testimony to it, yet that he, before whom all nations are but as the drop of a bucket, the small dust of the balance, and who takes up the isles as a very little thing, can, when they fail, do his work without them, and “glorify the house of his glory.” I humbly reflect upon our late journey on the continent, and am bound to acknowledge (however as an individual I have failed in truly saying, “thy will be done”) that the word of the Lord is faithfulness and truth. My mind is settled in a comfortable belief, that, through the creating and converting word of Omnipotence, the pure seed of divine life was visited with greater efficacy, than the discouragements which we were under, allowed us to know at that time. But ah, poor Amsterdam! yea, poor Rotterdam! and many, many places on that side the continent, touching whose inhabitants my soul, at times, sings mournfully to its well-beloved!

Ninth month, 1788.—Thy letter saluted us two days after our arrival at home, and was truly cordial, reviving with great sweetness, our love and friendship with thee and thy dear wife, and also strengthening our hope, that He who, we trust, directed our steps to your parts, and mercifully preserved us through many jeopardies, will, as you and we surrender ourselves to His all-wise disposal, so carry on the eternal purpose of his will as to increase our fruitfulness to His glory; and though very remotely situated one from another, make us partakers of the same living fountain, whose waters purify and gladden the baptised members of the church of Christ wherever scattered, or however obscured by the general cloud of darkness which the professors of Christianity are too apt to content themselves in. But as the eternal purposes of God are, the election of His own precious seed in us, (the Lamb that was slain) and the reprobation of that spirit or seed of the serpent, which with all the wrath and artifice of a fallen son of the morning, is ever seeking to oppose the coming of the kingdom of the Messiah, how ought we to watch and be sober; considering ourselves no longer safe, nor objects of divine favour, than whilst our spirits and affections are dedicated to His righteous control, cleansing and sanctifying by the converting influence of his own power. The seed

of the kingdom, through divine mercy remaining in us, and a disposition to cherish and embrace it, preserves from the sin which grieves the Spirit, and leads into death. To stand in that which is elect, and to experience redemption from that spirit which wars with it, ought invariably to be our aim; and if, in a pursuit so essentially necessary, we meet with suffering and deep spiritual conflict, yet remembering how inferior it all is to what He met with, who being truly the good Shepherd, laid down His life for the sheep; and experiencing Him to be in us the hope of glory, the afflictions of the present time are counted light, and the omnipotence of the Lord's everlasting arm (as we singly depend upon it) found to give victory over the enemies of our own hearts; to lead, in the meekness of wisdom, through persecutions from without, and to build up in the true faith and steadfastness of the great Captain, who goes forth conquering and to conquer. I know that religion is in a state with you, as well as with us, which requires a patient waiting and quiet hoping for the salvation of God; which is often near to be revealed when we faint in our minds, and therefore fail of inheriting that blessing the patriarch Jacob wrestled for, through a night of faithful and successful exercise. Thy increase in heavenly treasure, my beloved friend and brother in the Truth, is secretly and strongly coveted by me. My heart often meditates upon thy solitary situation; and in the renewings of gospel love, thou and thy valuable wife are made like bone of my bone, and flesh of my flesh. May the God of all grace and consolation strengthen and succour you! and I most assuredly believe he will, as your love of His inward and spiritual appearance, and glorious work among men, grows as a tree of righteousness, bringing forth fruit in its season, and enduring with humble submission, every wintry and pruning dispensation. We have heard something of thy prospect of devoting thyself to the education of children; a work peculiarly wanted in your society, and which, if thou enters into, in the simplicity and sincerity which Truth gives, will, there is no doubt, be a blessing to many, and thou thereby rendered a feeling subscriber to that truth, "he that watereth, is watered himself." Thou mayest find it an arduous undertaking, and attended with mortifying circumstances; but the liberal soul, though it may suffer, knows best how to travel profitably through them all. It is not human approbation that we ought to depend upon, or have singly in view; but our study should be to show ourselves approved unto God; and then, whatever vocation in His wisdom we are placed in, or however weak we may feel ourselves, we shall have no just cause to be ashamed.

Eleventh month, 1788.—I can feelingly subscribe to the truth of what thou sayest, that it is good to spend one's days in the bands of a free and sincere friendship, and in the unity of a solid and constant faith. We are favoured with many in these parts, who have been mercifully gathered to the pure spring of eternal life, where true love and unity originate, and from whence they bring forth acceptable fruits; but, as those consolations sometimes abound, so do tribulations, on account of the spirit of the world, and many other snares, by which the enemy of all good is daily seeking to draw aside; and for want of watchfulness and care, he prevails to the great hurt of some, and casting a shade over the purity and simplicity that there is in the gospel of Christ. So that, notwithstanding we are encompassed with many blessings and advantages, we are not without our portion of trials; and can therefore in much sympathy and love, dip in spirit with thee, and feel thee as a fellow traveller in that path of suffering and probation which, in infinite Wisdom, is cast up for the regeneration and establishment of all those who walk in it, and hold out unto the end. Fear not, neither be dismayed, though thou feel thyself as a solitary bird, as a pelican in the wilderness, or a sparrow upon the house top. He that is in thee, is greater, than he that is in the world. His wisdom will direct thee, His counsel guide thee, and His everlasting omnipotent arm sustain thee, as thy faith is steadfast therein, and thy patience maintained in travelling through the abasing dispensations which may fall to thy lot: for I do believe thou art intended to be a man for God, and no wonder then, if thou suffer persecution and affliction. Remember they are but for a moment, and light, compared with that exceeding and eternal weight of glory, which is revealed to the poor distressed mind, when it looks beyond the "things which are seen, to the things which are not seen." I feel much love to the dear young people amongst you, and shall be glad for them to be told so; and that the good account thou sent respecting them has rejoiced the hearts of many. If they follow on to know the Lord, their minds will increase in holy stability; the enjoyments of this world will fade in their view; and an inward acquaintance with the spirit of Truth will become most precious to them. They will not do their work (like the Pharisees) to be seen of men, but the solidity and weightiness of their spirits, will demonstrate that they have been with Jesus, from whom they receive all their qualifications to perform true worship, or do any thing that is good.

Tenth month, 1788.—Thy letter, which arrived about a week ago, was sweetly refreshing and truly salutary to us; and I may now tell

thee, that though acceptable, as an individual, I needed it not to revive the strength of affectionate attachment; for my spirit often embraces thee in the flowings of increasing love and fellowship, and feels thee, according to my small measure of true knowledge, in that precious unity which is better than all words (though ever so frequently and finely expressed) without it. Were it not for this cordial drop, which, like oil, sometimes swims on the top of our bitterest cups, our faith would hardly be strong enough to make us victorious over even the little perplexities attendant upon this pilgrimage and state of probation. But He who knows that we are "feeble folk," and graciously compassionates our case, becomes to us not only the shadow of a mighty rock in a weary land, but teaches us so to build our nest therein, that, in times of storm and trial, his holy inclosure preserves, his faith stays us, and this rock pours out precious oil. May our dwelling ever be here, and our inheritance be enlarged in that which is pure! Then let our allotments be what they may, whether our bodies inhabit the dark, or the more illuminated parts of the earth; whether we are encompassed with sorrow and travail, or have to rejoice more sensibly in the revealed salvation of the almighty Arm; all will work together for good, and we grow in qualification to worship and magnify that great and excellent Name, which only is worthy of the incense that in every place and situation is to be offered.

Eleventh month, 1788.—If I know my own heart, it is my desire to know my business, and simply to do it, whether it is taken cognizance of or not, by the truly wise and honourable; whose friendship, though strengthening, consoling, and therefore acceptable, may, if the heart be not in some degree redeemed and redeeming from the mysterious workings of self-love, be perverted, and instead of nourishing the pure immortal part, build us up in an airy notion of our own merits and attainments, and prove a snare instead of a blessing. A little acquaintance with one's own human nature, a frequent detection of its corruption, and the perplexities into which it introduces us when its subtle arguments prevail, are enough to weary out a mind blessed with the least sincere aspiration after permanent good, durable riches and righteousness; and to content us in the most obscure situation, if, through unmerited mercy, it may but be in the courts of the Lord; with the coarsest food, if but ministered to us from the hand which is full of blessings; and under the most unpleasant work, if faith is vouchsafed, that in love and pity it will be accepted. Some of us here feel it to be a low time; my knees often are ready to smite together, and my soul is exceeding sorrowful. That there are causes

in myself and circumstances attending our present situation, I doubt not: "give me wisdom, and reject me not from amongst thy children," is my secret petition.

CHAPTER VI.

Her concern respecting a Boarding School for female youth.—Visit to Friends families in Cork.—Journey to London.—Visit to Dunkirk, Holland, Pyrmont, &c.—Her return—and decease.—Testimonies concerning her.

It may now be proper to take some notice of a concern which had weightily engaged her attention, respecting the propriety of opening a boarding school at Clonmel, for the religious care and education of female youth. This subject had, for some time, been deeply pondered, both by herself and her husband; and had, at length, so matured in their minds, as to afford an evidence that it would be right to set forward the work.

Their motives for this undertaking appear to have been purely disinterested, and with the single view of promoting a guarded and religious education of children; being themselves in easy circumstances, and under no necessity to pursue this employment, for family support.

When we consider the susceptibility of youth to early impressions, with the general permanency thereof on their minds; and reflect that they are soon to participate in the concerns of life, and will, in a few years, be the principals on this stage of being; we cannot but perceive the extensive importance, both to individuals and the community, of an early moral and religious education; nor be surprised that this earnest labourer for the good of mankind, should feel it her duty to cultivate this ground of general reformation, and to encourage others, upon pure principles, to engage in an employment so truly honourable and productive of good.

Though under doubts and discouragements of mind, arising chiefly from the humble sense of her own weakness, and want of qualifications for so arduous and important a service, she was enabled to open the proposed institution, the month after her return from the continent.

She was much concerned that the children committed to their care, might be preserved in innocence, and trained in the paths of piety and virtue; and when not called from home on religious service, laboured faithfully in advancing such measures as tended to promote the solid advantages of this institution.

On the subject of this school, there does not appear to be much remaining written by herself: a few of her letters have, however, been

collected, expressive of her tenderness lest she might interfere with other institutions; and of her cautious steppings in this concern; with divers other instructive sentiments; most of which have been extracted, and are as follows:

—— The prospect of removing to Ireland in any line, continues to my mind very awful; and undertaking a matter of so much consequence as the proposed school, is not less so: but if our friends whose judgments we esteem, feel uneasy with it, and freely express themselves, it will rather be a relief than a disappointment; especially as we have no intention of getting, or saving money by it to ourselves. If we are but favoured to see the work of our day, and found faithful in the performance of it, though ever so humbling to flesh and blood, I sometimes think, it is all that I desire.

—— I do not like the thoughts of crowding new institutions upon Friends, imposing objects, or doing anything which has the remotest appearance of opposing our own or others' prospects, by dividing or scattering the little strength, which, if put together, might prove no more than sufficient for one undertaking at first; though afterwards, it might increase for whatever further openings might be perceived in the Truth.

—— I have, at times, been much depressed with a fear of interfering with the school at Mountmellick, and discouraging the valuable Friends engaged therein. I felt most easy to write them a few lines, with a view, as I tell them, "to open a door for a free communication of sentiments, respecting what we both have in view;" expressing my love and esteem for them, and belief, that as both they and we are disinterested in our views, desirous of promoting the same cause, and rightly directed, we shall move, either separately or together, with a comfortable degree of unity and sympathy; and requesting their openness with me, in saying whether any thing has occurred to them, on hearing of our plan, which would be any strength or encouragement to them, and which is in our power to afford; whether they wish us to be united in our undertakings, or think that two schools will answer; and lastly, whether they do not think it will be better for them steadily to pursue their own prospects, till our house is opened, (if ever it should be) and then to stand resigned, either to unite or keep separate, as at that time appears best. So much seemed a little relief to myself to say, feeling great affection and tenderness towards them; at the same time that my own faith is nearly tried. I, however, feel a hope as I am writing, that if our offering is not accepted, but proves like David's proposing to build the house, that, nevertheless, we shall feel that secret supporting language, "thou didst well, in that it was in thine heart, &c."

—— Dost thou not wonder at the undertaking we have in view? My dear R. G. has kindly condescended to make ample preparations for a boarding school for girls, and has built a considerable addition to our present dwelling; which stands upon an island, in a navigable river called the Suir. It is about a hundred yards across, and near a quarter of a mile long; has on one side of it the quay and town, and on the other, cultivated mountains, which seem almost to hang over it. The prospect from the front of the house, is through the garden and a pasture, to the river and valley, and is terminated by a very high and rugged mountain, several miles distant. The place is altogether very commodious, and pleasant for the intended purpose; but how we shall meet with suitable, disinterested persons for undertaking the immediate care of the children, &c., is not clear; a hope however cheers us, that if our views are right, and deserving a blessing, all things needful will be afforded us in the needful time. I should like to have such, for almost every station in the family, as possess a sincere concern for the prosperity of the work, and find a dedication in their own hearts to it: being afraid of drawing any, merely to gratify ourselves, that have not some such foundation to support them in seasons of trial, which generally, more or less, attend the most upright and disinterested designs.

—— I have had a very low dull time of late about this undertaking, from a fear that we shall not be found equal to it. I do not mean, in the sight of men, for probably we could not please all, let us do ever so well; but I mean in the sight of Him whose blessing is more craved and panted after, than the most specious appearance it can wear.

—— Having formerly mentioned the discouragements of my mind in the setting out of the school we are engaged in, it is but just also to say, that things respecting it now wear a pleasanter aspect; with a hope that that which was sown in weakness, seems, through divine help, for to that only it can be attributed, rising into greater strength. The minds of some of our precious charge are evidently increasing in verdure, by the dew of heaven; and, in the general, innocence is to be felt from the influence of their spirits. Our helpers also grow, we hope in the root of true religion. Indeed, did the world, or our religious and civil concerns with its inhabitants, speak no more trouble to us than what we find upon our little island, it would be too great a state of prosperity for human nature profitably to be indulged with; for even that calls for a watchfulness and industry, which the flesh is at enmity with, and in which I fear being found wanting. To feel an evidence that we are under the care and

blessing of the Shepherd and Bishop of souls, after conflicting doubtings respecting it, is such a cordial as reanimates the soul to fight the good fight of faith, and to lay hold on eternal life. In seasons of favour this has been the case; but it is hard to lay down all these precious gifts, still to walk as the Master walked; to testify, by our dedication, that we believe that he came to save sinners, and as to the means whereby his glorious work is promoted, to say, "not my will, but thine be done."

Eleventh month, 1788.—We have twelve girls, and expect more soon; so that thou wilt believe cares multiply upon us; but all our endeavours will be ineffectual, both in this, and all other undertakings, except the blessing which makes truly rich, in unmerited mercy, rests upon them. Did the world know, how dependent all substantial comfort and permanent joy are upon this heavenly gift, people in general would toil less, think less of their own wisdom, and more simply follow that day-star which ariseth in the heart, and directeth to the pure life, in which the Father is well pleased. It is a comfortable belief to my mind, that thou art arrested by this precious principle of divine light, which discovers things as they really are. Be not afraid to be led by it, into ways thou knowest not, and into paths thou hast not seen; for, in due time, it will dispel the darkness before thee, and make crooked things straight. One of the most beautiful, though most abasing dispensations, in the true Christian progress, is that of becoming as a little child; the judgment is here taken away for purification, and to be made truly useful in the Lord's work, the soul breathes only to the parent for food, and depends upon no other for counsel. It is generally weak, but knowing itself so, it is safe. O happy state to be rightly brought into! may we never be ashamed of it, but for our encouragement remember, that of such is the kingdom of heaven.

—1788.—Self-gratification in our own way and time, has not been allotted us for the path to solid peace; and if increasing humiliation should prove the food most convenient for us, we wish to accept it from that Hand, which has an indisputable right to do with us as seemeth good in the sight of infinite Wisdom, and which has power to convert the greatest trials into true spiritual refreshment.

—The ways of infinite Wisdom with those He chooses to bring through and redeem from the fallacy of human understanding and corrupt nature, are so incomprehensible and humiliating, as indeed put us out of the capacity of saying, "what doest thou?" for who hath been his counsellor? seeing he giveth not account to any of his matters, till the simplicity of a babe in Christ is attained unto, when he

reveals, according to his purposes, those mysteries unto them, which are hid from the wise and prudent.

—That junction between the monthly meetings is comforting, if only from the strength which the few living members may be suffered to feel in the unity of one another's spirits, and the blessings which may be upon their endeavours to wash one another's feet, and to bear up one another's hands. That love which has heretofore flowed in my heart as a river, to the poor in spirit on that side the county, sweetly revives as I am writing, under a renewed hope, that the eternal Fountain of life will not be closed among them, however low and unworthy they may sometimes feel themselves to be, of its pure refreshment. And if it be in abundant mercy kept open, and they that are acquainted with it gather to it, having their qualifications from it, and use them under its influence, they will be a blessing one to another, and more may be gathered to an inward experience of the same purifying unction, than, in some seasons of discouragement, they have an idea of.

In the twelfth month 1788 she engaged, with other Friends, in a visit to the meetings and families of Friends in the city of Cork; and during her employment in that service, the following letters appear to have been written. Though they do not express much account of the visit, yet they may be acceptable, from the instructive remarks they contain, and the weighty and concerned spirit which they manifest under this engagement.

—We have been steadily engaged with sitting in four families a day; and though we often seem ready to give up, and feel like imprisoned spirits, yet, upon the whole, we have no just cause to be discouraged; best help being near to strengthen us with might in our inner man, or such a proportion of it as is necessary for the performance of, and perseverance in, the work of the present day. As doing the will of our heavenly Father, is the only thing really worth living for, I wish to consider it as an unmerited favour, to know what that will is, and to be furnished with any degree of capacity to do it.

—The season of the year, the closeness of the city, and the complicated occasions of heaviness and depression, in the view of the state of things here, all contribute to suffering both of body and mind; so that were we clear of unprofitably adding thereto, we do not lack a pretty full cup thereof. Indeed we have no business to seek for a portion or baptism differing in nature from that which the great Pattern himself submitted to, and which the true seed here and elsewhere, have still, for wise purposes, to experience.

—Whether any good may come of our

labour and travail here, must be left: it is the blessing only which can render this, and every other endeavour of the poor servants, effectual to the building up of any drooping member in the most holy faith. My soul has in the course of our visit to the families of Friends in this city, passed by the gates of death. But the deceitfulness of my own heart is such, that it cannot be removed by pleasant things; nor does fitness for the little services we are engaged in, spring out of the most sensible and gratifying operations of the spirit; but out of these unsearchable baptisms, which, nevertheless, demonstrate they are of the Holy Ghost and fire, because they leave an empty temple, a temple ready to be filled with that presence wherein there is life.

According to my small knowledge of good, I may assert that, after all, the joy of the Lord is our strength; and were it not that, in the beginning of this visit, my spirit had been sweetly consoled therewith, I very much doubt whether, from many of my feelings and deep provings since, I should have held out till now: peradventure it possessed some of that sacred efficacy, which Elijah's forty days sustenance is distinguished for, and thereby, to the praise of that grace, by which I am what I am, my confidence has not wholly failed me in the deeps. All that is within me prays, that as we have been mercifully strengthened to drink, in this place, a bitter cup, we may not, in our own wills, refuse any dregs which in infinite Wisdom are intended, in part, to constitute the cup of salvation. But the flesh is weak! A few have refused us, and whether their hearts will relent, is yet to try.

We cannot but sympathize with a tried, afflicted remnant in this meeting, whose hands I do believe will grow stronger and stronger, be more and more instructed to war, and their fingers to fight. However the boasters over the pure lowly seed may exalt themselves, yet they cannot stand in the day of judgment, nor prevent the fulfilling of the promise, that the law shall be magnified and made honourable. I concluded to stay third-day meeting; and though, as is often my lot, speaking to men did not relieve my inward oppression, yet in prostration before the almighty Helper, who in abundant mercy is touched with a feeling of our infirmities, there was a secret sustaining evidence of living again in His presence, whereby those bones that were broken did rejoice. Thus are the poor of the flock helped in their extremity, and encouraged to maintain their confidence in the Omnipotent gathering arm of Israel's Shepherd.

Twelfth month 1788.—We have been sitting in a Friend's family, where —— demonstrated that her mind, through all these storms

and tempests, has found where to anchor and unload her vessel, with an increase of simplicity and obedience. I wish she may now leave the things that are behind; and that we may all become more and more, not only as children, but as weaned children. To be reduced to this humble state, has not only its mortifications, but its joys. The Christian's life consisteth not in the abundance of the apparent consolations and gratifications he possesses; but in the renewal from time to time, of the hidden manna which the golden pot contains, within the veil of perishing things. Thou knowest enough of such situations as ours, to make thee believe we are not without a portion of trials, no doubt wisely proportioned to us; yet I dare not complain, having thus far as we have passed along, found Him whom my soul loveth, in whose presence no murmuring has a right to appear. Childlike simplicity is an experience which every chosen servant, however feeble, ought to endeavour for. We get nothing by the contrary; for by ever so much taking thought, we cannot add one cubit to our stature, or make one hair of our head white or black. May you proceed on this family visit, in the faith, nothing doubting. It was not the abundance of bread, nor yet the fineness of it, which fed the multitude formerly. For want of faith, we lose many miracles which the blessing would still effect. Remember poor David's sling and stone, and out of whose mouths, strength and praise are ordained.

Twelfth month 1788.—I received thy affectionate sisterly salutation, which, like a little help to the weak and feeble, was salutary and acceptable. Be assured I am one of the weak and feeble; may I therefore be wise enough, like those little creatures spoken of in Scripture, which being feeble folk, built their nest in a rock! Truly, dear friend, were it not for the shadow at least, of this Rock, amidst the conflicts between nature and grace, the mind would often be overwhelmed, and make the sorrowful conclusion, "there is no hope." Ah this Rock! how safe a residence is it! and methinks its obscurity from the worldly wise, and the selfish mind, adds greatly to its safety. I seldom get to it but by combat, which shows that my enemies are lively; and though it is sometimes my lot, in the cross, to set before others their inherent infirmities and transformed adversary, yet I humbly trust I shall not, and pray that I never may, forget mine own.

——May we not be afraid of suffering; for in this land however, they that dwell with the seed, must dwell in a low spot, and give up their names to reproach. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you : ” “ it hated me before it hated you. ” To be of this happy, though afflicted number, is more to be desired than to join ourselves in affinity with a spirit which, instead of suffering with the seed, wars against it, in the wrath and cruelty of the king of the locusts which came out of the pit : a spirit that cannot stand in the day of judgment, but which being airy and unsettled, leads from the quiet habitation, and leaves the mind without a stay.

How excellent, yea how much to be desired, is that state wherein, through holy chastisement and suffering for the seed's sake, that precious seal of adoption, the language of Abba Father, is feelingly obtained and breathed ! This is indeed a something in ourselves wherein we can rejoice, an unmerited gift which excludes all boasting, a preservative from moving in the line of others' experience, further than it is made our own, or from having our rejoicing in them. Were the active members of our Society, more generally and individually gathered to this deep inward feeling of the life of Truth, and the evidence of its operations in themselves, how much more effectual would their labours be, in building up one another in the most holy faith ! I am afraid for myself, I long to be more truly weighty in my own spirit ; not to assume a consequence amongst men, or to plume myself with borrowed feathers ; but really to be preserved in company with the seed, and through its operations to live, move, and have my being, in the church especially.

A series of deep exercises has fallen to my lot, on account of the law and testimony of Truth in this province, and near sympathy with some who dare not let it fall to the ground, without discovering themselves, and on whose side they are. These find it to be a day of trial, of perplexity, and of treading down ; and there are so few, even amongst the well minded, who are skilful either in lamentation, or in war, that the work lies heavy on a few ; and sometimes I am afraid that the ointment made after the art of the apothecary, gets unpleasantly tinged by the dead flies, the unquickened efforts for the cause, being cast into it.

—— Though I often find it my duty to wash and anoint, rather than appear to men to fast, yet the secret travail of my soul is sorrowful, and beset with many discouragements unknown but to itself and its almighty Helper. I find that the more deep and hidden my exercises are, and the more I seek for strength to unite myself, in a covenant never to be broken, with the Beloved of my soul, the more I am capable to distinguish the consolations of the Spirit, the pure unerring Spirit, from every inferior or corrupt source of gratification to the natural senses. I know my experience of this is but very small, and yet, as far as I have at-

tained, I have abundant cause to admire the wisdom there is in the paths of true abasedness and self-denial ; yea, the fortress they lead to, and the safety there is in them.

Never are we favoured with a clearer perception of our religious duty, in little as well as greater things, than when our spiritual eye has been purged, by the ministration of some baptism that has afflictively removed every film of self-love ; which discovers itself by an over-attention to our own reputation, to the ease of the flesh, and a desire for pleasant things in spirituals as well as temporals. Ah ! may we think nothing too near or too dear to part with, for the secret acceptance of the Beloved ! The very putting forth of his hand, as through the hole of the door, little as the intimation may seem, is a powerful call to admit him in the way of his coming, however it may oppose our own way.

Twelfth month, 1788.—My heart was favoured to enter a little into thy affecting account of dear M. G.'s decease, and your united visit previous thereto. That valuable woman's last days being so memorably employed in her Master's service, after a life of diffidence and obscurity, compared with her religious qualifications and attachment to the cause of Truth, was a distinguishing mark of everlasting love and favour to her. Her close seems so lively, and her sun set in such brightness and serenity, that it conveys something animating to those who are far behind in fitness, like myself, to count not their lives dear unto themselves, if they also may so finish their course with joy. And that humble tribulated disciple L. H. appears also ready to rise triumphant above death, hell, and the grave : all that is covetous within me exerts itself in the prospect of the joyous settlement of such travelling souls, in undefiled mansions where there is no more change. Oh that I were but as willing to commit my spirit into the divine hand, during my residence in this poor frail tabernacle, where there is most need of help, as to inherit the rewards of those who, through more tribulations, more effectual washing, and better occupation of their gifts, enter into the joy of their Lord ! Well ! dear friend, fear not though thou hast made an exchange so unsuited to thy natural disposition in thy present station. He who knows the sacrifice, because Himself prepared it, how little soever thou mayest think due to thyself, will proportionally enrich thee and present thee with the blessings of His goodness, and crown thee the more with that humility and self-abasedness which are so precious in His sight. Were it not that He loved us before we loved Him, peradventure we might sometimes think our lot a hard one, and find some cause to despair of His mercy, or conclude that His holy eye pene-

trates not into our lonesome and obscure dwellings, however raised up as spectacles to angels and to men, neither marks the way that we take. The sacred prerogative of the everlasting Father, of attracting and quickening the soul, opening and shutting the heavenly treasury, is, I do believe, the very thing which distracts that mind wherein patience has not had its perfect work, though it is the very thing wherein it ought to glory.

— 1788.—My husband and I received thy letter of affection for us, and lamentation over thyself. Our minds are drawn into near sympathy with thee, and we believe that this afflictive dispensation is designed for thy increasing acceptance with the Father of spirits, who 'knows' best how to purify the vessels of His own house. These, thou knowest, are not only to be of gold, but of beaten gold, in order to fashion them according to His good pleasure, and render them fit for the inscription of holiness. Now, my dear friend, as thy heart's desire is to repose thyself in the joys of God's salvation, endeavour to attain that holy quietude, wherein the delusions of the grand enemy are baffled, and the tribulated spirit is strengthened to receive the bitterest cup with thanksgiving. We are of ourselves very weak, and it is sometimes consistent with infinite Wisdom, that we should be left to a deep sense thereof, that no flesh may glory in his presence; but that the hunger, the thirst, and the humiliation of the soul, may be fully proved. Therefore marvel not, as though some new thing had happened unto thee. It is the path which the holy apostle was led in, when he declared on his own and his brethren's behalf, that they had the sentence of death in themselves, that they should not trust in themselves, but in God who raiseth the dead: and we have many instances in our Society in these parts, of upright-hearted advocates of the Christian religion being tried with deep poverty of spirit, and discouragement in the prospect of the Lord's work, and of their own incapacity to perform it. We have also instances of these humiliations tending to root them deeper in the experience of that fundamental truth, that the true believers in Christ have received an anointing which abideth in them, and need not that another should teach them, but as this same anointing teacheth them, which is truth and is no lie. And being thus led on to a higher degree of union and fellowship with the Father, and with the Son, their qualifications have increased to endure, for the precious seed's sake, the watchings, the fastings, and the deaths many, unto which, according to our measure, we are all, in this mixed state of things, called. And when their mouths have been opened again in the congregation of the people, they have depended

the more singly and simply upon divine impulse, and the puttings forth and strengthening virtue of the Shepherd of Israel. Thus the exercised have been benefitted, and the Lord's heritage comforted. I humbly trust, that these blessings will result from thy late tribulations; and that thou wilt have to say, hitherto the Lord, and not man, hath helped me. It is to be lamented when, for want of these baptisms of spirit, a superficial ministry and activity in the church prevail; for these are like blasts from the wilderness, which, instead of cherishing, chill the hidden life, and build up in the notion, rather than in the humbling experience of true religion. It is much better to appear nothing when we are nothing; that we may be emptied and cleansed from all self-love, and learn patience and contentedness therewith. I salute thee in Christian love and sympathy, and as a tribulated fellow-traveller encompassed with manifold infirmities, remain thy friend and sister in the Truth.

First month, 1789.—My mind has often secretly visited and sympathized with thee, under the various and deep exercises which I do believe have fallen to thy lot, in the course of unerring Wisdom; but it has often seemed more my business, thus silently to feel thee under the precious influence of that love which the children of the one Almighty Father feel towards each other, than to be forward in expressing it. He who has graciously called thee out of darkness into his marvellous light, turned his hand upon thee for good, and thus far, sustained thee through many refining dispensations, will not now leave thee, when Jordan may rise high, and seem to overflow its banks; but in his own time, which must be waited for, he will divide the waters, and discover to thee, with indisputable clearness, a way where thou hast seen none; yea, according to his promise to his own seed, he will make darkness light before thee, and crooked things straight; these things will he do unto thee, and will not forsake thee. I think I know, if I am dipped into a right sense of thy state, that the enemy of all good is exceedingly envious against the precious life, or seed of the kingdom, which is divinely intended, through suffering, to be so brought into dominion, as to establish thee in the liberty of the children of God, whereby thy usefulness in the church, in this dark and cloudy day, will increase. Like the woman seen by John in the vision of light and life, thou mayest have to flee into the wilderness for preservation, because of the persecutions of the dragon, and the floods he may be permitted to pour out of his mouth. His enmity remains to be with the pure seed; and they who desire to cherish this excellent treasure, in their earthen vessels, and to live godly in Christ Jesus, must expect many of his cruel

assaults, in temptations, provocations, and insinuations; but the Rock of ages remains to be their refuge, and as their tribulated spirits endeavour to retire here, and place no confidence in the flesh, notwithstanding it may be with sore conflict they gain this sure dwelling place, they will be amply rewarded, and have, in humility of soul, to rejoice in the impregnableness of the defence, and to magnify the power through which all things are possible. Whatever has a tendency to subject and reduce the creaturely part in us, however bitter its operations may be, is gratefully to be received by the upright soul, as one of the means whereby the adoption, and inheritance of the glorious promises of the gospel are attained, and one of those bitter things which to the truly hungry soul is sweet. Therefore, let me say to thee, fear not, thy God is with thee, and will work for thee, as thou art willing to have all the resistance of thy nature to every of his holy requisitions, wrought upon and subdued, in the day of his power. The just are to live by faith, that faith which gives the victory, and triumphs over death, hell, and the grave. Mayest thou fight the good fight thereof; and may I be thy companion in this necessary warfare; that so the attacks of our grand adversary upon such Christian virtues as have been mercifully conceived in our souls, may all be rendered frustrate; and we abiding under the sacred influence of the powerful word of patience, may often have our spiritual eye opened to look beyond the things which are seen, to the things which are not seen; and for this joy set before us, count not our lives dear unto ourselves, neither love them unto death! Though my heart, as I said in the beginning, has secretly visited and saluted thee, yet I had no thought of expressing so much on these solemn subjects, when I took up my pen; but only just to convince thee that thou hast in me—though I acknowledge I was restrained in thy company lately from showing it—a sympathizing friend and sister, according to my measure. Though, dear friend, we may be led in silent travail, and as by the gates of hell and death, yet, let us remember, that this is the way in which inscrutable Wisdom has ever led his redeemed children in all ages.

First month, 1789.—There are seasons wherein the Bridegroom of souls withdraws himself, or, as to the sensible enjoyment of his sacred soul-enriching presence, is taken away, and then the children of the bride-chamber cannot but fast and mourn. As I do believe thou art one of these, thou must learn more and more to endure hardness, and to bear such dispensations with Christian fortitude, in that hope which anchors the soul on the invisible Rock of ages. That which is seen is not hope,

and therefore, remember that this is the season wherein thy confidence in almighty help, thy faith, patience, and fervent charity, are to be tried, rather than when the Bridegroom is obviously with thee, when thou canst not fail to rejoice.

Second month, 1789.—Thy letter addressed to my husband, M. Dudley and myself, was very satisfactory to us; as we found thereby that the precious unity of the spirit was mercifully preserved in thy mind and ours, notwithstanding our remote situation, and our own peculiar impediments to the growth of this immortal plant. We all feel, at times, our faith to be closely tried, and this hath been the experience of those in all ages who were pressing after a city which hath foundations. The spirit of this world, and the corruptions of our own nature, with great subtlety, oppose the government of the Son of peace in the heart, wherein the unity of the one spirit consists. These enemies of our own houses, are the great objects of the spiritual war; and as we maintain that by the aid of spiritual weapons, our faith will grow stronger by its manifold provings, and a victorious fight will at last abundantly compensate for every afflictive dispensation and conflict of soul. Let patience then have its perfect work, that thou mayest “be perfect and entire, (as saith the apostle) lacking nothing.” Many friends here, who love you in the Truth, have sympathized with you on account of your late prospect of suffering, concerning what some of you apprehend to be the law of your God; and your relief therefrom is equally rejoicing. Is it not cause of humble thankfulness, that some weak minds are spared from giving public demonstration of their fidelity to the Christian religion, at a time when, peradventure, their faith therein was not strong enough to be accompanied by such works? A query of this sort to themselves ought deeply to convince them of the renewed obligation they are under to their heavenly Father, “whose eyes run to and fro in the earth, beholding the evil and the good;” and that nothing short of increasing faithfulness to known duty, and watchfulness thereunto in spirit, can render them approved in the sight of so gracious a Being. We are glad to believe there are sincere-hearted men and women amongst you; may these be of one heart and one mind, walking “by the same rule, and minding the same thing,” gathering together in the sacred name, and diligently waiting therein the time which infinite Wisdom prescribes, (though in ever so much humiliation to the creature) before the people’s minds are drawn to outward testimonies. Oh strengthen one another in this holy exercise! It is essential for gospel ministers to experience; that therein the spirits may be

tried, every transformation of the enemy judged down, and the suffering seed of the kingdom only exalted. If this reduction of self, and all selfish working, were the object of your strong and feeble members, your assemblies would be solemn, your feeding would be upon the bread of life, and your souls would worship and adore the divine Presence, which delights to dwell in you, and amongst you. Thy account of the young people's faithfulness was acceptable; and, with thee, "I wish it may be a sincere step towards virtue." Hearing of the two marriages likely to be so agreeably accomplished, is also pleasant; and I hope that the reflection will be lastingly comfortable to the parties when their minds are growing under the influence of heavenly dew, and in obedience to the cross of Christ.

Second month, 1789.—If you fully knew the state of our minds, and how closely they have been occupied since our parting from you, I am ready to conclude, that sometimes you could hardly have refrained from dropping us a word in season. Perhaps it is self-love which directs to this vein of consolation; a hunger after sensible enjoyments, which generally manifests itself to be insatiable, and the feeding of which seldom strengthens the root and ground of true Christian fellowship. It has been our lot, and I doubt not but it has been yours, since we saw each other, to pass through trials inward and outward; wherein nothing short of the arm of Omnipotence could possibly sustain and bring through. O! that our faith may be strengthened in it; that as our race will soon be run, we may, during its humiliating course, invariably pursue the one thing needful. Then will our steps, amidst the briers and thorns of this world, and all the chilling blasts of its spirit, be rewarded in the riches of the mercy of Him who trod the path before us. I remember the unity we were favoured to feel in our little services, and the uninterrupted harmony of our connection as companions; and these things have left upon my mind impressions too sacred to be lost in forgetfulness. Instead of their dying, I think of late they have been replenished with a degree of the best life: and as we endeavour simply to move in the lots assigned us by our all-wise Creator, however distant our outward dwellings may be, the immortal part will not fail to be assimilated in the precious covenant of love and life. It is a wonderful union which Christian travellers enjoy, when they meet one another in spirit. Though their communications be mournful, yet understanding each other's language, and being companions, they are encouraged and strengthened thereby, to proceed on their journey towards a city which hath foundations, whose peace is everlasting.

Third month, 1789.—The precious evidence of peace, is one of those rare and valuable flowers, that seem in danger of withering with too much display in the open air. The shade, we are sometimes favoured to retire to, when the world may judge us in its own fluctuating spirit: "when thou prayest, enter into the closet and shut the door," &c.

Third month, 1789.—It is a very low time with me. There are few I believe that need such baptisms as myself, and therefore it is, no doubt, best for me to bear them as quietly and profitably as I can. He with whom we have to do, afflicts not willingly the children of men, and therefore, if our afflictions are not of our own bringing on, they are a part of the work of that righteousness which produces quietness and assurance forever. We must not expect to pass through the present vale of tears, without bearing our proportion of suffering, for the body's sake, and those abasements which are so necessary for our own preservation in the Truth. Wherefore let us be patient, and establish our hearts, that so we may not be moved or turned away from the hope of the gospel, but through all, stand in the faith that the day of the Lord draweth nigh.—We often find to the mortification of the creature, that times and seasons are not at our command, nor even for us always to know: it is the divine prerogative to dispose of them; and the human mind is taught thereby its own dependency, and driven in quest of that faith by which the just live. Faith removes our doubts, anchors the soul when upon the fluctuating waters of uncertainty, "is the very substance of things hoped for, and the evidence of things not seen." Fight, my beloved friend, the good fight thereof, and give no place to the accuser; so will thy possession of this heavenly gift increase, thy offerings will continue to be acceptable, and victory become sealed to thee when the combat is over.

Third month, 1789.—If thou and I are really favoured with the precious evidence of gospel union, let us be tenacious of its purity. On thy part, do not fail to "exhort and reprove with all authority," even when the deceitfulness of my heart judges itself better than it is. What signifies that part in us which cannot inherit the kingdom? I cannot say that I am light hearted, though it is comfortable to believe thy burdens decrease; nor do I wish to cast a gloom upon, and cloud that sky, which, after much tempestuous weather, and a frequently oppressive atmosphere, may attract the strengthened sight to greater heights of clearness and purity, than, in some past seasons, the nature of things would allow. I congratulate thee as one, not only beholding the vision, but gradually and effectually ascending the ladder which reaches

from earth to heaven; on which, methinks, the descending angels are sent to strengthen poor weary pilgrims. May I be thy companion; not so much for the sake of thy company, though that is truly pleasant, as for the glorious rest within the pearl gates, when the tribulated steps to it shall forever cease. I believe I do not so frequently write to any one on this subject as to thyself; and I would not have thee think that my conversation is proportionally in heaven. These prospects animate the soul; but the discouragements and persecutions from that which is born of the flesh, seem as if they would drag every holy aspiration into the mire and the clay of the horrible pit.

Fifth month, 1789.—It just occurred to me as I took up the pen, that probably there is a greater similarity in our exercises than we are generally aware of, and perhaps we are oftener dipped into sympathy one with another than we are capable of perceiving. Religious sympathy is I am persuaded a great mystery. The apostle sought to fill up that which remained, of his portion, of the sufferings of Christ, for the church's sake; and may we be like minded respecting those baptisms, which introduce into a fellowship with the effectual sufferings of the Lamb, and work in us a conformity to his death; thereby qualifying, through the power of his resurrection, to demonstrate, that they are not only for our own, but also for the church's sake. Under these dispensations, can we fail, at times of feeling ourselves alone! We should not be exercised according to our measures in this tribulated path, if in the moment when the crucifixion of our wills is approaching, our associates and friends stood around us with the cup of consolation; no! it were his enemies then who, hastening their own destruction, pierced him, and ministered the vinegar and the gall. Let us then seize the comparison for our humiliation. Christ in us can unseal the mystery, and amidst his holy leadings in the regeneration, can renew the drooping mind with the consoling language of, "fear not, greater is He that is in you, than he that is in the world." I wish that thy mind may be encouraged, without unprofitable reasoning, to labour onward in the hidden path and pilgrimage of the Jew inward. Thou hast put thy hand to a good work, for which I do believe thou art chosen. The enemy of all good, will, as formerly, seek to destroy the immortal birth, and not fail to cast forth floods out of his mouth, and represent them to be the ministration of just condemnation. To be preserved from this attack upon thy best life, peradventure thou mayest be induced to flee into the wilderness, where methinks I now visit thee, and where thou wilt not be suffered to fall; but thou wilt be sustained with the bread which the world

knows not of, and come forth in the appointed time, more and more weaned from all human dependencies.

Fifth month, 1789.—Few sources of comfort presented at the opening of these mixed assemblies, and unless the one great Source of light and purity produces to the believers the newness of the spirit, they cannot but fast; and well is it for them, when, to their fasting, they can acceptably add mourning. For my part, I have in general through the course of the sittings of this meeting (which are mostly gone through) felt myself something like Mary, who sat at the blessed Master's sepulchre, with a language similar to this; "they have taken away my Lord, and I know not where they have laid Him." To thy sympathetic mind, this may be a sufficient description how things have gone with thy Sarah Grubb. Perhaps in the last moment of extremity (for sometimes we are wisely tried to the last) the joyful tidings may salute the spiritual ear, "thy Lord is risen, and behold he goeth before thee." This is the crown of all true rejoicing; this is the blessing of which the creature must ever acknowledge itself unworthy. It is a knowledge which indeed puffeth not up; and were it not that lucifer, that fallen son of the morning, is seeking to intrude, and sometimes does intrude himself, and attracts the unwary mind to some mountain of self exaltation, peradventure the manifestations and consolations of the Spirit, would more often, and more eminently abound amongst the Lord's visited and adopted children. "Feed me then with food convenient for me, lest I be full and deny thee:" O desirable resignation!

Fifth month, 1789.—I was sorry to hear that thy mind was still in so dejected a state. Causes for situations of this sort cannot always be comprehended by us, and therefore we ought to be careful how we conclude that they either are, or are not, in the ordering of best Wisdom. One thing however affords consolation to the truly contrite mind; that all things shall work together for good to those who love and fear God. As I do believe, thou art one of these, and that thou sincerely desirest also to walk acceptably before him, learn more and more, patiently and thankfully to receive from his holy hand, whatsoever he appoints or permits, as dispensations which He only can sanctify. It is a sort of school the mind has to enter into, when sensible of its own infirmities, it pursues the things of the kingdom, and the knowledge how to discern them from the mysterious workings and cogitations of corrupt self. It has many lessons to learn, hard to flesh and blood; and perhaps one of the most difficult is, to think nothing too hard, nothing too near or dear to part with, for the sake of

the prize in view. And were we thoroughly to learn it, I believe it would clothe us with many amiable and profitable dispositions, which murmuring Israelites have seldom time to discover.

Sixth month, 1789.—Thou art often very near and dear to me; and I have felt it renewedly during the course of the exercising meetings we have had here: for true love sometimes springs up, and attracts our attention to some suffering object, when we are ready to think ourselves destitute of its sacred virtue, and too much scattered in mind from its hidden track livingly to converse with it. So, my dear friend, it has often been with me since we saw each other; believing that thou hast trials peculiar to thyself, and peradventure, art too much depressed therewith. Let not any discouragement sink thee below an holy confidence, that the everlasting Arm is underneath; and that, if thou “deal thy bread to the hungry, and thy water to the thirsty soul, thy light shall break forth out of obscurity, and thy darkness become as the noon day.” Believe not the most subtle insinuation, that thy passage through life will continue thorny as it is; for it is in the deceivableness of unrighteousness that these things are suggested to us, in order to remove us from that steadfastness and hope of the gospel, in which visited minds are designed to be established.

Seventh month, 1789.—My heart and eyes have been afresh affected by a lively revival of days that are past: days of sore tribulation, when the old heavens and the old earth were passing away, and a capacity not yet begotten to rejoice in the discovery of the new. Yea, they were days when the battle was hot between flesh and spirit; and for want of being accustomed to the weapons of warfare, mind and body were wearied, and the vitals of both nearly overcome. When I reflect upon the kindness of infinite Goodness many ways manifested to my weak state, and the ingratitude of my heart, I wonder at the long forbearance, and continued effusions of the quickening and purifying virtue of the immortal Word. I wonder at my present backwardness in the Christian life; and my want of zeal in the pursuit of the one thing needful. May thy bosom friend and thyself, be so helpful and blessed to each other, as in the sacred covenant wherein ye are bound, unitedly to stretch forth your hands, unfettered by any thing of your own, and let another bind, or gird you, even though you may be carried thereby whither ye would not. The inexpressibly near unity and affection which I felt with, and for your spirits, in our late and short junction, has left a sweet and consoling savour behind; which now, and sometimes when a different influence would prevail, springs up as under the threshold of

the door, and rises till it becomes a river, which my often tried mind measurably rejoices and swims in. Count not your lives dear unto yourselves, when called for at your hands; and when not, labour after tranquillity of soul; remembering that, however little and poor ye may be, ye cannot, by taking ever so much thought, add one cubit to your stature. But resignation itself is a gift. Oh that ye may covet the best gifts! for it is as we have them in view, and pray for them, according to the mind of the spirit, that we receive.

Eighth month, 1789.—Thou art, dear friend, an epistle written in my heart, where I sometimes read thee and thy mournful, humble steppings, with joy; consistent with the divine command to rejoice in his new creation, of which, in infinite mercy, thou art happily a part; having known old things to pass away, and new ones to be brought in, where the righteousness of the creature is beheld to be as filthy rags; and where the righteousness of God, the obedience of faith, dwells. Let it dwell, and more and more abound in thy experience; for thereby thy strength will increase, and nothing, in divine appointment, will be found too hard for thee to perform. In true simplicity to lean upon and follow the beloved of souls, is a wonderful preservation from that reasoning, and vain consultation with flesh and blood, which distracts the mind, and often causes it to err from the faith. It is true our spiritual guide, for wise purposes, conceals himself from us; the Bridegroom is taken away, and then the disciples cannot but mourn; and better is it for them that they should mourn, than enter into the remotest confederacy with his enemy against Him, call in question His manifestations, and doubt whether He is to us that friend, of whom He has given us, in broad day light, living proofs. An unbelieving heart is a temptation most subtle, and often very plausibly presented. Beware of it, dear friend! Be not afraid to have thy foolishness for Christ's sake perfected; for His gospel, which is the power of God unto salvation to all them that believe, is a fund of requisites for the Christian traveller; from the babe's to the strong man's food, the clothing of the lilies in the heavenly garden, to the accoutrements and victorious armour of the Lamb's soldiers. Fear not therefore, though thou be a child, and it seems to thyself that thou canst not go; for the Lord hath anointed thee, and will therefore strengthen thee for his work, and feed thee with food convenient for thee.

Eighth month, 1789.—You are very often remembered by me in sisterly sympathy and affection, though seldom told of it; and I trust that nothing relating to my silence will be able to make different impressions. I find it very difficult in our large family, and amidst other

duties than those which relate to it (though but few of them comparatively fall to my lot) to sit down and quietly converse with my friends; and yet they come upon, or rather arrest, my mental attention, when in the very thick of cares and anxieties; so that I hope the invisible intercourse of kindred spirits, is less dependent upon outward and visible signs, than we sometimes imagine; and peradventure, the more we look beyond the things that are seen, to the things that are not seen, the more we then possess the very thing which our natures prompt us to toil for. Nevertheless, as a secondary consolation, it is lawful thus to commune. Your last joint epistle was to me a pleasant repast, though some of its ingredients were bitter herbs. You know so well how, in every new dispensation, to look to "the great first cause," and to wait for that sanctification of the Spirit, which causeth all things to work together for good to them that love Him, that it seems unnecessary for me to remark upon it; an entire freedom clothes my mind respecting you; yea, and I may add, a belief that your bitterest cups will be sweetened in the due and appointed time. To wait for that, has often been a hard duty to the hastiness of my desires. But were we not to be so exercised, where or how could we obtain profitable experience in the Christian's path? how could we live by faith, when all things were accounted for to us? or when arrive at the quiet and safe harbour of pure resignation, if the storms of carnal reasoning were never to rise? There is a great and an attainable purity in that state of mind, which forbears to judge even in its own cause; which, in singleness, casts its burden upon the Lord, and accepts every permitted tribulation and chastisement, as a renewed seal of adoption, and evidence of our being intended to be joint heirs with Christ; and therefore bound and induced, by the unfailing mercies of God, to follow through all, our holy Head; and by the increase of his spirit, not to fear humbly to breathe the language of Abba, Father. I look up with an emulous eye, to an experience which I generally live far short of: but let us press forward, for we shall reap if we faint not.—You are a collection of chosen vessels at that place. Oh suffer not the enemy to put in his cloven foot amongst you, for he mars the purest designs; and to frustrate the gracious intention, of the Lord's children being helpmeets to each other, is one of his most subtle attempts. When there are storms at sea, vessels are often scattered, and hid one from another; perhaps all equally tossed: but there is a voice which both winds and waves obey, and which unites them again. Have faith in it, and wait for it, and ye shall do well.

Eighth month, 1789.—As children of the

same family, I believe it allowable for us to commune together at times, as we walk in the way and are sad; for, methinks, the Master has herein joined himself to us, and I trust will graciously continue to do so, as we hold fast our integrity, and become more and more skilful in lamentation. Elijah, in a time of deep revolt, thought himself alone, and saw Israel with an eye clouded by discouragement, till He who knows all things, revealed to him his own preserved seed. In the word of eternal life only, is certainty. Well! they that feared the Lord spake often one to another. I look at thee, dear friend, as having very few to speak to who understand the Hebrew tongue. One of the characteristics of many in this day who are called Christians is, that they are half Jew and half Ashdod; but even at this be not too sorrowful: "when father and mother forsake thee, the Lord will take thee up," and become himself the supplier of all thy wants. Who knows but He may make thee an instrument for the turning of many to a pure language, and inducing them to call upon the sacred name, the refuge and sanctuary of the righteous; that so they may be preserved in the secret places of the Almighty, until his indignation be overpast. Be a faithful watchman; yea, be willing and thankful to become the most menial in the spiritual family. This humility will, with the blessing, insure thy preservation, and at times furnish thee with that bread of eternal life, which the world knows not of.

Ninth month, 1789.—I wish we could more frequently converse upon our various concerns, believing that each of us finds them at times awfully important, and attended with their peculiar perplexities. A little company in such paths has a cheering effect, as it seldom happens, in the right ordering of things, that all are sinking under discouragements together; and therefore they can the better speak comfortably together; when some one or other sensibly possesses the precious gift of faith, which peradventure all are nevertheless living by.

My head often seems dropping below water; yea, there are seasons when the billows actually pass over; and, through unutterable mercy, they do pass over, and beyond the present trials. Sowing as in tears, in the variety of ground which we find amongst the children, my strength gets renewed; and my soul begotten again to a lively hope, that infinite kindness will, in his own time and way, bless our feeble endeavours to prepare subjects for the kingdom of the Prince of peace. It is little we can do; but that little let us labour to perform acceptably to the almighty Father, and leave the world to gaze upon us, and judge of us, as it may. When we take its sentiments into consideration, or put them in competition with our

soul's peace, it is like the false balance which is an abomination to the Lord; whereas the just weight, an implicit attention and obedience to divine requisition, is His delight. I wish, dear friends, that your hands may be strengthened, in the faithful discharge of your duty towards the numerous family you preside in: for the more you erect the standard of Truth there, the more your services in society will increase; and what is still better, the deeper your spirits will get in the undefiled consolations of the humble followers of Jesus. These are worth suffering for, and they abound in proportion to our tribulations for His sake.

Ninth month, 1789.—I am truly glad thou stands so dedicated to pour water on the hands of this sweet spirited friend; believing such a disposition, conceived in the integrity of the heart, is often acceptable to, and blessed by, the good Spirit which renews the hope of the humble, and revives the minds of the contrite ones. Let not the usual discouragements to these little surrenders, so prevent thee from following on to the full performance, as to rob thee of the reward of enriching peace, and the increase of thy experience in the work whereinto thou art, beyond all doubt to my mind, rightly introduced. Having put thy hand to the plough, it is not now a day for thee to look back. "Remember Lot's wife," has often been an instructive caution, and lesson of peculiar instruction to my mind, when in danger of giving up my spiritual travail, and rather than distinguish myself from those to whom my steppings appeared foolishness, tempted in the bitterness of my spirit, to say, "I will speak no more in thy name." The old heavens and the old earth will, I trust, yield thee no more of their forbidden delights; and therefore, how unwise would it be, through an imperfect obedience, to deprive thy tribulated spirit of that undefiled rejoicing, which is peculiar to the new creation of God. I mean not, by this solicitude respecting thee, to be the means of promoting an activity from under the renewed influence of pure wisdom, or even the premature disclosing of openings into the undoubted mysteries of the kingdom; for it is a great but necessary attainment, to know how to keep the Lord's secrets, and when to reveal them. But a truly resigned and humble state of mind is a continual sacrifice, and will produce the fruit of the Spirit. I wish for thee and myself, that this root of the matter may be found in us; then, as steady and uniform travellers we shall gain ground in the new and living way; and leaving the things that are behind, shall reach forth to those that are before, having our eye single unto Jesus, who also took up the cross and despised the shame.

Tenth month, 1789.—I feel myself nearly

interested in thine and thy wife's welfare, and am pleased with every renewed capacity to sympathize with you in spirit, knowing, that if you dwell in that faith which overcomes the world, you must often experience trials of it, and, for its refinement, be baptized into a sense of your own weakness; perhaps so much so, as to acknowledge, with the holy Apostle, that we have the sentence of death in ourselves, that we should not trust in ourselves, "but in God who raiseth the dead." If this is your exercise, be encouraged to faithfulness herein. There are many who willingly cry, Hosanna to him who cometh in the name of the Lord, but who are not bound enough in heart to the pure seed of divine light, to watch and to suffer with it, at a time when there is no form or comeliness in it; and when it seems no otherwise to operate in the soul than by making the creature abhor itself. These take not that root in religion, and have not that holy communion or fellowship with the Father and with the Son, which qualifies the watchful Christian soul undoubtedly to know when good cometh; to rejoice in themselves, and not in another; yea, and to bear testimony, in the quickening virtue of Truth, that the Lord is risen. I greatly desire thy preservation, dear friend, believing that thou art designed for an instrument in the Lord's hands, to carry on his work, his great and marvellous work, amongst a benighted and rebellious people, and to be the means, in the little society thou art joined to, of drawing them, by thy example as well as precept, from the "lo here is Christ, and lo he is there," to the kingdom of heaven in themselves; and of instructing them in patient waiting for its coming. This being a part of thy office, I know thou must endure much hardness, and meet with persecution in thyself, and in others; because the enemy of all good will transform himself as into an angel of light, and try to beguile both the simple, and those who are measurably instructed in the kingdom. Take for thy example a faithful servant* of Jesus Christ, who fled as the dove to the window of the ark, and stood still in that watch. Then wilt thou be rewarded with the fulness of joy, at the coming of thy Lord, without whom thou canst do nothing; strength will be given thee faithfully to bear those Christian testimonies, in which thou hast most surely believed, and also to suffer for them, if it be the Master's will. Then will the light in thee be more and more useful in the house, and the weightiness and reverence of thy spirit, excite the beloved youth also to purchase the field where the pearl lies. May I be thy companion in these exercises! My at-

* See William Leddra's epistle, Friends' Library, vol. vii. p. 479.

tainment in religious knowledge is small; and without frequent baptisms of spirit, and watchings unto prayer, I find even that little might soon be taken away. Let me have thy prayers and the sympathy of thy spirit, whenever the pure light teaches thee so to do. It is a comfort to us to feel thee, and some others of your little flock, in the precious covenant of love and life, wherein we desire to be remembered by you and by them.

Tenth month 1789.—Thy peaceful return is matter of joy to me. I wonder not at it, because thou wast strengthened to humble thyself as a child; and therefore, on the wings of faith and love, art thou exalted to behold and aspire after the hope of thy calling, and even to rejoice in the renewed prospect of the land which is very far off. Ah! how often our spiritual eye wants purging and reanointing, in order to see these things, and in our measure, to “behold the King in his beauty;” and even when it is so prepared, Wisdom, infinite Wisdom, presents it at times with objects more conducive to the establishment of the mind upon the Rock alone, by leaving it so destitute of sensible enjoyment, that it loathes itself, feelingly cries out, “without thee I can do nothing,” and panteth, like the hart after the water brooks, for Shiloh, the river of life. Here (in another metaphor) is Christ the Rock found, whereon, a truly religious weariness, not impatience, of this world, and the things thereof, tends to build, stablish and strengthen us. We are but sojourners here; let us then, with becoming earnestness of spirit, invariably seek a city which hath foundations; the very knowledge of whose Builder and Maker is life eternal. Thou art right, my dear friend, in believing me to be in a tried low state of mind, though thou art the first that seems to know any thing of it. I mourn over myself, not knowing why it is so with me. As to opening my mouth in our meetings, it seems as far from me as if I had never known such a concern. A painful gloomy exercise, or a wandering imagination, is what I have principally to travail through; and yet, having been acquainted with a situation of mind much more destitute than this, I dare not but consider the invisible support my soul is blessed with, as an object of reverent gratitude. Well might David (who knew the various dispensations of the Lord) pray that His holy Spirit might not be taken from him, at the same time that he craved the restoration of the joys of His salvation. But let our allotment be what it may, there is some attention to be paid to that precept of the gospel, “to wash and to anoint, rather than to appear to men to fast.” My situation in this large family, where many have their own exercises to pass through, calls upon me for the practice of every Christian virtue

which I have, through unmerited mercy, been taught in the school of Christ; and much complaint, or conversation about our inward state, except Truth opens the way for it, which I trust is now the case, rather decreases than increases our strength. We have a friend, blessed be the great and ever worthy name, that sticks closer than any brother; may we then cleave to Him with full purpose of heart! He can renew our resignation, and abundantly prepare us to say, “not my will, but Thine be done.”

Eleventh month 1789.—I am, through infinite kindness, convinced that the immortality of the soul is manifest in the spiritual communion which, according to our measures, we experience in these mortal bodies, independent of every medium originating in the invention of man, and though a very defective purity occasions with me a defective enjoyment of it, yet I feel at times a holy resolution to hold fast that which I have of the unspeakable gift of faith, and to accept it as an earnest of the inheritance, until, by greater degrees of light, love, and life, the redemption of the purchased possession is obtained. That thou art my companion herein, and in hidden conflict for this glorious prize, I seem assured beyond a doubt; and greatly desire that the present dispensation of unerring Wisdom may, in proportion to the depths of sorrow which thou hast experienced, lead thee up, on consecrated ground, to this dignified attainment. Ah, my friend, these are humble ascendings, because they are the consequence of descendings: but they are safe; therefore fear not, O daughter of Zion; lo “I am with thee, saith the Lord; be not dismayed, I am thy God; I will strengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness.”

Eleventh month 1789.—These are low trying times with us, and particularly to my mind, feeling myself often as one that has abundant need to go down again to the potter’s house; and, through divine favour strength is at times afforded to descend in spirit to where a right and true sense of myself, and the purity of the cause I am sometimes engaged to advocate, is obtained. We often have need of the prayers and sympathy of each other’s spirits, and oh! that we may be kept in that faith which gives the victory, so as to wrestle effectually for the renewed supplies of the Spirit, that none of the discouragements of our day may prevail against us. I know thou hast thy secret provings; but fear not, “greater is He that is in thee, than he that is in the world.” We have champions in this land, who seem to defy little David’s simplicity; but if those who go forth against such in your parts, as well as here, do it in the name of the Lord God of the armies of Israel,

and with those weapons which He approves, victory will finally be on their side.

Eleventh month 1789.—I have long seen it necessary to watch my own heart, lest while I nourished an approved Christian sympathy with my fellow pilgrims, and manifested it in the line of apprehended duty, I should also draw their attention and affections to myself, and thereby wound the pure life by strengthening the root of self-love in both; and instead of building up in the most holy faith, and in a single dependence upon the one true and everlasting Lawgiver, make such a composition of nature and grace, as would keep the mind in fermentation, rather than in perfect peace; rob of His honour the Captain of our salvation; and prevent those mighty works being done in His name which call for the singleness of the believing heart. I have beheld an evil like this in our camp, and its impediment to the growth of visited minds to that stature in Christ, to which their peace assuredly called them. Do not mistake me; I reverence the bond of Christian fellowship, and in a sense of the fellowship itself, with its sacred consoling unction, my spirit has often been dissolved; and fervently craved its increase in myself and others: yea, I have rejoiced in the flowings of that language, which I can now feelingly adopt to thyself, not from partiality so much as from a renewed concern for thy preservation, “My longed for and joy, stand fast in the Lord, my dearly beloved.” In seasons like this, we perceive where the mixture lies; the natural part, which cannot inherit the kingdom, blending with a rightly begotten exercise and sympathy with each other. If our most amiable qualifications, and affectionate endearments, are not subservient to, and sanctified by, the refiner of hearts, they are encumbrances to the gospel, and the services of it.

Twelfth month 1789.—Accept the expression of my renewed love and sympathy for and with thee; the remembrance of thee is precious to my heart, because I comfortably feel thee to be a fellow traveller towards a city which hath foundations. We must not expect the weather, the roads, and the disposition of our minds for prosecuting the journey, to be always pleasant; but we must ever be careful to keep in the way; to travel when light is upon the path; and to rest in the night. We are not to conclude every thing lost which is out of sight; the most valuable grain the earth yields, passes through a temporary death. We are most of us senseless enough, at times, to be objects of the Apostle’s arousing address, “thou fool, that which thou sowest is not quickened except it die.” Human nature is so subject to deception, that it can frustrate, by some pollution or other, almost every dispensation, but death: therefore, be thou faithful unto that, remembering the

consequent promise; “thou shalt receive a crown of life.”

Twelfth month 1789.—I assure thee my heart feels for thee a cordiality, which at times does myself good: for in loving those who love the Truth, as I believe thou dost, we unite ourselves to a chain, the end of which, however remote from the perfection of the divine life, happily connects us with all the living, in seeking after those things which excel in purity and duration. One comfort that attends those who are simply and singly pressing after the hope of their calling is, that they are not bound to tell all they feel, neither with respect to themselves, nor others; it is not essential that they should seek eminence, even in the religious world. They are happily spared the trouble of such vain objects, and find that, in solitude of spirit, the Beloved of souls speaks most comfortably to them, and enriches them with most spiritual blessings, which he causes them to enjoy in heavenly places. Oh, how often I covet for myself, and my friends, that we may keep sacred, to these “heavenly places,” the gifts of the spirit! Nature is apt to feed upon them, to bask itself in their influence, and congratulate itself in the possession of such treasure; when alas! the gold, the precious gold, this way becomes dim, and is often unwisely tinsel over by the unsanctified affection of the creature. I wish, that thou and I may possess that love or charity which boasteth not itself, nor is soon extinguished by the changeableness ever to be found in the face of perishing things; but may cherish in ourselves the root from whence every Christian virtue springs. Then we may have rejoicing in ourselves, rather than in another, and our mental salutations herein be more frequent than our expressions of them. Thy account of dear ——— is comfortable, she is a truly valuable woman, and will I hope, more and more, show herself to be what she is. Obscurity is not always granted to those who most seek it: it is sometimes a favourable climate for the fruits of humiliation’s valley; but these are in wisdom, and for the good of mankind, often exposed for those that thirst, and have nothing wherewith to buy.

Twelfth month 1789.—A week or two after our return from Dublin, A. S. departed this life. We hear she had sore conflict of mind for some days, greatly fearing her future welfare: so pure did that kingdom appear, when her admired liveliness, and faculty of pleasing ceased; when pleasant pictures of spiritual things were torn to pieces, and the day that burns as an oven came upon them. But this heaviness of spirit was a merciful dispensation; the chastisement yielded peaceable fruit; for before she finally took her leave of visible things, she had to acknowledge unfailing mercies.

Twelfth month 1789.—I have seen, in my short life, so much fallacy in human wisdom respecting matrimonial connections, and so much blessing showered upon an attention to simple uncorrupted openings, which have not at first appeared most plausible, that I seem to have no faith left in any direction but that which the devoted heart finds to make for peace. In concerns of this sort, it is often very difficult for such to judge, because prepossession and inclination are apt to influence our best feelings. Natural affection bears some resemblance to sacred impulse; and therefore, methinks that this seed, though ever so right, must die in the ground before it be quickened and sanctified. In short there are few openings, for our own and the general good, which have not to pass through this temporary death, few gifts but what are designed to be buried in baptism; and I wish thee, if ever thou possess a female companion, to obtain her as a fruit of the new creation; that so thou mayest reap those spiritual advantages which those enjoy, who, through the effectual working of the grace of God, drink together into one spirit, whether in suffering or in rejoicing; for without this experience, Zion's travellers must find such connections to be secretly burthensome and insipid."

She attended the half-year's national meeting at Dublin in the fifth month, 1789; and from thence went to York, where she made her relations and friends a short visit, and proceeded pretty directly for the yearly meeting at London: which she attended, and returned home with an evidence, that, in this journey, she had been occupied in her proper place. This is agreeably testified by the following letter, which is the only one that has appeared on this occasion.

— "Our little flock looks pleasant and healthy. Our joy was mutual at meeting yesterday, and home is felt by us to be a peaceful retreat. In a little sitting which we had at home in the evening, there seemed some ability to lie down as beside the still waters; a consoling experience: and on looking back upon our late journey, though there was no great professed draft to it, a hope arises, that, consistent with our religious duty, we were going on with the work of the day."

In the latter part of the year 1789, she felt her mind drawn to have some public meetings in divers places, where none of our Society dwell, particularly at the town and garrison of Kinsale; where, as well as at other places, these services tended to open and spread the knowledge of the Truth. Concerning her visit to the abovementioned place, she writes thus:

— "In much fear, and I trust humiliation of spirit, I have been to the town of Kinsale, and suffered to have appointed, through

an apprehension of duty, a public meeting there. It was large, nearly as much so as the house belonging to the Society would admit. There appeared to be about two hundred people, who generally behaved with decency and solidity, and the meeting was owned with the gathering influence of Israel's Shepherd; which, in time of silence, was I thought comfortably experienced. We also paid a visit to the fort, and particularly to a large company of deserters, who are collected there for transportation, many of them good looking young men; and I also ventured to remind some of the officers, of their religious and civil duties. It was altogether a service much in the cross, and deserving of no reward, for want of timely resignation to it; but, in unmerited mercy, I was favoured with a peaceful calm, which my beloved companions also enjoyed, and earned with honest labour.

First month, 1790.—I rejoice that the Keeper of Israel, who sleeps not by day, nor slumbers by night, hath thee under His providential care. This is a sustaining persuasion, a hope in times of trial, which settles the otherwise tossed mind on the consecrated ground of pure dependence: mayest thou never doubt it. Satan will not fail to assault thee, sometimes in roaring about thy dwelling, and sometimes, with the subtlety of the prince of the air, seeking to take possession of all within thee, which can possibly incline to disobey the commands of inscrutable and infinite Wisdom. Remember he was a liar from the beginning; and invariably opposeth the exaltation of the mountain of the Lord's house. He prefers any hill to this; and had rather we were gathered to the heights of our own imaginations, and the seat of judgment, there to condemn ourselves, and reason out of doors the convictions of Truth, than that we should die daily to the will of the creature, and sit in reverent dependence at the feet of Him who bruises the serpent's head.

First month, 1790.—I want thee to be encouraged, and to put all thy confidence in the everlasting Arm. Leave, as much as possible, things that are behind; be content with the present emptiness, when it is thy portion, and neither toil nor spin for future supplies. He that clothes the lilies and the grass of the field, is abundantly able and ready, in his own time, to reveal his gracious providence, and minister from the treasures of wisdom and knowledge, to his flock and family, even through the weak and foolish things of this world; so that things which are not,—minds reduced to a sense of their nothingness—may bring to nought things which are. The Christian's strength consists in the favour and countenance of his Captain; and the obtaining of this leads the mind into that abasedness where satan finds himself dis-

comforted, and his head bruised. "He shall bruise thy heel." Little indeed is in his power, if we maintain the humility, the simplicity, and holy dignity of a converted soul. Many words are unnecessary at present. The Master, who knows what thou canst bear, will I doubt not give thee thy meat in due season, waken thee morning by morning, and cause thine ear to hear as the learned. In all things may he instruct thee to discretion, and preserve thee in the way whereinto he hath led thee, even that way which truly no-fowl knoweth! I know, from a degree of experience, that the farther we get from a dependence upon instrumental consolation, the more likely we are, with holy certainty, to discover, amidst inward conflicts, the indubitable evidence of being upon the true foundation, the seal of adoption, the white stone with the new name, &c. The very chastisements which introduce the mind to this humbling knowledge, are, when passed by, sweet to the new taste, as the honey and the honey-comb.

First month, 1790.—I did not forget thee; but truly self was at that time so much the object and subject of my cares and exertions, that if I could but any way keep my head above water thereby, it was more than my doubting mind could at times hope for. Ah, my dear friend, I have a heart prone to rebel against, and live above the pure spirit of Truth; and because thereof, my spirit is at times covered with mourning as with a garment; and more especially, when I consider the greatness, and holiness of that Name, of which I venture to make mention in the congregation of the Lord's people. It is mercy, nothing short of mercy, so marvellously displayed in the choice of vessels for sacred services in the church. "He will have mercy on whom he will have mercy:" this truth baffles human reasoning: and therefore, let thou and I covet an increase in the increase of God, and ask in faith for the best gifts. Being afflicted with the impurity of struggling nature, let us come boldly to the throne of grace, to help us in the needful time, and to settle our spirits in calm acquiescence with, and resignation to, the dispensations of infinite Wisdom; that so, from every temptation and tribulation, our souls may be restored, with this immortal and unadulterated song, "thy will be done." If we are but as the ram's horns, through which the Shepherd of Israel speaks at times to his people, in concert with his inward and more despised teaching, let us be content, and simply seek an holy conformity to, and adorning of, his doctrine.

Second month, 1790.—It is not by might or by power, but by the spirit of the Lord, that his work prospers, or his praise is effected; and therefore a little one may be made "a thousand,

and a small one a strong nation." Under this persuasion, the faith is strengthened in the Omnipotence of the smallest revelation of the Lord's arm in our little services, and our trust removed from the appearance of strength, to strength itself. The rich man cannot glory in his riches, nor the strong man in his strength, but the cause of glorying is found to be in the righteous government and dispensations of our holy Head. Thy letter brought you all so much to my mind, that it seemed as if I was with you, sharing in your concerns, and feeling in part that weight of exercise with which dependent servants are introduced into their field of labour. Now perhaps I may congratulate you on the completion hereof, and participate in that humble rejoicing wherewith Ebenezers are set up. I fervently desire to possess an increasing capacity to feel with the members of the mystical body, wherever scattered, or however concealed in the depths of the wilderness from the human eye; for I am persuaded that, as our spirits are regulated by the President of this church, they will, at times, be carried beyond the bounds of observation, to visit the seed in prison."

She was, indeed, much concerned, and laboured in her measure, for the propagation of the cause of Christ, who is the light and life of men; and she counted nothing too dear to give up, or part with, for the promotion of his pure word in their hearts. A renewed evidence of this appears, in a fresh instance of dedication to a very trying and arduous service. During her late travels on the continent, her mind had often sympathized in secret, and been united in gospel love, with a precious seed scattered up and down in those parts; but which, it seemed not then the appointed season, to visit in person. This time now approached, and as she apprehended, in the openings of divine wisdom; so that she believed it her indispensable duty, to give herself up, in pure resignation, to this service; which appeared in her view, to comprehend a visit to Dunkirk, Holland, Pyrmont, and some other parts of Germany. Under the weight of this important concern, she experienced the near sympathy of Friends of the monthly and quarterly meetings to which she belonged, with those of the national meeting in Dublin, and yearly select meeting in London; who concurred in testimonials of their unity and approbation. Thus, strengthened by the feelings and concurrence of the church, and by a similar concern of her friend George Dillwyn, she set forward to engage in the work before them, in the sixth month, 1790; accompanied also by her husband and Sarah Dillwyn, who felt their minds engaged to enter with them on this journey.

Her letters written under the prospect of this visit, during the progress of it, and upon its

conclusion, appear to form, in general, so regular and connected an account of it, that nothing further appears necessary, than to lay the extracts from them before the reader.

Second month, 1790.—I seem very like one who hath no resting place on earth, or any consolations here in which I dare to trust; but if I am found worthy, in the smallest degree, to resemble the great and holy High Priest of our profession, it is enough. As to the performance of great works, I look not for it; my mind is taught to believe that I have no right thereto; no reason to expect that an instrument so feeble, and so little a time in use, is likely to be owned, in any extraordinary degree, in the discharge of my small part of the great work. But my spirit hath often been dipt into sympathy inexpressible, with a seed in those parts, of which I have not yet attained the outward discovery, and peradventure, this second visit may prove like fishing and catching nothing. This I desire to leave, and to attain to a daily and simple reliance upon unerring direction, which the creature knows must be attended with a dying daily.

Second month, 1790.—We stand in need of care, both of our own, and that of our friends; our endeavours for peace being, in many respects, in a line rather new and important, and in which we desire to be preserved from moving further than the good Shepherd leads and goes before. It has not been without a portion of deep exercise, and frequent baptisms, known only to the Searcher of hearts, that I have obtained so much strength as to cast my burden for a time upon the church; and since they have taken it, and I believe some of them felt it, my relief has, beyond my expectation, been effected.—But this is temporary. I know, in a spiritual sense at least, that bonds and afflictions await me; yet with thankfulness may acknowledge that, feeling the everlasting Arm to be underneath, none of these things at present move me. My capacity to promote the work of righteousness on the earth, is very small; but according to that capacity, I long to be found faithful, not counting my life dear unto myself. I have not heard of any companion in the little services before me, nor do I feel any anxiety on that head; believing that, if the concern is right, suitable fellow labourers will be provided, without any toiling interference of mine.

Third month, 1790.—May my mind be preserved in stability to the end: for that I both watch and pray, well knowing that when I lose that, it must be distinguished mercy indeed, that preserves my poor little vessel from total wreck. As a very hard gale of even fair wind may occasion great danger, so I perceive that the urgency I feel, at times, in my spirit, to do

the Master's apprehended will, may frustrate the gracious design, if ballast be not on board. I never felt my mind so sensibly sustained in the prospect of any journey before. I esteem it an unmerited mark of the great Shepherd's condescending care, who hath, blessed be his Name, richly replenished my soul with faith, and so abundantly ministered its sister virtue, patience, that my frail tabernacle being at times overcome, the language of my heart is similar to that of the spouse, "Stay me with flagons, comfort me with apples; for I am sick of love."

This is a dispensation which I do not expect to continue; for when a testimony of this love is called for, when difficulties are to be encountered, both within and without, when we are to be offered up a sacrifice in the service of the Christian faith, oh how inconstant is the human heart! how many substitutes for obedience, how many subterfuges does it find! Remembering these things, the wormwood and the gall, yea the anguishing exercises attendant on our late journey, my heart is humbled within me, and preserved from expecting the journey in prospect to be unmixed with similar trials; or even to see in it, gratifying demonstrations of that glorious work, which, in gospel vision, is beheld to be begun in the German empire, and many other parts of the globe less known to us. On any presumption of this sort, I have not dared to take one step; but have much desired that my spirit may be deep enough, according to my measure, to suffer and rejoice only with the pure seed, whether obviously the fig-tree blossom, and fruit be on the vine, or not.

—On second-day morning, at the yearly meeting of ministers and elders held in London the 17th of the fifth month, our certificates were read; which, far beyond what I durst have looked for, created expressions of gospel unity and church encouragement, that were not entirely unseasonable to my mind; feeling myself as poor as seemed possible for spiritual existence. But what also greatly contributed to lift up my head above the overflowing billows, and say to the winds and waves, "Be still," was the indisputable evidence, that the Master had separated for a similar work, my beloved friend, George Dillwyn; under which his oppressed mind was constrained publicly to acknowledge, to his own and others relief, that he believed it to be his duty to go with us. How precious is that help, which is dispensed in better wisdom than our own! and being the fruit of mercy, it is often reserved for the moment of extremity. It was a very solemn uniting season; the spirit and the bride, the church, appeared cordially to unite in the same language of encouragement. I greatly desire a heart capable of humbly and reverently returning acceptable obedi-

ence for these favours, in the few feeble step-pings through my future pilgrimage. Trials I have learned to expect, having a disposition that will not suffer me to be exempt, till it become lost in the ocean of gospel love. In ourselves, as in the world, there is trouble; oh that our acquaintance may become more and more intimate with Him, in whom is the fulness of undefiled peace! Then may we rejoice in every tribulation, which has urged us to lay hold on eternal substance.

No female companion appearing, our former valuable fellow traveller, Sarah Dillwyn, was naturally looked to, and no obstructions occurring, Ratcliffe monthly meeting, of which she is a member, cordially testified its approbation therewith, and granted her a certificate. Thus we four being banded, left London, Joshua Beale accompanying us, on the seventh-day after the yearly meeting. There we met with many Friends like bone of our bone, and flesh of our flesh; yea, so cemented have some of us at times felt, as fully to convince us that it was the work of both grace and nature; the latter of which, in our many separations, is learning I trust to be more and more subject, and to surrender its will to the divine will, which indeed sweetens many bitter cups, and strengthens us to say amen to every requiring of Truth. Without this experience, how are we like bullocks unaccustomed to the yoke! The yearly meeting was large, and satisfactory in a good degree; but such assemblies, composed of minds so various, have generally a considerable portion of exercise and weight for the feeling members; and it is an unspeakable favour that there are such preserved in the church, whose spiritual faculties are so alive, that, like watchers on the walls of Zion, they can give an alarm at the new and various attacks, which our common and unwearied enemy is making upon Truth's ramparts: and it is also a distinguishable mercy in our poor Society, that there are, amongst the younger part of it, such as, by the liveliness and faithfulness of their spirits, promise a succession of standard-bearers.

We were at Rochester on first-day, at the monthly meeting at Canterbury on third-day, and got to Dover that evening; from whence we sailed next day for Dunkirk, and had a fine, but slow passage, being on the water sixteen hours. Here we found J. D. M. waiting for us; and Joshua Beale, also uniting himself to us, we became six in number. The day we arrived, was their week-day meeting; and it may with thankfulness be acknowledged, that it was mercifully owned with divine refreshment, and the communication of counsel from the living Spring thereof.

What tended to heighten our joy, on sitting down with the Friends here, was the scene

which we had beheld just before. What they call the host was carried about, with such a procession of the army, corporation, clergy and little children, as I never saw before, or could have supposed; there being many thousands of people, and images of silver, pewter, and wood; hundreds of candles near six feet long; abundance of rich silk and other vestments; barefooted and shaven headed friars; music, drums, &c. cannon firing, and bells ringing. So that, after all this stir, to sit down with our friends, under our own vines and fig-trees, and measurably to partake of substantial food, was truly joyous; and more especially so, under the belief that the one shall decrease, and the other increase. We spent a full week at Dunkirk, to a good degree of satisfaction, perceiving the blessing that these new settlers may be in that land, and at this important juncture, if they wisely keep to, and are graciously kept by, the preserving, unchangeable Spirit of Truth. They are at present worth visiting, and their number is likely soon to be increased from Nantucket.

After having four public meetings in Dunkirk; at all which divers not of our Society attended, and several private ones, we proceeded to Ostend, B. R. going with us; here we spent a day to satisfaction, finding a man and his wife from London belonging to the Society, who had not seen any reputable Friends for seven or eight years. Though they had the marks of being, in some degree, robbed and spoiled, yet there was also something in them to visit, and which accepted the testimony of Truth, as far as related to themselves. Divers books were also scattered, and not without a hope that the blessing accompanied some of them; for even in this little service, there is a great difference in our feelings. It is often like casting bread upon the waters, and sometimes without hope of return in any day or age.

From Ostend we continued our course along the coast, by way of Bruges, Flushing, and Middleburgh; at the two latter of which, we solemnly paused, and also exposed ourselves to the observation and acquaintance of the people; intimating to some our errand, and making enquiry for such as were seeking the Truth. With some small exception, they appeared to be in their strong holds, and fenced cities, intent upon this world's gain, which is, with too much propriety, called their god. However, a few books were left among them; and finding the son of a Friend at Middleburgh, we had an opportunity of religious retirement with him, and of dropping such counsel as opened therein. He appeared, by his acknowledgment and attention to us, to accept the visit kindly; but his situation is exceedingly unsafe. From Middleburgh we went to a little port, called Campveer, and there hired a vessel to take us to Rotter-

dam. We had a very pleasant passage, our minds being favoured with much tranquillity; and after a thirty hours sail, arrived at our port, the 18th of the sixth month; where, as we expected, we entered into a fresh trial of fidelity to the precious cause. Here we staid three days, visited some former acquaintances, who were very kind; and commenced new ones with such as seemed to understand how to receive disciples, in the name of disciples. To one or two of this class, our minds were particularly united. Being there on a first-day, we had two public meetings, both considerably attended, but especially the latter, which was also a truly solemn and profitable opportunity.

Between Dunkirk and Rotterdam, we had divers opportunities of disseminating the knowledge of the principles of Truth, by the distribution of books; and some conferences in a private way; but had no public meeting, though our minds were, in several places, brought under a considerable weight of exercise; which seemed to answer no more end, than the people's walking round the walls of Jericho; and were it not that we are convinced, even from outward observation, that the Lord is at work in the kingdoms of men, and making a way for his own seed, we might conclude, that the fortifications which this world's spirit has erected, particularly in Holland, will hardly ever be taken down.

We went pretty directly from Rotterdam to Amsterdam, where we had our share of secret dippings and discouragements; but not expecting great things in our setting out, or desiring to be borne up above a feeling of what we are, and the oppression and obscurity of the true seed, we are the less exposed to a spirit of dismay; and engaged at times, in simplicity, to sit down together, professedly to wait for the guidance of Truth, or a discovery that the cloud rests upon the tabernacle. In these seasons, we have been strengthened and cemented in best unity, and also encouraged to hold on in a path to be trodden more by faith than sight.

In the public meetings, of which we have attended three, we experienced painful exercise; and yet I thought on first-day, that both the sittings were upon the whole, solid and lively. We received accounts of our brother Joseph Grubb being in a very declining state of health, which had made its appearance before we left home; and being in partnership with my Robert Grubb, and the care of business forbidden to my brother, my husband thought it his duty to offer him all the relief he could; a tranquil mind respecting outward things, being of unspeakable consequence to the latter part of a man's life; this, without any anxiety about our own property, and a presentiment before we left home, that he would hardly go through the

journey, induced us, though much in the cross, to separate.

We were detained at Amsterdam longer than we expected; one occasion of which was the printing of some extracts from Hugh Turford's writings, with an addition from Mary Brook on silent waiting, which some of our company translated into French. It contains very suitable matter for the present age, and is an acceptable/publication to J. M. and B. R. to distribute in France, and also convenient to us in this journey, as many understand French. We have a large stock of other books, very eligible for our purpose, which the meeting for sufferings has given us for distribution. The 6th of the seventh month, we came to Utrecht, where J. M. being tender took cold, and was confined next day to the house; and it suited our plan of spending one day quietly together, before we parted, he and B. R. having concluded to go from hence to Dunkirk, and J. M. from that place to his home. This has been a trial to us, but knowing J. M.'s attention to best direction, and also his desire, if right, of keeping with us, we dared not to persuade him to suit our inclinations and convenience; and therefore, after enjoying each others company, in sweet fellowship and tenderness of spirit, we parted; our little band then consisting of George and Sarah Dillwyn, J. B. and myself, with the most arduous part of the journey in prospect. Perhaps this stripping of outward help is wisely dispensed to us; in that light we view it, and dare not dispute divine sufficiency.

Soon after our friends were gone, we concluded to pay a visit to a family of Amsterdam, with which we were acquainted when there before, who now resided at their country house, about half way from that city to Utrecht; and accordingly set off, and arrived about five, and were received more like near relations united on the best ground, than as people of another nation and profession. We also met here two women of considerable account on a visit; to one of them particularly, our minds were nearly drawn, and the little instruction which was in our power to communicate, from the exercise of our minds, broken French, and the use of the scriptures, to particular passages of which we directed them as they occurred, was received with a religious sensibility, which greatly united us together, and which words cannot fully set forth. Though we often lament our ignorance of the language of this people, and its attendant inconveniencies, yet I was never more convinced of the influence of Truth qualifying to speak to one another in our own tongues, though utterly incapable in any other language, than that of the spirit; for in the present case, we were not sensible of either us, or the cause, suffering under our apparent disadvantages.

We cannot always judge why we are so led, and why so destitute of some outward accommodations to the service, which human prudence would naturally point out: but I may acknowledge that, on this account, I never was more contented and supported in an humble trust, that the good and almighty Hand is with us in "these mortifying labours."

Some time afterwards, she wrote the following letter to one of the women of that family. "Remembering thy request to hear from our little company when we returned from Germany, and being now so near you, I felt an inclination to tell thee, and thy valuable brother and sister, that, through the merciful direction and care of Providence, we have got along to a good degree of satisfaction, and been favoured, upon the whole, with a moderate share of health. We pursued our journey from Utrecht, by way of Arnheim and Munster, to Pymont; there we staid two weeks, and then went to Rinteln, Minden, Osnabruck, and Bilefeld, and so, by way of Munster, to Crevelt, Dusseldorff, Mulheim on the Rhine, Elberfeld, and from thence to Cleves. We found a few in many of these places, who, being weary of the ceremonial part of religion, are desiring its living substance and to be true worshippers in spirit. These have many difficulties from within and without; but if they depend, singly, upon divine help, and cease to recommend themselves by their own dead works, we have a hope, that they will gradually retire from the confusion of the carnal mind, to the true sheepfold. Were the professors of Christianity more generally acquainted with the undefiled rest, which the redeemed mind is strengthened to gather to, they would detect the fallacy of unsanctified forms and ministry, and rejoicingly receive the eternal Witness for God in themselves, for their Lawgiver, Friend, and Comforter.

We reflect with satisfaction upon our visit to Middlewaart; not only in remembrance of your affectionate hospitality, but also of the uniting virtue of Truth upon our minds, which left a pleasant savour after we separated; and now reviving, with renewed desire for all our preservation, and increasing intimacy with the good Shepherd of his sheep, I salute thee, my dear friend, in sisterly affection." S. G.

We left Utrecht on seventh-day morning, and came to Wageninge, which is an agreeable little town. The inhabitants were greatly surprised at seeing us, but became uncommonly civil and courteous; in part owing to a man who drove us from Utrecht, who by some means, unknown to us, conceived so favourable an opinion of us, and seemed furnished with such materials for description, that wherever we stoꝛt, he was sure to influence the people in

our favour, and they united in testimonies of affection and kindness. We spent all first-day in Wageninge; had a little, but solemn and refreshing meeting of our own company, and had also the company of a young priest of good character. He and George Dillwyn conversed, I believe intelligibly, upon some important subjects in French, though perhaps neither of them were, fully acquainted with the language; but the best sense being present, that defect was made up thereby.

We left a few suitable books with them, which were very kindly accepted; and our parting was with apparent sentiments of affectionate esteem. We also gave books to divers others, and had a satisfaction in spending this little time amongst a kind, simple hearted people. The people of the inn are particularly of this description; their conduct manifesting a pleasure which they had in entertaining us. These comfortable spots and feelings, somewhat resemble Elijah's food, on the strength of which he had to travel many days. As neither the great work, nor the capacity to do it, is ours, so we may be emboldened to hope, that our acceptance will stand in proportion to our obedience to that we have, rather than to that we have not.

From Wageninge we came to Arnheim, where we spent one day agreeably, were at the house of very civil people; and though we did not commence much acquaintance, yet were satisfied with our little detention there, and to one or other left several books. Here we met with a kind man who speaks English well, says he was seasonably and effectually served by a Friend in England, when he was a stranger there; and this is, no doubt, an additional inducement to lay himself out to oblige us, which he does with the appearance of much sincerity. These journies, I sometimes hope, will in future open my heart with more cordiality to strangers; for "knowing the heart of a stranger," a deficiency herein would be doubly culpable. The next place we went to was Doesburg, where our feelings were rather unusually pleasant; but we did not find any stop thereby in our progress. The landlady at the inn where we stopped, appeared and approved herself to be far from the common sort, for dignity of manners and solidity, if not religious weightiness, of mind. Her conduct to us was truly friendly, manifesting an affection and liberality becoming other parts of her character. We gave her a Barclay's Apology in Dutch, and several books in French, which she appeared fully qualified to read, and in a good degree to understand: she wanted much to pay for them, but on any terms was glad to receive them; and after looking over the summary, promised to lend them among some of her neighbours.

Germany is a country very unlike the Netherlands, both in the face of it, and in the manners of its inhabitants; the people being kept in a state of greater servility under princes of small territories. Our difficulties in the way of travelling commenced when we left Holland; for after gliding along in Treckschutes, upon their quiet waters, we got into wagons, the best public conveyances the country afforded, and the roads being extremely bad, we were jolted to a degree not easy to suppose; and for want of knowing the language, were imposed upon, and induced to take our passage in the post wagon, understanding that we should have it to ourselves, arrive seasonably at our lodgings the two nights in prospect, and have time enough for rest. But instead of these fine things, after they got our money, a Capuchin friar, and a very ill looking man, were put in with us, and we kept in this situation, with two meals wanting, through a dark rainy night, the wet coming in upon us, till three o'clock the next morning; when, after two hours rest, we were summoned again, and without stopping to take any meals, save our dinners, travelled on till we arrived, about one o'clock next morning, at the gates of Munster, a fortified city; where we had to wait for an entrance more than half an hour; and then had to find our lodgings among a people of a strange language, whose principal object was to get from us all they could. This is a hint of the manner in which we got along, and I mention it to show the inconvenience strangers are subject to, and how different the fare of these countries is from that of England; at the same time an acknowledgment of Providential care is abundantly due from us. Our minds, during this extraordinary trial of body and spirits, were remarkably sustained with cheerful tranquillity, and abounding desire to comfort one another in this painful imprisonment. We were also preserved at the time from suffering in our health, and found that part of two days rest in Munster, recruited us fully.

Our stay in that city was very satisfactory, finding it to be a place of considerable openness. One man in particular, a professor of languages in the university, who was sick, received our men with brotherly affection and joy, had very satisfactory conversation with them, and was glad to receive divers of our books, some of which he intended to put into their public library. He told them of a relation of his, in a part of Germany where we have not been, who is fully convinced of our principles, but who has not dared openly to avow them; and said, that in some other parts, there are many such, which we have since found to be the case. A serious young nobleman, a pupil of his, intending to take a tour to England, was

desirous of being recommended to some Friend in London, in which George Dillwyn gratified him. Many other opportunities occurred of casting books into the hands of serious people, and in an imperfect way intimating to them such truths, as at that time we were furnished with.

From Munster we came, by way of Warrendorf, Padderborn, &c. through Westphalia, to Pymont, which we reached the 23rd of the seventh month. Here our minds were soon comforted in the belief, that there is a seed in these parts, which, however hidden from the world and the many churches professing the Christian name, are pressing after an establishment on the right foundation. We were greatly favoured with peaceful serenity, and a steady reliance on Providential care; so that instead of difficulties depressing, they rather animated our spirits to press forward, toward the fulfilling of our allotted portion of travail and exercise, and to bear up one another, according to our ability, through all. Nevertheless, there have been seasons when satan did not fail to suggest to the weakness of my mind, that we were running in vain. But to our humbling encouragement, after we arrived at Pymont, and particularly in the second meeting there, among a simple hearted, seeking people, we were convinced that it was not so, and that infinite kindness would also preserve us from labouring in vain. It was an opportunity wherein, to the praise of the grace which we depend upon, we may say, that, for a time, "the seed reigned over all." Visitors and visited experienced it to be a season of uncommon contrition, and during the extension of the holy Wing, our spirits seemed gathered into perfect unity; so efficacious is divine life and love!

It appears that two years ago, there were about twenty in Pymont, who being uneasy with the dead formality of many professors, met together in their own houses, sometimes reading, singing, or praying, as they apprehended most right. They underwent considerable persecution on this account from the avaricious priests, who persuaded people not to do business with them; and being generally low in the world, they suffered in this respect; but it appears that they were not hindered thereby from meeting together: yet their rest not being a pure one was broken up. Some of them finding their reformation from what they saw to be wrong, was very small, concluded there was something more substantial than what they had yet experienced; and this being suggested to the rest, occasioned a division amongst them. A few returned to the profession they had left, and the others ceased to meet together; yet it is wonderful to see the brotherly

kindness which distinguishes them from others. They call themselves Friends, and with much propriety, to each other.

We spent about two weeks in Pymont with satisfaction of mind. For three rooms, three beds, fire, candles, and the use of the kitchen, we paid fifteen shillings per week, found our own provisions, cooked them ourselves, with the assistance of a girl and an elderly man, one of the Friends who spoke English pretty well. He marketed for us, interpreted on more important occasions, and served us with great solidity and cheerfulness. In many respects we felt as if we were at home, though amongst a people, few of whom knew what we said; but they told us by signs, that they felt that which was better than words, and which required none to set it forth: O! that we may be preserved in, and feel more and more bound to, our own line and measure of duty; that as the work is the Lord's, the management of it may also be in his wisdom, and tend to his glory; and then no matter how low and abased the creature becomes.

During our stay at Pymont, we had many meetings, some of which were uncommonly contriving opportunities, wherein their doubts seemed to subside, and the virtue of Truth to sweeten and refresh their weary spirits. At one meeting we had the company of four men, who walked the day before nearly twenty miles, to sit with us; and that of another man, who came about forty, also on foot. In many respects they are weak, and yet so sincerely desirous to obtain "the one thing needful," that we entertain a hope, some of them will increase in steadfastness to what they know to be right. Our minds are often involved in discouragement and conflict: the weakness of our frames, and perhaps the prospect of the unfinished part of the work, may be the occasion of these. But let us remember, that till they are overcome by the power of victorious faith, it is our seed time rather than harvest, and therefore we are called upon, by merciful and heart-solacing intimations, to sow in hope. Whether any apparent fruits ever appear from this journey, we seem comfortably satisfied at times, that it will not be lost in the unlimited family of the one universal Parent; and if we are but favoured to keep the word of his patience, so as to hold out to the end, and return without condemnation, it will not be lost to us.

We set off from Pymont for Rinteln, upon a different plan from that on which we had travelled before; for having a man to do little services for us when there, who is one of their Friends, and speaks English well, we saw an extraordinary convenience would attend our taking him with us; and therefore have taken a light wagon and a pair of horses, which save

us imposition and trouble in procuring carriages, &c.

Our man conducts himself with great propriety and simplicity, as our friend, guide, interpreter, and servant; being charioteer, and doing a great deal for us besides. We spent a week at Rinteln, and had several meetings amongst them, besides private religious opportunities, in several of their families, and left some of our books for a university in that town. In our way here, we came through a skirt of Hanover, where we beheld, in the improvements of the country, and the appearance of the people, a cheering resemblance of England. About Rinteln, there are near twenty of those who call themselves Friends, and some of them we believe to be lively spirited people, and considerably experienced in the inward work of religion; of whom we have a comfortable hope, whether they are ever known to our gathered, visible church, or not.

We are now in this country under a frequent sense of inward poverty, and with many confirmations, that of ourselves we can do nothing; yet trusting that best wisdom has turned us into this little field of labour, we dare not, with our present feelings, desert it; but we go on from spot to spot, as we apprehend is most in the line of our duty. From Rinteln we proceeded to Minden, where we found a little company of sincere hearted, and exercised Christian travellers, who appeared glad of our visit, and expressed a belief that it was in divine appointment for their good. They seemed more desirous for a right opening to sit down together in silent waiting, than to enter into conversation about what they had already experienced. We had several solid, and I hope edifying, meetings among them, to which several came from the country many miles on foot, which demonstrated their earnestness to be helped on in the right way; amongst these was a blind woman who gets her living by spinning, and who walked seventeen miles to meet us. She is an example of Christian fortitude, and true nobility; for on our asking her, if she was not under difficulties in procuring herself a living, she gratefully answered, that her friends sometimes helped her, that she knew she was poor, but when she reflected upon her supplies, and the query revived in her mind, "if she lacked any thing," the acknowledgment always succeeded, "nothing, Lord." She told us with great humility and tenderness, that her knowledge of the Truth was not obtained by books or outward means, but by the operation of the divine Spirit in her own heart.

I hope we have been preserved, thus far, from drawing the inward attention of those whom we have visited, to ourselves, or attaching them in the affectionate part to any repre-

sensation of good. The secret, sympathetic exercise which we have felt on their account, and in company with them, has, I do believe, brought us all at times, to the renewed discovery of the everlasting foundation; and we have a hope that some of these will acceptably build thereon. We here met with great civility, and tenderness of spirit, from a counsellor and director of this place; but the cross is a mighty stumbling block. He often makes me think of Nicodemus: when we left the town, he kindly went before us to an inn on the road, where he had provided coffee, and convened several of the Friends to take their last leave; a parting which I hope was attended with true solemnity, as well as brokenness of spirit. With tears, he expressed his desire, that He who said he would be with his disciples to the end of the world, would go with us, and bless his own work.

Next day we travelled towards Buer, and dined sweetly in a field, on provision which we took with us, whilst our horses were eating corn. We then turned a little out of the road, to visit a man and his wife, whom the priest is persecuting for absenting themselves from his place of worship. He has got the magistrate to fine them nearly twenty shillings, which is a great deal for them, and they refusing to pay it, from an apprehension of duty, have suffered distress of their goods, with Christian simplicity and firmness. After spending nearly two hours with them, I hope to our and their edification, we came on to Buer. In the neighbourhood of this town live a little company of Zion's travellers, with whom we had a meeting; and our gracious Helper being near, by his good spirit, rendered it an humbling and refreshing opportunity. We have many encampments, and when we shall get through this wilderness, is very uncertain; for my part, I see no way yet! This blindness is, probably, to try my patience, of which I seem, at times, to have a reducing stock; but am secretly supported, in knowing Him in whom I have, through holy help, believed.

We have great cause to be humbly thankful for that portion of sure direction and ability, which, for our instruction as well as comfort, has been revealed in the midst of our weakness, and become as a table in the wilderness, furnished with food wisely adapted to the necessities of weary and hungry travellers. It seems very singular, when I recollect myself, that we are keeping house in Prussia, and considerably united to some of its inhabitants, who were lately entire strangers; and, in degree, feel as if we were at home, though so far from that which is called home. It is a little like being in a new world, yet so near the old one, as to be distinguished for similar evils, and that *fashion* which passeth away, when Truth,

which is strongest of all, takes its possession. It is very pleasant in these journeys to feel this sentiment lively upon our spirits, "the earth is the Lord's."

We went from Buer to Osnabruck, the 26th of the eighth month, where we spent several days, under considerable exercise of mind, and not finding that our visit was likely to be attended with any use, and being also fatigued various ways, we were so discouraged, that we were about concluding to leave the town next day, though we thought the way to it had opened as clearly as to most places we had been at; but on feeling further about it, we thought it safest to try a little longer, and not move in the dark. Our situation was unfavourable, being at a Roman Catholic inn where the Protestants are afraid to come, and our friend and interpreter having no acquaintance in the place. Thus we continued till seventh-day evening, without any thing satisfactory occurring, except giving a few summaries* to some shopkeepers on whom we had called, and having the company of a young woman who had enquired concerning us, and discovered a serious desire to be with us, and to have some of our books: she appeared to us to be possessed of much sweetness, and valuable sensibility.

On seventh-day evening, our men called upon the merchant, on whom they had a letter of credit, who speaks English well, behaved with great kindness, and soon apprehending their errand, having some knowledge of the Society in England, went with them to an overseer of part of his business, who was a religious man, and discontented with the ceremonious part of the world's worship. They found this person a little shy at first, but he soon opened to them with simplicity, and discovered himself to be a man who was awakened to a profitable sense of his own state, and to a sincere desire to be led in divine counsel, to greater acceptance than the shadows of things could yield him. He came with them to the inn, and we spent the evening agreeably together. He told us of a few more in the town who were of his sentiments, and met together every first-day evening, to read, &c., and on being asked, if they would be willing to sit with us after our manner, he expressed his own inclination so to do: and after enquiring of others, told us next morning, that it was agreeable to them all.

In the morning we were surprised and comforted with the sight of a very solid, feeling young woman from Buer, in the capacity of a servant, who had walked fifteen miles to meet us, in consequence of a secret draught in her own mind, without having any reason to expect,

* These were books containing a summary account of our principles.

from what had passed, that we should be at Osnabruck so long. After getting her some refreshment, we six sat down together, and had a strengthening opportunity, wherein dear George Dillwyn ministered to us. At four in the afternoon, we had a meeting with about eight more, amongst whom was an officer, who behaved solidly. It was a time of favour, and I believe of deep instruction to some there, who had not before seen the necessity of ceasing from their own works, and depending only upon the renewal of divine life in the soul, for qualification rightly to worship. After meeting, we paid a visit to one of their friends who was sick, with whom we were led into sympathy in silence, and to whom we imparted such counsel as Truth unfolded at that time. These were relieving circumstances to us, and set us at liberty, comfortably to depart on second-day morning for Hertford or Herwerden. We therefore set off with the prospect of a pretty easy day's journey, but found the road very rough, and in many places dangerous, and more of it than we expected; so that we were grievously jolted, and out till near ten at night, very contrary to our inclination; for we tried much to get lodgings in a town a few miles off, but the people would not take us in. We appeared very strange to many here, but so different to a few who are acquainted with the Truth, that the distinction of countries seems almost lost, and proves the cementing virtue of religion.

At Hertford we were visited by two religious men, who come under the description of those called Friends in these parts; and they were encouraged to faithfulness. Our men also visited a lawyer, who being discontented with the usual ceremonies of religion, keeps much to himself. Next morning as we were at breakfast, proposing to depart, there came two men from different parts, who had walked many miles through the rain to meet us. One of these men, some time ago, refused to be married by the priest, in which, and in other things, he bore a steady testimony, under persecution, against an hireling ministry. The openness, kindness, and solidity of his manners and countenance, were pleasant to us; and being evidently acquainted with silent waiting, we had a solemn instructive opportunity together.

From Hertford, we proceeded to Bielefeld, a town where, and in its neighbourhood, there are many religious people, and particularly agreeable as to the outward; but it was a visit attended with as deep baptism and continual travail of spirit, as we have experienced in any place that we have been in; which, with the Providential openings and strength to visit the precious seed in the needful time, tended to convince us that we were in the way of our duty; a most cheering evidence, in this dreary wil-

derness, and a full reward for all our little toils. At this place there are some who live separate from all public profession; who under an apprehension of being turned out of the way, and were afraid, for a while, to give us their company: but being also afraid to let the opportunity slip, we were invited to one of their houses, to confer with several of them on such subjects as might occur, in order to know a little of each other. Both sides were somewhat surprised to find so much similarity of sentiment, respecting the ground and testimonies of Truth. They told us, that if there were a people there, who ceased from all forms or activity of their own, and sat down in simple dependence upon the operation of the heavenly gift, they would embrace them with brotherly affection, and rejoice to unite with them herein; but they were loath to believe, that they two or three might be required to bear such a public testimony; nor were they willing to unite with us in so doing, for fear of the people whose eyes are much upon them. They are people of considerable account, and are very fearful of drawing the lower class of their neighbours to themselves; and being of Nicodemus's class, like better to obtain and enjoy, their religious knowledge in private. We had, nevertheless, several opportunities of solid conference together; which were attended with great unanimity and cordiality; the last of which was particularly owned with the circulation of divine virtue, and with strength fully to relieve our minds towards them.

We were very kindly invited to the house of a merchant, who appears to be a very sincere man. We paid him and his daughter a morning visit; but they were not content with that, and therefore pressed us to spend first-day evening with them. In the morning of that day, we sat together in the inn, where we had the company of an honest man, who came on foot sixteen miles to be at meeting with us, and also of four others of the town. In the afternoon, as J. B. was taking a solitary walk, he was met by a serious man, who desired his company to a house a little way out of the town; he complied with his invitation, and when they got there, they found fourteen people met together, for the sake of religious improvement, who soon made their request that we would all go and sit with them. I was laid down, in a tried situation of mind, when J. B. brought the invitation which had in it so much of the right savour, that we embraced it, and immediately set off, having above an English mile to walk. By the time we got there, they were about twenty in number.

We soon settled down into a silence truly solemn, which lasted a considerable time without interruption of any kind; and when the channel of instrumental ministry opened, the

precious life mercifully continued, and our parting was under its tendering impressions. This circumstance, of dropping in with a people of whom we had no intelligence, and with whom we contracted no further acquaintance, with the sensible feeling of divine care over those who are as sheep having no shepherd, affords altogether a sweet and pleasant reflection; accompanied by this encouraging truth, that "the Lord can make a way, where there seems to be no way:" O that He may graciously continue thus to favour us! After this opportunity, we went to the aforementioned merchant's and were treated with genuine hospitality.

After supper, there came in eight or ten persons with the expectation of a meeting, in which they were not disappointed; and I hope it was edifying to them, George Dillwyn having suitable and lively matter to communicate. We had also a religious sitting with a family from Elberfeld, a lively spirited couple, and another person with them. After spending five days here, and bearing the cross as faithfully, perhaps, as in some places where a more open door was ministered, we departed in much peace, and under the belief, that the power of Truth is making its own way in that neighbourhood. In our way from Bielefeld, we stopped at a large village called Gutterslots, where there are many well disposed people. We staid one day there, and sat with a few people who met us at one of their houses; after which, and distributing a few books to others in the town, we went forward to Munster.

We are often very weary, and the accommodations we meet with but indifferent, compared with those of England: the roads are also bad where we have already been, which, with the construction of the carriages, occasions us some times to be grievously jostled; and yet we have no cause to complain, having our consolations as well as toils; as it seldom happens that Zion's travellers are qualified to salute each other, even in a thorny difficult way, but the immortal birth, in some degree, leaps for joy. This experience, with the belief that the Lord is at work in the kingdoms of men, and even graciously rewarding such feeble endeavours as ours, with a morsel of the bread that the world knows not of, render any little sufferings of ours as objects unworthy the notice of ourselves, or our friends.

From Munster we went to Crevelt. We found our discouragements on entering it, being refused admission at one inn we went to, and at the next we had such a crowd gathered about us, with such shoutings and rudeness, as greatly frightened our horses, after we were out of the carriage and our driver had alighted, so that they ran away, and he following, and taking hold of a chain behind, was thrown down,

and his head, to appearance, much hurt against the wheel. Some of our feelings were low enough on this occasion. But through the continued kindness of Providence, our man soon recovered, being able to move about next day; and the people of the house conceived such an affectionate respect for us, and treated us with such true civility, as made our situation so far comfortable. We also gradually made so much acquaintance, as afforded a degree of hope that our going to Crevelt was right, and that our secret and known exercises there, will not be in vain. About the time of our concluding to come away, our company began to be more sought; which opened the way for the disposal of some of our books, and I feel a secret hope that they will be blessed to some there. We came to Dusseldorff, where we staid one day and had the enjoyment of M. Wetterboar's company. He seems aged, but is alive in the Truth.

We proceeded to Mulheim, where we arrived the 23rd of the ninth month. It is a town about two miles from Cologne, like a Goshen on the confines of Egypt, where many awakened, and some truly religious people reside. We commenced an acquaintance with a few, who have got a clear insight, from the work of Truth in themselves, into the gospel dispensation, and the spirituality of the Christian religion; concerning these we have encouraging prospects; yet not without a mixture, knowing something of satan's devices. They received us in the name of disciples. We had divers religious opportunities with them, and parted under the precious sense of divine love and life. We paid a visit to a merchant's wife, a woman of amiable character, who through religious concern has got into a despairing condition. It was attended with great satisfaction to ourselves, from the sweetness which covered our own minds in her company and in that of her husband, who seems bending under the affliction, and likely to profit by it. She often expressed an earnest wish, that she had seen us at a time when such a visit might have been blessed to her; but said, that now it was too late for any thing that was good to be offered to her. This was, however, very far from our sense. Through the renewal of unutterable mercy, and never failing help, my soul acknowledges a relief and answer of peace, as far as relates to this service, of which I am sure my little endeavours, and compelled dedication are unworthy. We have had many discouragements since we came to the continent, and many baptisms into death: we have also partaken largely of Providential care, and been favoured, from time to time, when resignation was attained to, with that direction whose effects have often proved its rectitude, and

strengthened our faith; and my soul, at times, has been put into the capacity of lying down as beside the still waters. Some of the last openings, or sense of duty, have been the most trying and in the cross; but being yielded to, and the work performed, a comfortable retreat has been clearly and sweetly sounded from this large field of arduous labour: and at a time, when an openness amongst the people was manifestly increasing. This I esteem an inexpressible favour, and such a one as they only can be sensible of, who have gone under the weight of similar mountains, and been involved in the fear of being misled.

At Mulheim, she drew up and signed a letter to Leopold the second, king of Hungary, &c., since emperor of Germany, in which her companions united. For some time before her arrival at this place, her mind had been very weightily exercised with the important subjects expressed in this letter; insomuch that, at one period, she was under an apprehension that it would be required of her to go in person, and relieve her mind to the king. But from this very trying service, she felt herself comfortably released, and the mode of addressing him by letter was satisfactorily substituted. The address was intrusted to the care of a reputable merchant of Cologne, who engaged to forward it without delay. The following is a copy of it.

TO LEOPOLD THE SECOND, KING OF HUNGARY, BOHEMIA, &c. &c.

AMONGST the numerous congratulations awaiting thy accession to the imperial crown, accept, O king! our Christian good wishes and solicitude for thy present and eternal well-being. We are conscious that we have no claim to the liberty of addressing thee, but from a belief that the Lord Almighty, who ruleth in the kingdoms of men, and giveth them to whomsoever he will, hath inclined us to leave our habitations to visit some parts of this country, and now engages us, in gospel love, to express our secret and united prayer, that thou mayest be an instrument in His holy hand, for the advancement of that glorious day, spoken of by the prophet, "when swords shall be beaten into plowshares, and spears into pruning hooks, when nation shall not lift up sword against nation; neither shall they learn war any more."

The great design of our universal Parent, in sending his beloved Son a light into the world, is for his own glory in the salvation of mankind; and for this gracious end, he hath given to all men a measure of his own eternal Spirit. To co-operate with Him herein, dignifies human nature, and is particularly deserving the most scrupulous attention of princes. The smallest revelation of this heavenly gift in the believing

soul, having a degree of Omnipotence in it, brings into subjection the natural will and wisdom of man, and discovers to us the noble purposes of our creation; it diffuses that true benevolence which characterises genuine Christianity, and renders dear to a prince, the happiness of all, even the meanest of his subjects; imprinting upon his mind the superior value of an immortal soul, to all worldly acquisitions. Through the neglect of a principle so pure and important, how hath the rational part of God's creation been sacrificed to the irregular passions of sovereigns; and many unprepared souls precipitated into an awful futurity! That the gospel dispensation is intended to remedy these evils, and promote the government of the Prince of peace; that the Gentiles are to come to its light, and kings to the brightness of its arising, are truths to which the sacred records abundantly testify. May this be thy happy experience, O king! that so the power thou art providentially intrusted with being subservient to divine wisdom, thy example may influence the minds of other princes, who also beholding its excellency, may unite in encouraging their subjects to decline, in mutual charity and forbearance, whatever is contrary to the purity and simplicity of the religion of Jesus. And mayest thou be enriched with all spiritual blessings; that these added to thy temporal ones, may not only perfect thy happiness, but perpetuate it beyond the narrow limits of time, and qualify thee, acceptably, to cast down thy crown at the feet of Him who is King of kings, and Lord of lords, who lives and reigns for ever and ever.

GEORGE AND SARAH DILLWYN,

Burlington, New Jersey, North America.

SARAH GRUBB, Clonmel, } *Ireland.*
JOSHUA BEALE, Cork, }

Members of the religious Society of Friends in those countries and Great Britain, commonly called Quakers.

Mulheim on the Rhine, 29th of the Ninth month called September, 1790.

A short time before her return home, on a review of some parts of this journey, she wrote as follows.

In many places, we found a people who were discontented and weary with the mere profession of Christianity, and the deadness of those forms and ceremonies with which it is encumbered; and who were convinced of the sufficiency of the heavenly principle. These, having been mercifully visited with a lively sense of the spirituality of true religion, received us in the name of disciples, and rejoiced in being directed to the Christian's rest. This true sabbath, was, however, imperfectly understood by many of them, for want of ceasing, when they met together in little companies, from all activi-

ty of their own, and depending singly on the quickening virtue of Truth, to qualify them for, and lead them into, such services as are most acceptable and most consistent with the duty of true, spiritual believers. Some of this people appeared to be so near this great point, as soon to discover and acknowledge it; but their increasing testimony thereto, will, if rightly borne, prove the closest trial which they have yet met with. We are indeed convinced, beyond all shadow of doubt, that there is a choice heritage in Germany, and in other parts of the continent, who are gradually retiring to the true sheepfold; but, at present, they are, like the disciples, secreted in an inner chamber for fear of the Jews. Our visit to this people, though attended with a degree of suffering, hath been productive of solid peace.

Her mind being thus comfortably released from this field of labour, she proceeded from Mulheim to Cleves, and from thence, through Flanders, to Dunkirk, and arrived at London the 27th of the tenth month 1790; and feeling a desire to visit her relations at York, &c. before her return home, she went pretty directly for that city; where she staid a few days, very much to the comfort and satisfaction of her relatives and friends there. At this time she laboured under evident indisposition of body; but the sweetness of her spirit, and the cheering effects of meeting again her beloved connections, with the prospect of soon returning to those at Clonmel, supported her in a great measure above it, and encouraged her to set forward and proceed towards home; which she did by way of Ackworth, Sheffield, Manchester, &c. At these places, she was again refreshed by the company of divers near and dear friends: it appeared, indeed, by thus encompassing, in this short visit, so many of her beloved connections, that, as the time of her sojourning here was soon to close, she was enabled and permitted to wind up the labours of her day, with the mutual consolation of seeing again many of those with whom she was closely united, and bidding them a final farewell in mutability. At Ackworth, she spent the night with a near and beloved relative, to whom, in much brokenness of spirit, she thus expressed herself: "Oh! my dear, I think sometimes that I shall soon be gone; it seems, as if my day's work was nearly done, and on looking towards home, as if I might not long be there."

The following extracts from letters written during this year, may be properly introduced here; viz:—

Third month, 1790.—Though my heart sympathizes so nearly and tenderly with thee and thy dear wife, as that I could mingle my tears with yours, yet I dare not utter the language of commiseration, for your late loss of a

lovely plant out of your garden; but rather of congratulation for the blessed experience, that "the eternal God is your refuge, and that underneath are the everlasting arms." Herein I rejoice, and will rejoice that such unadulterated consolation is ministered to the poor in spirit. You have a fresh opportunity, my beloved friends, by pure resignation, to commit your spirits, your children, and your substance, into divine keeping. May nothing impede the progress and perfection of this work, this glorious work, whereby the song of the redeemed is learned, and qualification wrought to unite with the heavenly host, in proclaiming, "worthy is the Lord God and the Lamb, to receive riches, honour, and power, both now and forever." A mind centred to the source of instruction, wisdom, and strength, can receive little more by such communications as these, than an outward and visible sign of that inward and spiritual grace, wherewith the soul is replenished, and wherein it finds the substance of all that is truly good. It is nevertheless an allowable accommodation to the weakness of sense, thus to commune; and having, in moments of drooping, been refreshed by thy tender sympathy and salutations, my heart is bound in Christian affection to share thy griefs, and hail thee on every renewed accession to the Master's cross, and participation of his crown. Oh my friend, what nailing we take, before we are bound to it! how nature opposes that holy experience of being led as a lamb to the slaughter, and as a sheep that is dumb before its shearers. Hard as the work is, with God all things are possible; and therefore let us watch and be sober, adding to our faith virtue; that when the power is revealed by which we can do all things, we being in readiness, may advance from strength to strength, and finally appear before the Lord in Zion, amongst those who are fully sanctified. We are now returned from our quarterly meeting, where I trust the gospel cause did not go backward. We ought not to look for great things; we do not deserve them. And I perceive that when we are most dipped into this sense, life and immortality, being graciously in waiting, are the most sure to be brought to light. Therefore let us be humbled under the mighty Hand, that we may be thus truly exalted in due time; yea, in all our provings, let us sink down into our own nothingness, and value every dispensation which clothes us with it; for then, methinks, we shall learn in every thing to give thanks.

Third month, 1790.—Thou hast, my dear friend, of late appeared to me to be preparing to set out, according to the sacred counsel of the great Master to his disciples, without scrip or purse, or two coats; reduced to a simple dependence upon renewed supplies from the holy

treasury, and learning in a new line of service, to live by faith. Mayest thou increase in the certain knowledge, that the Lord is gracious unto such humble faithful walkers before him. I feel a confidence that it will be so, and that thy feet will grow more and more conspicuously beautiful upon the mountains; because they are, beyond all shadow of doubt, shod with the preparation of the gospel of peace, and through adorable kindness, washed for the service on which thou art now set out: therefore gird up the loins of thy mind, and hope to the end. Do not be afraid of the exercises into which thy mind may often be baptised. Remember that even the great Master, who knew without fear or doubting that he should glorify the Father, groaned in himself before he raised Lazarus from the dead. I intreat thee, offer thyself up freely, and do not seek to cut thy matter shorter than is consistent with thy peace. Look forward and not backward; for if I am not mistaken, thy progress in the work whereunto thou art called, is not designed to be as slow as some thou mayest esteem thy contemporaries; and it is as great an evil to take from the words of the prophecy of the book, as to add to them.

Third month, 1790.—Your many testimonies of affection for us, your repeated accounts respecting yourselves, and, above all, your steady increase in saving knowledge, of which we are persuaded, are frequent occasions of humble thankfulness to the Father of mercies, whose blessings, variously showered upon you and us, are worthy of reverent commemoration, and grateful enquiry, what we shall render unto him therefor. It is little, very little, that we can do for so bountiful a Shepherd; nor does He, blessed be His name, require at our hands what he has not furnished us with ability to perform: but that little, let us cast into the sacred treasury, not doubting His compassionate acceptance. An humble resigned spirit is a gift which, I believe, was never refused at the altar. It is, whilst preserved, a continual offering, a sweet smelling sacrifice, the savour of life unto life in those that believe; it is a bulwark or fortress, where, in times of desertion, temptation and tribulation, the weary soul finds shelter, and all the armour of light against satan's attacks and fiery darts. Now, my beloved friends, my heart feels you as companions in the Christian path; and in your exercises, your discouragements and poverty of spirit, I participate; though distant in the outward, yet as the apostle said, "present in spirit." Be assured that the same afflictions are measurably accomplished in every true member of the mystical body. You have companions therein, and need not be told, that all these things are intended for our refinement,

and increasing usefulness and service in the church militant here on earth: that when this mortal shall put on immortality, the tribulated spirit may obtain an eternal residence, in the glorious church triumphant, where all tears are wiped away. These are animating considerations, and prompt us to endure hardness like good soldiers of Jesus Christ, and to receive with thanksgiving every humiliation and spiritual baptism. I know, dear friend, that if thou art mercifully kept quick in understanding in the fear of the Lord, the weak, unconverted state of many of your members will occasion thee to go mourning on thy way, at the same time that thou finds a necessity to attend to that command of the great Master, to wash and anoint, rather than appear unto men to fast. This hidden exercise of spirit will espouse thee more closely to the heavenly Bridegroom, who hath the spirit of wisdom and understanding, and who judges not after the sight of the eye, or the hearing of the ear. I do hope, my beloved friends, that your labours will be blest though yourselves think them very weak and small. If our treasure is but laid up in heaven, no matter how little our corrupt hearts are entrusted with the knowledge of it. Be not afraid of leaving the sheep and lambs, when the good Shepherd calls to any duty; His care is better than ours, and He can supply all your needs, by the riches of His grace in Christ Jesus our Lord.

Fourth month, 1790.—I am comforted in finding that your hearts are knit together like David and Jonathan's, in opposition to every stratagem which satan may use. As I do believe the cement is composed of materials acceptable to the penetrating eye of the great Preserver of men, so I trust you will feel your union to be a balm through the future steppings of Christian and social travel, however it may please infinite Wisdom to dispose of you, as to your outward settlements, or journeyings in the present world. Settle it in thy heart, to expect a mixture of bitterness in that cup of comfort, which the great Master may minister to thee. No deadly sorrow is in the blessing; but evil things, and mutable things, till our purification is complete, have a power over us which keeps our spirits in a state of profitable groaning; and if we do but experience the fulfilling of that gracious promise, that for the crying of the poor, and for the sighing of the needy, he will arise, let us thank him and take courage.

My beloved ———'s letter came at a time more acceptable than would be prudent for me this way to describe. It renewed that precious participation of each other's exercises and consolations, which I do believe originates in the Fountain of everlasting love. I look with humble admiration at that holy hand which is

leading thee about, and instructing thee; and my faith is strong that the Lord will keep thee as the apple of his eye, and in his own time, make all clouds of discouragement as the dust of his feet. Thou knowest, and thou wilt more and more know, that, for the right performance of any religious service, we want emptying from vessel to vessel; and when we consider how many have suffered by an imperfect experience of this great work, we ought not to lament at any dispensation, or change of seasons, which brings us, in the least degree, nearer to that state and stature, for which infinite Kindness designs us.

Fifth month, 1790.—That measure of conversion which is essentially necessary, rightly to introduce us into every new line of service, bears a strong resemblance to the first step of the great Apostle into the Christian religion. A light shone around him; such conviction seized his soul, that whilst he asked, “who art thou,” he called him Lord; he consulted not with flesh and blood; happy resignation; which however, did not keep him out of the street called Strait, neither for a time were his eyes suffered to be opened. We have each our peculiar exercises, as we have each our peculiar infirmities; all which, through sanctification and purification of heart, may help us forward to a final settlement in that glorious city, whose inhabitants no more say they are sick. I hope thou wilt not draw back from any opening to duty, which thou mayest be favoured with. The right time, and our time, do not always agree; but we ought invariably to bear testimony to the first, by the subordination of the latter. “Wisdom is justified of her children;” and therefore do not reason unprofitably upon thy duty.

Seventh month, 1790.—It was pleasant to be informed of thy safe landing in Ireland. I hope thy drooping mind has been refreshed, not only by the strengthening sympathy of fellow-travellers, but also by the composing, and yet animating virtue of Shiloh’s streams, and that thou hast been enabled to lie down beside these waters which run softly. Thou knowest that when we can get here, it is like getting home, to a joy with which no stranger can intermeddle. The increase of such a capacity is what my soul longs for; that in this exercising journey before us, wherein creaturely efforts can do little for the promotion of the great cause, the pure seed may, from place to place, be at least secretly visited; and that whether effects may be seen or not, the work, in divine condescension, may be hid with the Lord.

Eleventh month, 1790.—The comfortable evidence thou mentions, of there being a power strong in proportion to thy weakness, strengthens my declining faith, and encourages me to

lay hold on the same blessed hope, because it met the witness in my heart, that says it is the truth. A confidence so precious is not to be cast away; it is designed for an anchor to the poor vessel, secretly attaching it to eternal help, when, in divine wisdom, its course is restrained on the waters of affliction and uncertainty. Then let me say, cast not away thy confidence, for therein is great recompense of reward. We are often tempted to do this; sometimes, in the multitude of objects, forgetting the great source of good, and means of preservation; and at others, looking so timidly and doubtfully at them, as to lose our interest in both. May thou and I, watch against these and other evils; and pray, according to our measure of faith, that that spirit may preside in us, which can rejoice in God alone, though none else regard it, or can own its life.

—— 1790.—I cannot know that thy sufferings and temptations are so deep, without feeling an affectionate, sisterly solicitude about thee, at the same time that I perceive with joy thy steppings are in the footsteps of the flock. But with the greatest cordiality do I find, that thou canst not draw thy consolations from even the springs of fellow-disciples. The well’s mouth being closed in thyself, thou sittest mourning at it, and every drop of water brought thee from thy neighbour’s overflowings, serves but to augment thy lamentation; for thy thirst cannot be satisfied with that, which is not the “well in thee springing up into everlasting life.” I am glad thou art resolved to be patient; if thou holdest thy integrity herein, and lettest patience have its perfect work, thou wilt find more perfection in this dispensation than is manifest at present, and moreover thou wilt lack nothing. Then be of good cheer, my beloved friend: believe in the fatherly care and compassion of Him who is the Lord almighty; and doubt not that all His chastisements are the more indelibly to fix the seal of adoption upon thy spirit; whereby thy qualifications may be strengthened to cry Abba, Father! in proportion to the increase of thy services in and for His name. Were not the experiences of the Lord’s dealings to us as individuals somewhat deep, there might be more danger of stumbling in the paths of judgment, when, for the welfare of others, we may be turned into them; and marvel not if, after this baptism with which thou art baptized, the Master, who is rich in mercy, and inscrutable in wisdom, calls upon thee for some new act of dedication. Till then, fight the good fight of faith; now is thy time to prove the sufficiency of thy ever victorious Captain. Resolve if thou perish, it shall be at His footstool. Let not out thine ear to the accuser of the brethren; believe him not, even respecting thyself, when he tells thee that thou

art not what thy friends take thee to be. But if the Father chastens, and draws thee from man's judgment, by showing thee the fallibility thereof, cleave to him as to thy best friend. Experience will convince thee, that whoever stand through the storms attendant on their pilgrimage for the honour of the great Name, must learn to pass through good report, as well as evil report,—with an equal neglect of it as such; for the weapons of their warfare being spiritual, they must not fail to apply them to the spiritual wickedness in the high, but secret, places of their own hearts. Self is apt to feed upon the manifest unity of our friends, and to draw our attention from the pure and strengthening virtue which supplieth every joint of the mystical body; rendering us less capable, than we otherwise should be, of eating that bread which the world knows not of.

— I have a comfortable hope respecting thy prosperity and preservation, and already rejoice in the symptoms thereof. That one especially, of the passing away of the old heavens and the old earth, is so favourable, that I trust thou wilt fully resign thyself thereto, that so they may be remembered no more, nor come in, to way-lay thy mind in any of its preparations for gospel service. Yes, my heart can feel with thee, in thy frequent incapacity to rejoice in even the purest friendship, or to support it by the effusions of natural affection. Oh that all whose hearts and tongues have been animated with the live coal from the sacred altar, had fully passed through dispensations of this sort; methinks the priesthood, and other living members in the church, would be more burning and shining lights, have more true Christian sympathy for each other, and oftener meet one another in the field of spiritual exercise, or, in other words, enjoy the true communion of saints. We miss many of the excellent promises of the gospel for want of coming to, and dwelling in, that humble situation of mind to which they belong. How many sit in judgment, who never sufficiently, by virtue of the meekness of their spirits, were guided in the midst of its paths! How often do we hear attempts to sing the praise of Zion's King, by those whose general conduct bears no testimony to a fervent travail of their spirits after deliverance from the enemies of their own houses, and who consequently cannot stand upon its banks. Though I often fear it is the case, I dread to settle down, because it sometimes appears to be my duty to show unto others their transgressions, as if the work was done at home, and my soul's adversary overcome; when, peradventure, his force is redoubled, and his artifice herein more than ever effectual. "Watch and pray," sweetly occurs to my mind, and for this good end, "that ye enter not into temptation;"

that the vessel may be preserved in sanctification and honour, and that the immortal birth may have its habitation in a purified temple. Then may the new heavens, the new earth, and the holy mountain, in times of refreshing, break forth into singing, because the Lord comforts his people, and hath mercy upon his afflicted."

She reached Dublin in time for the half year's meeting, and in the select meeting there, gave an account of her late journey, with great meekness and humility of spirit; ascribing nothing to the creature, but rendering to the Lord the praise of His own works. From hence, she proceeded directly for Clonmel—having account of the small pox being in the family—where she was favoured to arrive the 12th of the eleventh month, much relieved from a severe cough which had lately attended her, though greatly exhausted in her strength and spirits. On her way from Dublin, she writes thus to a friend.

"To be strengthened rightly to fill up our appointed measure of sufferings for the body's sake, whether at home or abroad, is a mark of divine favour, and will be succeeded by undefiled rest. I am now returning home, under a grateful sense of Providential care, and in peaceful poverty of spirit."

The following is extracted from a letter which she wrote at Clonmel, a few days after her return.

"I can now once more salute you from home, in renewed and endeared affection, and gratefully acknowledge the multiplied preservations of our never-failing Helper, in thus far bringing through a variety of exercises, from which the natural mind cannot relieve itself. I reflect with solid satisfaction upon my visit at York; &c. and am glad I paid it, though I feel myself a poor worn-out creature." The 24th of the eleventh month she set off from Clonmel to attend their quarterly meeting at Cork: previous to which she wrote the following letter to a friend.

"My present affliction hath gained great ascendancy over my mind, so that I seem fast losing my hold and sense of Him that is invisible; and remembering some past exercise, when I was in danger of losing the best life, I am ready to say, with mournful Jeremiah, "cause me not to return to Jonathan's house, lest I die there." I know that nothing hath yet occurred, which needs to scatter a well regulated mind from the Source of good; but I am left to such a sense of my own wretchedness, that even the grass-hopper or things comparable to it, are become a burden. To attend a quarterly meeting under such impressions, is a prospect which I need not describe; but I fear to make a prey of thy sympathetic mind.

May I be preserved from a murmuring disposition, by which the holy Spirit is grieved!"

At the quarterly meeting, she delivered an humble account of her late mission, appeared in divers acceptable testimonies, and at the close of the meeting was taken ill. This last conflict of nature, which was at times very severe, continued about ten days, when it pleased infinite Wisdom to remove her from the toils and troubles of mortality, to a mansion of everlasting rest, on the 8th of the twelfth month, 1790, and on the 12th her remains were attended to the burying ground, by many friends. It was a solemn, memorable time; and living testimonies were there borne to the sufficiency of that power, which had so eminently qualified her for His service, to raise up and abilitate others to follow her footsteps.

During her illness, which was at the house of her beloved friends Samuel and Sarah Neale, she dropped a few expressions, worthy of preservation, which have been collected, and are as follows: "In a message to a young woman who presided in the school at Clonmel, she said; Salute her very affectionately. I desire the sympathy of her spirit, and that she may be endued with additional qualifications to bear her own, and our joint trials, under these complicated circumstances. Tell her, I have been much favoured with quietness of mind from the first, though a stranger to how the present afflictions or trials may terminate; but the grain of faith and hope which is mercifully vouchsafed, I esteem preferable to all knowledge." She further said; "give my dear love to all our young women; I hope that each will be preserved in their respective lines of duty. I know their tenderness for me, but would be sorry they should let down their spirits too low; for I believe that Truth would rather increase, than lessen our strength, at such times as these. The children are all affectionately remembered by me: I hope they will each endeavour to lighten the general burden, by their sobriety, and doing that which they know to be right. I am trying to get my mind to a settlement, that all things work together for good; but it is hard to get at it." She several times said; "I must go. You must let me go." And nearly the last words she spoke were, repeating that passage of scripture, "my peace I give unto you."

Four days before her decease, she dictated the following weighty, instructive letter, to a particular friend. "Thy salutation met me, though apparently out of course, in the right time; being under impressions which make time and circumstances of little account, compared with the unlimited consolations of the Spirit, or a preparation to receive them at the divine Hand. My soul, though encompassed with the manifold infirmities of a very afflicted

tabernacle, can feelingly worship, and rejoice in nothing more than this, that the Lamb immaculate is still redeeming, by his precious blood, out of every nation, kindred, tongue and people; and making a glorious addition to the church triumphant, whose names will stand eternally recorded in the book of life. I express not these things from a redundancy of heavenly virtue, but from the soul-sustaining evidence, that, amidst all our weakness and conflicts of flesh or spirit, an interest is mercifully granted in Him, who giveth victory over death, hell and the grave."

Thus hath the setting sun of this humble follower of the Lamb, gone down in brightness; and though she hath been called away as in younger life, being only in the thirty-fifth year of her age, yet her day's work appears to have been complete, and, with respect to herself, every measure worth living for, filled up. Honourable age is not that which standeth in length of time, or that which is measured by number of years; but wisdom is the grey hair to man, and an unspotted life is old age. May we who remain behind, whilst we deplore the church's loss in the removal of so useful and dignified a servant, be encouraged to imitate her example, and to surrender ourselves in faithfulness and dedication to all the Lord's requiremgs; that so, when the residue of our days is accomplished, we also may be favoured to receive that blessed declaration; "well done, good and faithful servant, enter thou into the joy of thy Lord, and into thy master's rest."

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A Testimony from our monthly meeting for the County of Tipperary, concerning Sarah Grubb, deceased.

OUR minds being deeply affected by the recent great loss which the church hath sustained, in the removal of our beloved friend, Sarah Grubb, daughter of our friends William Tuke and his late wife Elizabeth, of York, we feel it incumbent on us to give forth a testimony concerning her; for as the memory of the just is blessed, so the remembrance of this dignified and eminently useful member in the church militant, is precious to many; to whom she was a nursing mother, raised up, by a thorough submission to the operation of the divine Hand, to the stature of an elder in the Truth, though, as to years, she had scarcely attained the meridian of life. She was a woman of extraordinary natural abilities, strength of judgment, and clearness of discernment; and being favoured with the visitation of heavenly love in the morning of her day, and submitting to be brought into that passive nothingness, wherein the vessels in the Lord's house are formed and fitted for usefulness, she witnessed an early preparation for service, coming forth in public ministry about

the twenty-third year of her age. After exercising some years the precious gift committed to her, to the consolation of many, she joined in marriage with our friend Robert Grubb, and very soon after manifested the fruit of entire dedication, by visiting the meetings of Friends in Scotland, where her service was truly acceptable, and continued in such a line of devotedness, that in the course of about five years she visited most, or all the meetings in Great Britain and Ireland.

About three years since, she removed with her husband to reside within the compass of this monthly meeting; wherein she was deeply exercised in spirit, for the arising and spreading of life, and frequently and earnestly engaged in exciting her brethren and sisters to diligent labour after it. In ministry, she was sound and edifying, not only like the scribe instructed to the kingdom, bringing forth out of her treasure things new and old, but qualified by pure wisdom, to bring them forth in the demonstration of the Spirit and with power, in the authority and becoming gravity of the gospel; being in her delivery an example to all concerned in bearing a public testimony for the Lord's cause.

The view of coming to settle in this nation, was accompanied with a sense of divine requiring to establish a school, for the education of the daughters of Friends in useful learning, simplicity, and that unaffected piety into which Truth leads its followers; which she was enabled to accomplish, we trust, to the lasting advantage of some of the rising generation. Soon after her coming to reside amongst us, she, in consequence of a concern which had for a considerable time rested on her mind, engaged in a religious visit to Holland, some parts of Germany and the south of France; in which she was joined by several Friends, and wherein she was eminently gifted for the service to which she was called; her ministry, private admonitions, and exemplary deportment, reaching the witness in many minds; so that her fervent labour, and the sweet savour of her exercised spirit, we believe are still felt, and will be long profitably remembered in those parts.

After her return, she paid an acceptable visit to several parts of this province, and had meetings where none of our Society dwelt, much tending to spread the knowledge of the Truth. And lastly, under the prevalence of gospel love, and earnest solicitude that the sheep not yet of this fold might be gathered to the teachings of the great Shepherd, she again left her own habitation, and engaged, with some of her former companions, in a very arduous and exercising visit to Dunkirk, Holland, and some of the northern parts of Germany: wherein, we have reason to believe, she had eminent service, to

the confirming of many visited minds in the faith, and promoting the blessed cause of Truth and righteousness. In this glorious work, her intrepid spirit shrunk not from suffering. The extending of the government of her dear Lord and Master in the hearts of the children of men, and the promotion and increase of his spiritual kingdom over sea and land, being nearer to her than her natural life, or any other consideration, she was brought to a willingness to be spent therein.

In her return, she attended our national meeting, and in the meeting of ministers and elders, giving an account of her late journey, under the influence of that humility which was so conspicuously the covering of her spirit, she ascribed all to Him, whom she knew to be the Author of every good work, in these expressions: "we have done but little, but the Lord is doing much;" concluding with, "return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee;" as though prophetic of that everlasting rest, into which she was so near being gathered. Her bodily strength being considerably impaired, by almost constant exercise and fatigue, it proved unequal to the force of a distemper, which soon after seized her frame, and, by a rapid progress, terminated those afflictions of which she had so largely filled up her measure, for the body's sake, which is the church.

She attended our quarterly meeting at Cork, returned a lively account of her journey, and was acceptably exercised in the meetings there; after which, she was confined by sickness at the house of our dear friend Samuel Neale, near that city, where, amongst other weighty expressions, she uttered the following, "I have been much favoured with quietness of mind from the first, though a stranger to how the present afflictions or trials may terminate; but the grain of faith and hope which is mercifully vouchsafed, I esteem preferable to all knowledge." In a letter which she dictated to a near friend four days before her decease, she said; "My soul, though encompassed with the manifold infirmities of a very afflicted tabernacle, can feelingly worship and rejoice in nothing more than this, that the Lamb immaculate is still redeeming, by his precious blood, out of every nation, kindred, tongue and people, and making a glorious addition to the church triumphant, whose names will stand eternally recorded in the book of life. I express not these things from a redundancy of heavenly virtue, but from the soul-sustaining evidence, that, amidst all our weakness and conflicts of flesh and spirit, an interest is mercifully granted in Him, who giveth victory over death, hell, and the grave." This, with other corroborating circumstances, clearly evinced, where her hope and depend-

ence were, and that her refined spirit was prepared for its glorious mansion, into which we have no doubt it was admitted. She departed this life the 8th of the twelfth month, 1790; and after a solemn meeting being previously held at the meeting house, wherein, and at the grave yard, several living testimonies were borne, her body was interred in Friends' burying ground, in Cork, the 12th of the same; aged about thirty-four years.

Her conversation was innocently cheerful, which endeared her to the youth of both sexes, and gave her much place and influence with them. To her beloved husband, she was a truly affectionate wife; to her friends, a near sympathizer in affliction; and being clothed with that charity which seeketh not her own, and breatheth peace and good will to all, was ready to reach forth the hand of help, so that the whole of her conduct was in uniform consistency with her holy profession, and the purity of those doctrines which she surely believed and was engaged so extensively to publish. May she, being dead, yet speak with a prevailing language to us all who are left behind: "follow me as I followed Christ;" that so we may die the death of the righteous, and our latter end be like theirs.

Given forth at a monthly meeting for the county of Tipperary, held at Clonmel, by adjournment, the 13th day of the second month, 1791.

Signed in and on behalf thereof, by many Friends.

The annexed testimony concerning our beloved friend, Sarah Grubb, has been read in our quarterly men's and women's meeting for Munster province, held in Cork, the 21st of the second month, 1791, with which we have near unity.

Signed on behalf of our men's meeting, by
RICHARD ABELL, Clerk.

And on behalf of our women's meeting, by
MARGARET GRUBB, Clerk.

Read, and approved, in our half-year's meeting for Ireland, held in Dublin, from the 1st of the fifth month, 1791, to the 5th of the same inclusive, and on behalf thereof signed by

JOHN DAVIS,
Clerk to the meeting this time.

A Testimony of York quarterly meeting concerning Sarah Grubb, late wife of our friend Robert Grubb, of Clonmel, in Ireland.

THIS our valuable friend, having been a member of this meeting till within the last four years of her life, and the remembrance of her being precious to many of us, we feel our minds engaged to unite in a short testimony concern-

ing her, with desires that many, from her pious and excellent example, may be stirred up, according to their different measures, to follow her, as she followed Christ.

She was born in the city of York, in the year 1756, and was favoured with a guarded and religious education, which, with the divine blessing upon it, preserved her from many dangers and follies to which youth are often exposed, and prepared her heart for that open reception of the Truth, and entire surrender to its dictates, which remarkably distinguished her through the more advanced periods of life. But though she was early under the visitations of divine love, yet being of a quick and lively disposition, joined to great natural abilities, she found it hard work to submit to the lowliness and simplicity of the cross of Christ; and endured many sore conflicts before she surrendered her will to the government of the Prince of peace.

Whilst under the Lord's preparing hand for the work of the ministry, she experienced many deep baptisms of spirit; but He who knew her sincerity, and earnest desires for His holy help and direction, graciously sustained her in this proving season, and in due time brought forth living offerings, to His own praise, and the comfort of many minds. In the exercise of her ministry, she was careful not to move in her own time and will, nor to exceed her gift; but to be attentive to the arisings and continuance of life, with patient resignation and dedication of heart.

Her love and gratitude to the Father of mercies, and her fervent concern for the prosperity of his cause on earth, made her unwearied in her labours to promote it, and to be willing to spend and be spent for his great Name's sake. She was an example of true humility and abasedness of self, feeling that all her springs were in the Lord, and that though the creature may at seasons be honoured, yet every good and perfect gift came from above, and called for unfeigned acknowledgment. To the necessity and powerful efficacy of the pure principle of light and grace in the soul, she bore many living testimonies, and recommended, above all things, the closest attention and obedience to its holy manifestations, as that alone which can preserve from the spots of the world, redeem the mind from its spirit and enjoyments, and confer that peace which the world can neither give nor take away. She beheld and mourned over the breaches and waste places of Zion, and we believe laboured honestly, according to the strength received, for the repairing thereof, and the restoration of ancient beauty and simplicity.

Her superior abilities, sanctified by the humbling operations of the Holy Spirit, qualified

her for extensive service in the administration of the discipline of the church; wherein she was concerned to act, under a degree of that covering, which ought to influence every religious movement. Of a solid and weighty spirit, she was engaged to dig deeply for the hidden treasure, and laboured to dwell near the spring of divine life: yet infinite Wisdom saw meet to suffer her at seasons to experience great inward poverty: but under these proving dispensations, she murmured not, being resigned to the will of her Lord and Master, and made willing "to suffer with him, that she might also reign with him." Having partaken of the sufferings and consolations of the gospel, she knew how to sympathize with the exercised and mourning spirit, dealing her bread, when qualified, to the hungry soul, and pouring in the wine and oil to the help and refreshment of many. As this devoted faithful servant of the Lord, was thus instrumental in glorifying his name amongst mankind, and promoting the divine government in their hearts, so she became more and more refined, and redeemed from all visible enjoyments; till, in unsearchable wisdom, He who put her forth and went before her, was pleased to "cut short the work in righteousness," and to remove her, we doubt not, from His church militant on earth, to his church triumphant in heaven.

Read, approved, and signed, in, by order, and on behalf of our quarterly meeting held in York, by adjournments, on the 30th and 31st of the third month, 1791, by

MORDECAI CASSON,

Clerk to the meeting this time.

ELIZABETH TUKE, Clerk this time.

Some remarks on CHRISTIAN DISCIPLINE, as it respects the education of youth.

THE author of the Christian religion came to redeem and save from that spirit which opposed the coming of his kingdom. He has wonderfully displayed the efficacy of that good, by which evil is overcome, proving through the whole of his dispensations a coincidence of mercy with justice. And the operation of this benign principle appears to be in no case more necessary and profitable, than in the true support and discharge of the duties which we owe to those who are placed under our superintendence and care. As there are dispositions manifest in children, after the knowledge of good and evil is contracted, which degrade the mind from that innocency wherein they were first created, and which like an evil tree, if suffered to grow, will produce unwholesome fruit; so there is also in the power of those who have rightly the care of them, a means which may,

by the concurring operations of Truth, be rendered effectual to the reduction thereof: and as both the disorder and the remedy lie deep in the heart, they must be sought for there, without the love of superiority, a carnal judgment of good and evil, or the influence of self-will.

To bring children to a true and profitable sense of their own states, and direct them to the spiritual warfare in themselves, is the main end of all religious labour on their account; and herein a single eye ought to be kept to the witness of Truth in their minds, for that must be visited and raised, before they can so see, as to repent and convert from evil. When this is the principal object in the view of those, who consider themselves as delegated shepherds, accountable for the preservation of their flock, they are religiously engaged to promote it by such means as are put into their power, under the influence of a Christian spirit; which preserves from a desire of occasioning suffering, or more of it, than is absolutely necessary for the obtaining of that end, gives patience to persevere in labour without fainting, strength to bear and forbear in their waiting for the springing up of the good seed, and opens an eye of faith to look for, and depend only upon, the blessing on their endeavours. Hereby the conduct of such is deeply instructive to children; and may seal upon their minds the pious concern of their preceptors, and affectionately endear them in a friendship lastingly profitable, when they prove, through the influence of divine love upon their own understandings, the justice, mercy, and nobility of that Christian discipline which has been exercised towards them, and whereby they have obtained sweet communion with, and an opening to, the fountain of good in themselves.

If in our passage through life, we are often brought to acknowledge that of ourselves, without divine assistance, we can do nothing, is it not abundantly obvious in the work of bestowing a religious education on youth? and should any wisdom preside over that "which cometh down from above, and is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and full of good fruits, without partiality, and without hypocrisy?" It is lamentable to see how people in general, and even some who seek the sense of Truth on other occasions, seem to consider themselves, at any time, or in any disposition, qualified to instruct and correct children, without perceiving that their own wills require to be first subdued, before they can acceptably be instrumental in subduing the will of others. Though acts of indiscretion, or severities, may have a tendency to humble those who receive them, through whose sincerity all things work together for good, even as persecution has been blessed to thousands, yet the instruments are

by no means acquitted thereby, their conduct not being the produce of that faith, which worketh by love, to the purifying of the heart. It is not to be expected, but that there is reserved for such, a proportionate degree of suffering, to that which, in their own wills, they have occasioned to others: though, by their natural understanding only, their perception of divine recompense may not be clear enough to distinguish it, yet a righteous retribution, or receiving that measure themselves which they have meted to others, may await them.

"Provoke not your children to wrath," said the apostle. A conduct may be exercised towards youth, which being under the influence of the passions, has a natural tendency to raise a similar return. To punish a child because it has offended us, without the discovery of an evil design, is to act under an unchristian spirit, which revenges injuries. This is a disposition which is apt to receive its gratifications from a flattering, cringing spirit, and from such marks of respect as originate in an impure spring of action; and hence, teachers of children may, from a superficial judgment, approve and strengthen the little pharisees under their care; whilst the pure life that is struggling in the hearts of some who resemble the publican, is crushed and disregarded. Many and deep are the sorrows of the childhood of some, which proceed from different causes: and doubtless that incapacity wherein they are placed for obtaining redress from real grievances, and the abuse of power being strengthened in those from whom they receive them, may be numbered amongst those affecting occasions. Many children, even in our Society, have a loose unguarded education, and grow up as degenerate plants of a strange vine, having very little care exercised towards them, except to indulge their unruly appetites, and passionate desires; these require the yoke to be laid upon them with caution and true judgment, lest more should be commanded than they possess abilities to perform, and so their deficiency be unjustly laid to their charge: yet the cultivation of their minds should be steadily pursued, under that holy assistance without which we can do nothing acceptably. Past experience does not appear to be a sufficient qualification for this, any more than for other religious services, even where it has been right, and much less so, when it has not been strictly under the influence of that wisdom, which is pure and without partiality.

Wisdom and strength must be waited for, day by day, for the right performance of our duties, before him who weighs our actions in the balance of pure justice, and only approves those which are wrought in the spirit. To educate children religiously, requires a quietude of mind and sympathy in their guardians, with

the state of the good seed in them, which will lead rightly to discriminate between good and evil; to discover the corrupt source of many seeming good actions; and to perceive that a real innocency is the root of others, which custom, and a superficial investigation, have rendered reprehensible. Here we see the necessity of true wisdom being renewed, and the insufficiency of that which is carnal, and boasts its own experience and strength. It is the humbled mind to which is unfolded such mysteries of true godliness, for its own edification, and that of those under its care, as could not have been received in the support of a false consequence, and the love of superiority. If children are to be instructed in the ground work of true religion, ought they not to discover in those placed over them, a lively example thereof? or ought they to see any thing in the conduct of others, which would be condemnable in them, were they in similar circumstances? Of what importance then is it for guardians of children, to rule their own spirits; for when their tempers are irritable, their language impetuous, their voices exerted above what is necessary, their threatenings unguarded, or the execution of them rash, however children may for a time suffer under these things, they are not instructed thereby in the ground work of true religion; nor will the witness of Truth as their judgments mature, approve a conduct like this; though through the bias of self-will, it may be adopted in similar cases, in a succeeding generation, by those who, instead of having gathered good seed, have, from the mixture of their education, preferred the bad, which meeting with a soil suitable to its nature, grows and becomes fruitful, to the corrupting of many more.

The love of power is so deeply implanted in the natural mind, that without we discover it, and its evil tendency, in the true light, we are not likely to consider it as an enemy of our own house, against which we are called to war with as much righteous zeal, as against the evil in others; yea with more, because it is declared such are our greatest foes. Where this corrupt part is cherished, it stains our actions; and having gained the ascendancy over the pure, lowly seed, bribes and influences the judgment respecting good and evil, and establishes the mind in self complacency, which, however productive of reproof, has seldom an ear open to that instruction by which itself stands condemned. The prodigal display and use of power is the very destruction of Christian discipline. Power is necessary; not to be assumed in the will of the creature, but to stand subservient to the judgment of Truth, under which it ought to be exerted; lying in ambush as a waiting assisting force, ready to be called

in cases of difficulty ; when, if it step forth in true dignity, the appearance, rather than the use of it, may generally prove sufficient, and its wise retreat render it still more useful and revered. True love, clearness of judgment, and the meekness of wisdom, are the supporters of true dignity ; and where these prevail in a mind under divine government and control, they give authority, firmness and benevolence, in thought, word, and deed ; which have a profitable and comfortable effect upon those who are placed under their influence, and open a door for undisguised familiarity, and affectionate intercourse, wherein children receive instruction more suitably and cordially, than under the arbitrary sway of a continually assumed power. Should we lay hold of Christian discipline in all its branches, and return with it to its root, either amongst children or in the church, we shall always find it originate in a Christian spirit, and that every plausible

appearance which is defective in this ground, is so far no better than sounding brass, or a tinkling cymbal.

The right education of children, especially in boarding-schools, is no doubt a close and arduous work ; those, however, who are rightly engaged therein, and endeavour after their own refinement, and an increasing acquaintance with the Fountain of purity in themselves, need not have their eye outward for the establishment of power and authority ; for He who feeds the ravens and clothes the lilies, knows what they stand in need of, and is able, out of his own treasury, to supply all their wants ; to be mouth and wisdom, tongue and utterance ; and will not fail to help under their greatest difficulties, if they support a patient dependence upon Him alone, and profitably live under the persuasion, that when He shuts, no one should attempt to open, and when he opens, none can shut.

A JOURNAL

OF THE

LIFE, TRAVELS, AND LABOURS OF LOVE, IN THE WORK OF THE MINISTRY,

OF THAT WORTHY ELDER AND FAITHFUL SERVANT OF JESUS CHRIST,

JAMES DICKINSON,

WHO DEPARTED THIS LIFE AT MOORSIDE, IN CUMBERLAND, ON THE 6TH OF THE THIRD MONTH,
1741, IN THE EIGHTY-THIRD YEAR OF HIS AGE.

TO THE READER.

THE Apostle John was instructed to write, "Blessed are the dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them."—Rev. xiv. 13. And it is no ways strange that he should be instructed so to write, considering what is elsewhere said, that "Precious in the sight of the Lord is the death of his saints,"—Psalm cxvi. 15 ; and that it is the end of all their labours, (and a blessed end it is indeed,) to which the crown is promised ; as was said to one of the churches, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10. This is to them an end of all their labours, jeopardies,

hardships, and sufferings ; and they are landed safe in that much to be desired port, "where the wicked cease from troubling, and the weary are at rest." But then, if their labours are so acceptable to the Lord, and their works follow them, (for the reward is to be according to them, Matt. xvi. 27, in that glorious kingdom they are entered into,) how precious ought they to be in the sight of his servants ! Even the remembrance of them ought not to be lost, but the fragments to be gathered up, that they may be transmitted to posterity for their imitation and encouragement ; and this not in any wise for the exalting of man, but that the Power whereby they have been raised up, preserved, and carried through, may be exalted. For this, even that Power, was their wisdom

and their strength, and blessed are all they who put their trust in it; that according to the example of the psalmist, one generation may praise his works to another, and declare his mighty acts,—Psal. cxlv. 4, even those mighty acts which the Lord hath wrought through his servants, whom he hath been pleased to raise up from a low estate, and to set among princes, even the princes of his people, and to declare the might of his arm. He is pleased to carry on his own work by mean instruments in the world's account, that no flesh might glory in his presence; as the apostle writes, "For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble, are called: 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." 1 Cor. i. 26—27. And this hath been wonderfully made appear in this generation, and the generation preceding; wherein God hath been pleased to carry on his glorious work of reformation, in causing the Gospel to be preached again, after a long night of darkness, by mean and illiterate instruments in the world's account; by whom they have been, and still are, accounted as fools: and yet how mightily it hath pleased God to prosper his work in their hands, to the gathering many souls near to himself, and into unity with his blessed Spirit, through their ministry. Of this number was our friend James Dickinson, the author of the ensuing journal, a man indefatigable in his labours and services for the edification of the church, and the good of souls; whose ministry was not in the enticing words which man's wisdom teacheth, but in the demonstration of the Spirit and of power, and in that wisdom which the Holy Ghost teacheth; and was effectual to the convincing and gathering many, and settling them upon the rock Christ Jesus, and under his teaching, who is the foundation of all the righteous generations; in whom all such who believe shall not be ashamed, nor shall be any "more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," as saith the apostle, Eph. ii. 19.

And reader, if thou peruse the following account of the services and labour of love of this man of God, with an unprejudiced mind, and with a desire to be informed and helped forward in thy spiritual journey, thou wilt, no doubt, reap advantage by it, and be encouraged to press forward; and it will be to thee a savour of life unto life; that is, the savour of life that will attend thee in the reading of it, if thou read it with a single eye, will tend to promote the same life in thy soul, and thou wilt desire, ac-

ording to thy measure, to be found walking in faithfulness towards God: for this is that which can only recommend to him; and thus will the end of the labour of his faithful servants be answered.

And if thou find any thing which seems not so clearly and fully set forth, or that he is short in his account concerning his travels in some places, thou needst not wonder at it, considering how much he was employed in public service, and almost continually travelling to and fro in the work of the ministry; but it is rather to be admired that he was capable of transmitting so much, and that so well as he has done; and not only so, but also as he was a man who had not the advantage of a liberal or learned education, but like the disciples of his Lord formerly, (see Acts iv. 13.) was ignorant and unlearned in that literature; though he was wise unto that which is good, and simple concerning evil, and was able with the blessed apostle, "to speak wisdom among them that were perfect,"—1 Cor. ii. 6; and to declare his experience in the things of God, and the mysteries of true godliness and saving religion: and therefore it is hoped, that inaccuracies in style and manner of expression, or otherwise, will be overlooked and excused by the candid and ingenuous reader.

As to the account of his acceptance among Friends where he lived, and the service he was of in the meeting he belonged to, we refer to the testimony concerning him from the monthly meeting of which he was a member, herewith published; and shall conclude this preface with this short exhortation to every particular (but more especially to the youth,) who may read the ensuing treatise: Wouldst thou be a vessel of honour in the house of God, and of service in thy day and generation, (as this our worthy friend was,) according to thy degree and station in the Church of Christ? Thou must then keep under the government of the grace or Spirit of God, which made him what he was, and learn to trust in it: for "Abraham believed God, and it was accounted to him for righteousness."—Gal. iii. 6; and so it will be to all his children after the promise: and seek not thine own honour, for "how can ye believe who receive honour one of another, and seek not the honour that cometh from God only," saith Christ our Lord and Pattern, John v. 44. And if thou keepest under the government of the Spirit or grace of God, to the manifestation of his light in thy own heart, (which are all one thing, under different names, according to the diversities of the operations of God's universal gift dispensed for the redemption of mankind, and have all the same or the like properties and effects ascribed to each of them,) thou wilt receive power to become a

child of God, and inherit the promises. Concerning which terms of grace, spirit and light, for the sake of such who may be strangers to this doctrine, a few Scripture testimonies are subjoined, viz.

1st, Under the term grace: "By grace are ye saved through faith."—Eph. ii. 8. God's "grace is sufficient for thee.—2 Cor. xii. 9. It is that which "teacheth to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly."—Titus ii. 12.

2ndly, Under the term Spirit: "When the Spirit of Truth is come, he will guide you into all truth."—John xvi. 13. "The things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 12. "But God hath revealed them to us by his Spirit."—1 Cor. ii. 10. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9; for it is through the Spirit the deeds of the body (which are our lusts) are mortified.—Rom. viii. 13.

3rdly, Under the term Light: Christ is "the true Light which lighteth every man that cometh into the world," (John i. 9.) as he declares of himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12. And thus is fulfilled what the prophet foretold concerning him, that "God gave him (his Son) for a covenant of the people, for a light of the Gentiles."—Isa. xlii. 6. And again

he says, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth,"—Isa. xlix. 6; and also by Zacharias, "to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."—Luke i. 79. And this is what the Apostle John gives testimony to, that it was come; "because," saith he, "the darkness is past, and the true light now shineth."—1 John ii. 8; and exhorts the believers to walk in it, chap. i. 7; and what the Apostle Paul bears record of, when he says, "But all things that are reprov'd, or are (discovered, as in the margin,) are made manifest by the light,"—Eph. v. 13.; and this is that light with which the heavenly city, the new Jerusalem, is enlightened, and therefore "needs not the light of the sun or of the moon, but the glory of God doth lighten it, and the Lamb is the light thereof; and the nations of them which are saved, shall walk in the light of it." Rev. xxi. 23, 24. And it is to this gift, which is the saving health of all nations, the apostle recommends the believers in his time, under the term grace, and to which all who have known the sufficiency of it, do direct all: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts xx. 32.

To God only wise, who is glorified in his saints, and preserves, through all, to his heavenly kingdom such who put their trust in him, be dominion and thanks, now and for evermore. Amen.

A JOURNAL OF THE LIFE AND TRAVELS OF JAMES DICKINSON.

CHAPTER I.

His birth—care and faithfulness of his parents—his transgression and conviction—religious exercises and first appearance in the ministry—visits to a Presbyterian and Baptist meeting, &c.—Travels in various parts of England and Wales, also in Scotland, Ireland and Holland—his first visit to America—remarkable deliverance on the voyage—travels and gospel labours in America.

I was born at a place called Lowmoor-house, in the parish of Dean and county of Cumberland, in the year 1659. My parents' names

were Matthew and Jane Dickinson, who being convinced of the Truth, educated me in the way thereof; and the Lord, by his power, did reach unto me when very young, and often broke my heart into true tenderness, so that many times I had a secret delight to be inwardly retired to feel the virtue of it; which was cause of true gladness to my parents, whose delight was in the enjoyment of the Lord's presence. They were good examples to their children, educating them in the way of righteousness: often exhorting us with tears to fear the Lord, sincerely desiring that their children might be his. My testimony for them is, they discharged themselves to their children.

When I was about seven years of age, it pleased the Lord to remove my dear mother from the cares and troubles of this life. My father retained his integrity and zeal for God and his Truth, and his care still increased for his children's good, that they might grow up in the Truth; often admonishing us to fear the Lord, and to mind his light and grace that secretly reprov'd us for the wildness and the outgoings of our minds into vanity: so that I may say they are clear of us, and am satisfied they are entered into rest, and their works follow them.

My father died when I was ten years old; and I not taking the counsel of the wise man, viz. to take the counsel of my father, which was to mind the light or measure of grace given unto me, my mind was drawn out after the vain plays, customs, fashions, and will-worships of the world; in which state I continued some time. Yet the Lord by his power did many times reach my heart, and by the Spirit of his dear Son, the Lord Jesus Christ, reprov'd me for my vain conversation; many times calling me to return unto him from whom I had gone astray; whose power, in some measure, I had felt before to tender my heart. But not minding to turn at the reproofs of wisdom, I went on in rebellion against his blessed Spirit, and ran as with a multitude to do evil, into wildness and vanity; until the Lord in his mercy did visit my soul by his righteous judgments, and thereby turned my mirth into mourning, and joy into heaviness; and deep sorrow was my portion. Being warned to repent and turn to the Lord, a godly sorrow was begun, which I experienced to lead to true repentance. Then my familiars became my enemies, and I was a taunt and a bye-word to them: yet still, as I loved the Lord in the way of his judgments, and waited upon him to know the way of them, I found the Lord to give victory, and saw my greatest enemies were those of my own house, and the war begun there. And as I was careful to keep in the light, I came to see the kingdom rent from Saul, and given to David; though there was a long war between the house of Saul and the house of David: but as I kept my eye unto the Lord, I came to see the house of Saul to grow weaker and weaker, and the house of David stronger and stronger. Yet many were the days of mourning and nights of sorrow my soul went under; that I may say, it was the day of Jacob's trouble and of Joseph's affliction: many times I cried unto the Lord, 'O that I had a cave in the ground, that I might mourn out my days, that in the end I might find peace with thee!' And in those deep afflictions and exercises, the Lord was very near, and often mixed mercy with judgment; so that my soul began to delight to wait upon him in the way of his judg-

ment, seeing it was by the spirit of judgment and burning, that the filth of the daughter of Zion must be done away. As I kept here, I felt the love of God to increase in my soul, which deeply affected me; and a hunger was increased in my heart after the enjoyment of the Lord's power, and the operation of it, whether it was in mercy or judgment; so I knew my faith to be increased in the sufficiency of the power of God. Then I saw it was good for me that I was afflicted; for "before I was afflicted I went astray;" I found (as David said) his rod and his staff comforted me; and the Lord did often overshadow me with his love, and a sight of glorious things I had at that time.

I also had a vision, in which I beheld a sheep feeding in a very green pasture, by a pleasant river-side; and a wicked man, that envied the sheep, came and forced it into the river, and the sheep made for the other side; but a bridge being over the river, the man went over it and drove the sheep in again, and so resolved to drown it. When the sheep was almost lost, I saw a good man, that was the owner of the sheep, who caught hold and saved it and brought it into the pasture again; after which I saw the two men striving upon the bridge; and he who saved the sheep prevailed, and smote the other, and threw him into the river in which he would have drowned the sheep; and it took him away.

After this, great was my exercise, tossing and struggling with the power of darkness: being unskilful, and not grown in strength to resist the evil one, he gained ground upon me, and would have filled me with doubts and fears, so that I was ready to conclude I should never get through; but, with David, was like to say, "I shall now perish one day by the hand of Saul." And when I had almost lost the hope of deliverance, then the Lord appeared by his mighty power, and rebuked the enemy, and delivered my soul from him that was too strong for me; he drew me out of the troubled waters, and brought my mind into true stillness, and to the proper place of right waiting upon him, where I found my strength to be renewed; and the overshadowing of his power I often felt to my great comfort, so that I was made to admire his goodness.

In the year 1678, the Lord moved upon me by his Spirit to bear a testimony to his name and Truth. Great then was my exercise: seeing the work to be very weighty, and looking out at my own weakness, made me unwilling to give up to answer the Lord's require-ings; but the Lord, in his great love, filled my soul with the emanations of his power, which strengthened and encouraged me, that I was made willing to give up in obedience unto his divine will. Then in great dread and fear

I stood up, and bore a public testimony in our own meeting, warning Friends to be more inward and faithful to the manifestations of the light and grace of God in their souls. And after I had answered the requirings of the Lord, I found great peace flowing in my soul, which so prevailed upon my spirit, that I was bowed down under the sense of the Lord's goodness; and the weight of the exercise which I had felt upon me was removed.

One morning, as I was meditating on the great love and mercy of God unto my soul, the word of the Lord came unto me saying, Be bold and courageous for my name's sake, and I will raise thee up; and shortly after he moved upon me to go to Talentire, to the Presbyterians' meeting. I was under a continual exercise for several days and nights, so that I could scarcely either eat or sleep; and the word of the Lord was as a fire in my bones, that I had no peace till I had given up to it: so I went, and the Lord was with me, and showed me what I had to do. When I came into the meeting at Talentire, I stood amongst them in great fear and dread; and immediately the people began to say, I was a Quaker, and was come to disturb the meeting: some cried, 'put him forth,' others, 'let him alone;' so they were divided, as the multitude amongst whom Paul was concerned to preach the gospel. Some pulled to have me out, and others seemed to stop them. But they put me out, and shut the door, and many people followed me. I stood up amongst them at the window, and delivered the message I had to them, which was, 'This is the day of the visitation and the revelation of the power and Spirit of Christ in your hearts; therefore resist not the day of the visitation and revelation of God's Spirit; for if you do, it will rise up in judgment against you, when you will not be able to resist.' After I had thus spoken, they ran to me and threw me down, dragged my head against the stones, and put me out of the gate. Then I spoke to them; but two of them came and haled me down the street. And finding myself clear, I said, 'Your blood be upon your own heads, for I am clear of it.' So I came away in great peace of mind, being sensible of the overshadowing of the love of God, and was filled with praises unto his most holy name.

And soon after, the Lord by his Spirit moved upon me to go to the Baptists' meeting at Broughton; unto which I gave up; and the Lord was with me to my consolation. So I went, in obedience to the will of the Lord, into their meeting, and staid a considerable time, until the preacher, who was a stranger, made a stop: then I spoke, and desired liberty to clear myself among them; after which I directed the people to the light of Christ Jesus.

John Palmer the elder bid me begone out of his house, and commanded his son to put me forth; so he took me by the shoulders and pushed me out at the door, and kept me there till the meeting was ended. Then I went in again, and preached unto them the light of Christ Jesus that shined in their hearts, in order to give them the knowledge of the glory of God. Thus, although I was thrust out of doors, yet the Lord made way for me to clear myself of the weight that was upon me, blessed be his name forever. But great was the confusion that soon appeared, many of them speaking all at once; some asking, What beast was that which was come amongst them? Others answered, It was none, but a man or a boy. But the Lord was with me in my testimony, and by the effusion of his power gave me dominion over the unclean spirits; and the witness of God in the hearts of several, was reached, who soon after came out from amongst them, and received the Truth in the love of it, viz., John Ribton, who came to be a minister of the gospel, and several others. And when I was clear I came away, and witnessed that saying to be fulfilled, Psalm cxix. 165, "Great peace have they which love thy law, and nothing shall offend them."

After some time, the Lord engaged me to visit Friends in this county; and as I gave up in obedience thereto, I witnessed the renewings of divine love in my heart, which was cause of joy and true gladness to my soul. In my return home, a concern came upon me to go and speak to George Larkham, a Presbyterian preacher, at Talentire; which brought a fresh exercise upon my mind, because I was unwilling to answer what the Lord required of me, insomuch that my natural strength was almost taken from me: then I was made willing to do whatsoever the Lord required of me. So I went, in the fear of the Lord, into George Larkham's house. As soon as he saw me he was in great fury and rage, and asked me what business I had there? I told him my business was to clear my conscience in the sight of God, which I desired he would suffer me to do;—but he in great rage ran into an upper room and ordered me to be put out, for I was a Quaker: his wife being also in a great passion, said, there was a great fault of the magistrates, in not putting such fellows as I in the stocks; which showed the bitterness of her spirit, and that she only wanted power to follow the example, and imitate the barbarity of her brethren in New England. Then George Larkham came down in great fury, and asked why they had not put me forth? I desired him, if he was a Christian, to show his moderation as a Christian. Then he charged me with saying that he was no Christian; which I told him was false:—he said, some of my persuasion had

said it;—I bid him charge them with it, and not me falsely. Then he took me by the shoulders and thrust me out of the house, as his followers had done before: and as I was going out I spoke to him what I had upon my mind. So I came away in much peace, feeling the Lord to overshadow me with his living presence, which filled my heart with praises to his great name.

In the year 1680, I felt the Lord, by his power, to draw me forth to visit Friends in Westmoreland, the dales of Yorkshire, the bishoprick of Durham and Northumberland; in which journey the Lord was merciful unto me, in preserving and giving me my life for a prey. Great was the zeal that was raised in me for the Truth, and against any thing that was contrary to and opposed it. This was a time when Friends were under great exercises and deep sufferings, by reason of wicked and ungodly men; for many were imprisoned, fined, and had their goods taken from them, for no other reason but performing their religious duties to Almighty God, in worshipping him in spirit and in truth: although no informers came to any of the meetings appointed by me, in all my journey through Westmoreland, &c., which bowed my mind in true thankfulness unto the God of heaven and earth, for his merciful preservation and divine protection.

In the year 1682, a concern was upon me from the Lord, to go into Ireland in the service of the Truth, under which I laboured for some time. Thomas Wilson, a young man from Coldbeck, was at our week-day meeting, as he was going to visit Friends in Ireland: and although I did not acquaint him with what was upon my mind, yet after he was gone, my exercise increased upon me to such a degree, that I freely gave up unto the manifestations of God's will revealed to me. Then I acquainted my brethren therewith, and they had unity with me therein, believing the Lord had called me thereunto. So I took leave of them in much tenderness in the love of God, took shipping at Workington for Ireland, and arrived safe at Dublin.

The next day I went to their meeting; and the Lord by his ancient goodness did eminently break in amongst us, and refreshed our souls with his divine love, which brought me under a renewed obligation to celebrate his great name, who had preserved me both by sea and land. After the meeting I went into the country, and visited Friends' meetings until I came into the county of Wexford, where I met with Thomas Wilson; and our concerns being one way, we travelled together through the provinces of Leinster and Munster, in great humility, godly fear and true brotherly love; our hearts being often tendered in meetings, and the hearts of Friends also, in most places where we came. So being clear of those parts, my companion

staid at Waterford, and I went north, and had several meetings amongst people that professed not with us; and several were convinced.

Now finding myself clear of the north, I returned to Dublin, and had some service in that city; so took shipping for Whitehaven. In our voyage, near the Isle of Man, we had a great storm and were in danger; but through the good providence of God we got to land in Wales, where I had some service for the Truth; after which, we proceeded on our voyage, and arrived safe at Whitehaven; so went home, being truly thankful unto the Lord for his manifold preservations both by sea and land.

In the year 1683, I felt drawings in my mind to visit Friends in Scotland; and being resigned to answer what I believed was required of me, I took my journey on foot, not having any companion; yet the love of God was such in my heart, that I freely gave up to follow him. When I was in the Border, a young man belonging to that meeting had a concern to go along with me, whose company was both serviceable and acceptable; our unity was sweet and pleasant in the Lord. We travelled on foot through the south, and the Lord was with us and enabled us to perform our services. Then we passed into the north to Aberdeen, &c., where we met with our friends George Rook and Andrew Taylor. We were at several meetings together, and were sweetly comforted in the Lord and one another. We had a meeting on board a ship that was bound for Jersey in America, there being several Friends on board that were passengers. After the meeting, we took leave of them in the love of God; so travelled through the north, and had many refreshing seasons in the enjoyment of God's love; several hearts were reached and some convinced. When we were clear, we returned into the west and visited Friends there; so returned into England as with sheaves in our bosoms, which occasioned praises to spring in our hearts to the Lord.

Some time after, I was drawn forth to visit Friends in the north of England, and proceeding into Westmoreland; at Kendal I met with my dear companion, Thomas Wilson, who was my fellow-labourer in the work of the gospel of our Lord Jesus Christ. We had a meeting there, and it being a time of great persecution, many Friends suffered deeply by wicked and unreasonable men; but the Lord supported us in the time of exercises. A little after we were gone into the meeting, the officers came and were very rude: Thomas Wilson stood up and preached the gospel in the authority of the power of God, which mightily affected the hearts of Friends: then one of the officers came and pulled him out of the meeting, and kept him there: after which I was engaged in the

love of God, and stood up and bore a testimony to his name and Truth. Then the officers said, 'There is another preaching; they will never be quiet so long as any are left in the house.' So they took me forth also, and kept us a little time, but suffered us to go into the meeting again; and we sat down and waited upon the Lord. Some time after, I was engaged in prayer: they came rushing in to pull me away again, but the power of the Lord was over all, which so chained down that persecuting spirit, that they had not power to break up our meeting; but were frustrated, and the name of our God exalted, and set over the opposers; many of their hearts were reached by his divine power: thus we saw that saying fulfilled, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. xvi. 7. Then I parted with my companion and went into Lancashire and the edge of Yorkshire, where several were convinced at that time. Finding myself clear, I returned home and followed my trade, which was that of a fellmonger, and was diligent in attending our own meetings, in which I had peace and inward satisfaction of soul.

In the year 1684, I with my companion Thomas Wilson, travelled through Lancashire and Cheshire into Wales. Friends were still under deep exercises by reason of the persecuting spirit which was risen up against the church of God, insomuch that Friends were often imprisoned, fined, and had their goods taken from them. But we were drawn forth by the love of God, who sets bounds to the waters and rebukes the seas; causeth the horn of the wicked to be broken, and restraineth the remainder of the wrath of man, when he hath suffered the rod of the wicked to be laid upon the back of the righteous for a season, for a trial of their faith, that it may appear much more precious than that of gold; that by it, they may live through all, and follow the Lamb through many tribulations, and know their garments washed in his precious blood. Blessed be the Lord, we were made witnesses of his divine power in our travels, both inwardly and outwardly.

We entered into North Wales in the depth of winter; and all things were made pleasant unto us in the love of God, which we were measurably made partakers of. At the first meeting we had in Wales the Lord did eminently appear amongst us, and filled our hearts with praises unto his holy name. So we travelled through North Wales, and had good service for the Truth. Robert Vahan was there convinced of the Truth, and became a very serviceable man, being afterwards called to the work of the ministry. Then we went into South Wales to Haverfordwest, and had good

service there among the people. In all this way, no informers came to any of our meetings, until we came to Redstone in Pembrokeshire; there we had a meeting, unto which came two informers. My companion was preaching the word of the Lord to the people when they came in: one of them came to take him out of the meeting, but the Lord restrained him: so he went on, and the Lord was effectually with him by his irresistible power; and in much plainness and tenderness he set the testimony of Truth over their heads. After he had cleared himself he sat down: then the informer swore a great oath, and said, 'There should not another word be spoken there:' but finding my heart engaged in the love of God to pray to Him, and implore his divine assistance, the informer came to pull me away, but he could not; for the Lord by his power restrained him, and set his Truth over the heads of the opposers. Friends' spirits were raised into dominion over the adversary and his instruments, the meeting ended in praising and giving of thanks unto the Lord, and we came away in sweet peace. We may say, the Lord fulfilled the promise made to Jerusalem, unto us, "That he would be unto her a wall of fire round about, and the glory in the midst of her;"—Zech. ii. 5. for the overshadowing of his love was with us, and we had many precious meetings in those parts.

Then we went to Swansea and had service there; persuading the people to be reconciled to God and one to another. So came into North Wales, where I parted with my companion; he returned home; but I having a concern upon me to visit Friends in Ireland, went through the north into the Isle of Anglesea, and took shipping at Holyhead for Dublin. Having a fair wind, we had a prosperous voyage, until we got over the bar of Dublin; then a great storm arose, the vessel struck ground, and we were in danger of being wrecked; but the Lord ordered it otherwise. So I got safe to Dublin, which filled my heart with thankfulness to the Almighty for so wonderfully preserving us. John Burnyeat landed in the north of Ireland, through great danger, at the same time; it was such a storm, that few vessels got to Ireland for two weeks after. Then in obedience to the will of God, I went into Leinster and visited Friends, where I met with Thomas Trafford,* who tra-

* Thomas Trafford resided in Ireland. According to the testimony of Friends of the county of Wicklow, "he was convinced of the Truth about the year 1670, and soon after bore a faithful testimony for the Lord against that grand oppression of tithes; and because, for conscience' sake, he could not pay the same, he suffered imprisonment for two years. Soon after he came out of prison, the Lord committed to him a dispensation of the

velled through Munster with me. I had a general warning to Friends, to be careful that they might have a habitation and settlement in the power of God; for a time of trial would come upon them, that would try all their foundations; and none would be able to stand, nor be safe, but those that should be settled upon the Rock, Christ Jesus, and gathered under his peaceable government; those would know a dwelling safely, and a being quiet from the fear of evil.* And as the Lord gave the word, he also gave power and strength to publish it. It seized upon my spirit when I was in that nation before, that a day of trial would be brought upon the inhabitants thereof; I beheld as if they were encompassed with weapons of war. Having cleared myself, I returned to Dublin, and took shipping for Whitehaven, where I landed safely, and came home as with sheaves in my bosom; feeling the evidence of God's Spirit speaking peace to me, which my soul desired more than all.

In the year 1686, I was moved of the Lord to travel into the west and south parts of England; and as I was drawn by his Holy Spirit, I was made willing to follow him, in which I found true peace; and as my eye was kept single, every day waiting for the motion of the word of life, I found the Lord to fit and qualify

me for every day's service, and endure with power from on high. So I took my journey through several counties: and when I came to Bristol, I found Friends were under great sufferings; being kept out of their meeting-house, the meeting was held in the yard: it consisted mostly of women and children, many Friends being then in prison; yet the Lord was graciously pleased to own us with the overshadowings of his love, whereby we were encouraged to trust in Him alone, who is able to preserve his people in the midst of afflictions, and work their deliverance at his own pleasure.

From Bristol I went into Cornwall, and had several meetings in places and towns where none had been before, and found great openness among the people. At Newlyn and Mousehole they threatened to stone me; but the Lord restrained them, and enabled me to preach the way of life and salvation in the authority and power of God, by which many hearts were reached, and a love raised in the people. I came away in peace, and returned into Devonshire, where I had a meeting in the street at a town called Kirton: there were many hundreds of people, some of whom were very sober and attentive; but others behaved very rudely and and cast stones at me, which was occasioned by the instigation of a priest, who advised them to

gospel, which he preached freely and faithfully in this nation, through which he often travelled, also several times in some parts of England, &c. Several were convinced by his ministry, and Friends were often comforted by the sweetness of that life and power which attended it. He was also zealously concerned in discipline, being endued with a sound and clear understanding, very tender and encouraging to the good, and zealous against the appearance of evil. Towards the latter part of his life he suffered great bodily affliction; yet [he] bore it with patience, was preserved in a sweet frame of spirit, and continued very serviceable in [his] meeting unto his latter end. He died in the year 1703."

Thomas Trafford appears to have borne a large share of the concern that rested on many Friends of Ireland in his day, that themselves and their fellow-professors might be preserved from that "spirit which leads into the lawful things of the world, beyond the bounds of Truth." (See a weighty Epistle on that subject, with a Preface and Postscript thereto, in Ruttly's History of Friends in Ireland.)

*That the fulfilment of this prediction soon followed, is a well-known historical fact: the following summary account of it furnishes occasion for contemplating, with reverent admiration, the sufficiency of that divine Arm, whereby Friends who kept faithful to their testimony against wars and fightings, were preserved; and enabled, under peculiarly adverse circumstances to continue in the performance of their civil and religious duties.

"The latter end of this year (1688) a war broke forth in this nation, threatening a general over-

throw of all the English and Protestants; and in that frightful time, many of these left their dwellings, stocks and flocks, and fled, some to England and some to arms. But Friends generally kept their places, and kept up their meetings, and trusted the Lord with their lives and substance, that rules all things in heaven and earth, and bounds the sea and the raging waves thereof; though under great perils of divers sorts, by reason of multitudes of wicked, unmerciful, blood-thirsty men, banded together. And Friends in some places, became great succourers to some of the distressed English, that had their houses burnt; and were themselves driven out of their places, being stript of their substance: and a remarkable thing, never to be forgotten, was, that they that were in government then, seemed to favour us, and endeavour to preserve Friends. But notwithstanding all endeavours used, Friends sustained great losses, and went through many perils, by the outrageous rabble and plunderers of the country, besides the hardships of the army: so that many lost most of their visible substance, and some were stript naked, and their houses and dwellings were set on fire over their heads, and burnt to the ground; and their lives were in such danger, that it seemed almost impossible that they should be preserved; yet, in the midst of such lamentable exercises, the Lord's eminent hand of deliverance wonderfully appeared to their great admiration and comfort."

Ruttly's History of Friends in Ireland.

It is also well known, that the safety of conforming to the peaceable spirit of the Gospel, was in like manner manifested in the case of Friends during the Irish Rebellion, in the year 1798.

stone me out of town, (as I was told afterwards;) but the Lord preserved me from harm, and gave me courage and boldness to proclaim the everlasting Gospel amongst them; his power was richly made manifest, and many hearts were reached thereby; divers were convinced of the Truth, and a meeting was afterwards settled in that town.

The next day I had a meeting at a place not far distant, where were many sober people; but a constable came and took me, and carried me before one Justice Tuckfield, who said, He was informed that I had kept a conventicle, contrary to law.—I asked, Who informed him?—He replied, I suppose you cannot deny it.—I told him, The law did not enjoin any man to be his own accuser.—Then in a very mild manner he said, The constable informed him;—at which the constable was a little confused, and appeared ashamed to be called an informer by the justice. After some discourse, the justice spoke kindly to me, and said, He would show me all the favour he could, and if I had any thing further to speak, he was willing to hear me.—I replied, I am glad that I am brought before a magistrate so willing to hear, and from whom I expect justice;—which accordingly I had. I spoke what the Lord opened in my heart to him and the rest of the family, who seemed to be much affected therewith. Then he gave me my liberty, and prayed that God might go along with me wheresoever I went. Thus I came to witness that saying of Christ Jesus our Lord to be fulfilled, which he spoke to his disciples, viz, “Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”—Matt. x. 18—20. So I may say, the Lord is the same unto all that he sends forth, (though as lambs among wolves,) and is mouth and wisdom to his little ones; goes along with them, and bears them up in all exercises, blessed be his name for ever.

Then I came into Somersetshire and had many blessed meetings: several were convinced of the Truth: I also went to Bristol. The storm of persecution being somewhat abated, Friends who had been in prison were set at liberty: we had very large meetings, and the Lord, by his infinite love, was graciously pleased to manifest his power among us, by which our hearts were tendered before him. It was a day of God’s visitation to the inhabitants of that city; many hearts were reached, several were convinced and received the Truth. So being clear of the city I went into Wiltshire, where a crafty, wicked spirit had been at work

among Friends, which had separated several from God, his church and people; among whom I laboured for the reconciling and bringing of them unto God again: and the Lord, by his Spirit, enabled me to bear my testimony, and the hearts of several were reached and helped thereby. When I had visited Friends in that county, I appointed a meeting to take my leave of them; and several of the Separates were there, under whose dark spirits my soul had been much oppressed, and travailed in heaviness and sorrow, which made me cry unto the Lord for deliverance; and He, that never said unto the seed of Jacob, “Seek my face in vain,” heard and answered; He bore up my spirit in deep afflictions, and gave me ability to clear myself, and place judgment upon that rending spirit which was lifted up above the pure fear of God; so that I came away in great peace, having my heart filled with praises unto the Lord.

Then I travelled into Dorsetshire, visited Friends in that county, and had good service; several were convinced of the Truth. Finding my heart engaged in the love of God to visit the inhabitants of the Isle of Portland, in obedience to the Lord’s requireing I went, divers Friends from Weymouth accompanying me. We had a meeting there, to which several of the inhabitants came: the house not being large enough to contain them, we kept the meeting without doors; and when I was bowed down in prayer unto the Lord, a constable came and dragged me from off my knees, with an intent to have cast me into a deep pool of water; but the people would not suffer him: so he left me, and I continued supplicating the name of the Lord. After I arose from prayer, I was engaged in the love of God to bear a testimony among the people; when the constable came again, and dragged me from among them, cast me down among stones, and bruised my body to the shedding of my blood, beat me upon my breast with his fist, and said, ‘If I would not go out of the island, he would put me in the stocks,’—and was going to do so, but was hindered by another man. Then the people gathered about me, and I exhorted them to fear the Lord; which so enraged the constable, that he took hold of me, and hit me several blows upon my breast, and dragged me away, abusing me both with hands and tongue until he had wearied himself: then he commanded six idle, drunken men, to drag me away, who took me by the legs and arms, and dragged my head against the stones, whereby I lost much blood. Many of the people followed weeping, being troubled to see me so much abused; for some of my blood was upon all those that laid violent hands upon me. Then the constable came again, and struck me several times; thus they

continued dragging and beating me until I was scarcely able to stand, but as I was supported by two Friends. Many concluded I was killed; but the Lord made it very easy to me by the sweetness of his love, with which my heart was filled to the inhabitants of that island; so that I heartily desired the Lord would forgive those that had done me most harm. Many hearts were reached that day by the power of God.

After the meeting was over, I returned to Weymouth, and had a meeting there that night, to which several of the inhabitants came, and a blessed heavenly meeting we had; the Lord's power and presence being manifested amongst us, to the refreshing and comforting of our souls. From thence I travelled to Ringwood and Southampton, and into the Isle of Wight, where I had some service among the people; then through Hampshire and Surrey, visiting Friends' meetings all along until I came to London, where I had a comfortable time among Friends.

After I had visited Friends in that city, I went into Kent, and laboured in the work of the gospel in that ability God gave to me, in which I found true peace; and many were convinced. From thence I went into Sussex, and when I had visited Friends there, returned to London. After some stay there, I travelled into Essex, Suffolk, and Norfolk; and the Lord largely manifested his love to me, by which I was enabled to perform the work and service he had called me unto; so that I found my heart to be daily engaged to follow him in the way of his requirements. Then I went to Norwich, where Friends had undergone much persecution and imprisonment, but then had some liberty: many people came to our meetings, and were very open to receive the testimony of Truth. I had several comfortable meetings among God's suffering children. After I had travelled through several parts, I returned to London again; where I met with my brethren, who came from several parts of this nation to attend the yearly meeting. The glory of the Lord was richly manifested amongst us, and opened our hearts unto him and one unto another. Many living testimonies were borne to his great name; so that I may say, it was like the time of Pentecost, when the disciples of Christ were met, and filled with the Holy Ghost; for we were met with one accord, and our hearts were truly tendered in the love of God; whereby we were enabled to offer unto him the sacrifice of broken hearts, acceptable and well-pleasing in his sight, who is God, blessed for ever.

Having for some time, had drawings in my mind to visit Friends in Holland, and some parts adjacent, I took my journey from London along with Peter Fearon,* who had the like

concern. We went to Colchester, and thence to Harwich, where we took shipping: and it was showed me we should meet with some exercise on the coast of Holland; which accordingly we did. For after we made land, we took up a ship that was turned adrift, which had neither men nor goods in her, a Turkish pirate having taken both. Soon after, we came in sight of the Turkish vessel, which made after us; and our men began to be afraid, and altered their course, in order to make for a point of land that was in sight; for the master said, He would venture our lives and the ship before we should be taken captives by the Turks. My mind being inwardly retired to the Lord, he showed me, he would not suffer them to harm us; and that was the strait, which I had a sight, we should meet with. So I desired the master to alter his course and stand for the harbour; but he was very unwilling; although, after some entreaty, he gave orders to bear up the helm and steer for the harbour. Then the Turks altered their course, and we escaped, and got safe to our desired port at the Brill; having seen the Lord's power made manifest in preserving us from the hands of unreasonable men; which brought us under a renewed obligation to bless and praise his name.

The next day, we took our journey for Rotterdam, and the day following had a meeting there, and spoke to the people by an interpreter, which was something hard for us; yet the Lord, who called us into his service, fitted us for it by his living power, and was effectually with us to the bearing up of our spirits, and settling them into such a frame as the service required. After the meeting was ended, we took our journey to Amsterdam, and were there at the time of the yearly meeting. We had many heavenly seasons together; the Lord overshadowed us with his love; and in that, our hearts were bound up with him, and one with another. In that city we had much exercise of spirit; for many people resorted thither from several parts, and some were reached by the Truth. And after the meetings were over, the interpreter told

of England (so called.) During his apprenticeship, he was convinced of the Truth as professed by Friends; and continuing faithful, he became concerned to bear a public testimony to the virtue and excellency of it. He travelled in the service of the Gospel in most parts of England, as well as in Holland and parts of Germany (as above), and visited Friends in Scotland and Ireland several times. He was an able minister, sound in doctrine, convincing to gainsayers, confirming and edifying to the churches; very serviceable in meetings for discipline, and zealously concerned therein for promoting good order, being particularly gifted for that excellent work. He died in the year 1734, aged 83, having been a minister about 54 years.—(See *Piety Promoted*, Part vii.)

*Peter Fearon resided at Seaton, in Cumberland. He was educated in the way of the church

me of a city called Horn, in which there was a people inquiring after the Truth; which I was glad of, for I had a concern for the place before I left my outward habitation. So we took our journey to Alkmaer, and had a meeting there; then went to Horn, where we were gladly received by a sober people, who had never been visited by Friends before, and were willing to have a meeting with us. A meeting was held accordingly, and the Lord favoured us with his heavenly power, whereby we were enabled to proclaim the everlasting gospel amongst them; which so affected their hearts that several confessed to the Truth. We came away in peace, took our voyage for Friesland, and travelled through it, having several meetings amongst the people: the Lord's heavenly power and presence still attended, and preserved us both by sea and land; for which we were truly thankful to him, who is God worthy for ever.

Then we went to Groningen; also to Embden, and had a meeting there, to which many of the magistrates came. When we were clear of that city, we returned back to Amsterdam; and the Lord was pleased to go along with us, and sweetened all our exercises. I went to the Jews' Synagogue, and had a dispute with one of them in the audience of the people. He acknowledged what I spoke was true: I was concerned to speak of the new covenant which God promised he would make with the house of Judah and Israel, Jeremiah xxxi. 33, that He would write his law in their hearts, and put his Spirit in their minds; and the law is light, and the commandment a lamp, and the reproof of instruction is the way of life. Then I asked him, If he did not find something in the secret of his heart which reproved him for sin?—He owned, he did.—I told him, *That* was the appearance of the Spirit of Christ, which reproves for sin and unbelief.—Then he asked me, If the law was not good, and what I thought concerning their worship?—I answered, I may say, as the Queen of Sheba said, when she went to see the wisdom of Solomon, and the order that was in his house, that one half was not told her; so though I had heard of their rudeness and lightness in their devotion, yet one half was not told me, of what my eyes had seen that day.—I reproved them for it, and came away in much peace.

Then we came to Rotterdam, and took shipping for Colchester in England. In our voyage we were in danger by reason of a great storm; but we saw the wonders of the Lord wrought for our deliverance, and got safe to our intended port; so that we may say, the Lord is large in his love, and of great kindness to them that are truly given up to follow him. Then we travelled to London, where we had deep exer-

cises with several bad spirits; but the Lord was with us, and enabled us to bear our testimonies against them, and for the Truth, and those that lived in obedience thereunto; amongst whom we were truly comforted, finding Truth to prevail and righteousness to flourish, which was what our souls travailed for.

Having cleared ourselves of that city, we proceeded to Reading, and had some service there; at which place I parted with my companion; then travelled into Oxfordshire, and visited Friends: the sweetness of the love of God was felt in their assemblies, which occasioned praises to be sounded forth to his name. From thence I went to Bristol and Ross; also to Monmouth, where I had a meeting in the market-house, to which many people came: some were very rude and cast a fire-ball at me; but the Lord by his power preserved us, so that it did neither me nor any there harm. He gave me power to proclaim his everlasting gospel, and enabled me to set the testimony of Truth over the heads of the opposers of it; so that they became very sober, and I had time to clear myself amongst them. After the meeting was over, they desired me to have another, and said; I should have no disturbance: but finding myself clear, I went from thence and travelled through South Wales, visiting Friends' meetings; and the Lord was with me to my great comfort. Then I went to Cardigan along with another Friend; and we had a meeting in the Sessions House, to which came the mayor, aldermen, and several people of the town. The Lord was with us, and gave strength and ability to proclaim the gospel amongst them; by which several hearts were tendered and reached; many confessed to the Truth and invited us to their houses. We went to visit them, and had a dispute with a high professor, relating to our principles and doctrine: the Lord stood by us, and gave us wisdom to answer such things as were objected against us; and the people went away generally well satisfied. After this meeting, I travelled into North Wales, and visited Friends; and was refreshed amongst them in the love of God. At Dolobran I met with Thomas Wilson and William Greenup, who were travelling towards Bristol; we had several meetings together, and were sweetly refreshed in the love of God; after which I returned home and staid some time.

Then finding my heart engaged to visit Friends in Yorkshire, I went in company with another Friend to York, where I had many precious meetings; and a concern came upon me to visit those that had gone out from amongst Friends into a contentious spirit. In obedience to the Lord's requirings I went; and warned them to repent and return unto the Lord whilst he strove with them, lest their day of visitation

should pass over, and it might be said, as it was to Ephraim, "Let him alone, he is joined unto idols:" but it may be said of them as it was of some of old, that "they went out from us, because they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest they were not all of us." After I had cleared myself, I came away in true peace of soul, travelled through the east of Yorkshire, Durham, and Northumberland, and visited Friends; then returned home, and had many precious meetings amongst my brethren in the love of God.

Some time after, I had a concern upon me to visit the churches of Christ in the nation of Ireland: so I went to Whitehaven, and took shipping for Dublin. The ship's company were high professors, and there was also a Presbyterian preacher on board. They began to reflect against Friends and their principles; but the Lord gave me wisdom and ability to set the Truth over their heads, and to prove our principles by Scripture; which bowed me in thankfulness to the Lord, who never forsakes those that are truly concerned for his Truth and glory; but bears up their spirits in all exercises, and carries them through to the exaltation of his own name. We landed safe at Dublin, where I met with my dear companion Thomas Wilson, and many other travelling Friends from several parts of the nation, who were come to the half-year's meeting, which was very large: a blessed, heavenly meeting we had, in the enjoyment of God's love, Friends being in sweet unity one with another. Our hearts were filled with joy and gladness; and many living testimonies were borne, with heavenly exhortations one to another, to be faithful and walk worthy of the Lord's tender mercies; that so they might be continued unto us, and we in the enjoyment of them, might grow in the life of righteousness as God's heritage and husbandry, and bring forth fruits to his honour. After several days spent in such exhortations, and taking inspection into the state and affairs of the churches of Christ the nation over, the meeting ended in a sense of God's love, with hearts full of praises to his holy name.

After the meeting I travelled through Wicklow and Wexford, to the provincial meeting at Limerick; and the Lord was graciously pleased to go along with me, and strengthened me with his living presence, whereby I was enabled to answer his requirings. From thence I returned to the provincial meeting at Rosenallis, where I met with John Burnyeat, who was as a tender nursing father to me: we had many heavenly seasons together. I travelled into the north, where I visited Friends, and laboured in that

ability God gave me; warning and cautioning people to repent, and turn to the Lord whilst the day of their visitation lasted; advising Friends to faithfulness, and to mind their settlement in the Lord's power, that would remain when all other things might fail. Then finding myself clear, I returned to Dublin, and took shipping for Whitehaven, where I arrived safely and staid some time.

Afterwards I went into North Wales, having another Friend in the ministry along with me; and the Lord enabled us to proclaim his everlasting gospel, whereby many hearts were reached, and the churches of Christ confirmed. When we had visited North Wales, we travelled into the south parts; into Pembrokeshire, Glamorganshire, Monmouthshire, and so to Bristol, Somersetshire, Devonshire, and Cornwall; and had good service. Great exercises attended us in divers respects; the nation was in confusion by reason of the revolution of government, which happened at that time, and the devouring sword was drawn; but the Lord in mercy, to the people, restrained it. We laboured in the love of God amongst them, for the turning of their minds to the light of Christ Jesus; that thereby they might come to know him to rule over them, and that Scripture fulfilled, that though "every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end."—Isa. ix. 5—7. Blessed be the name of our God, many can say he rules in their hearts, and is teaching the same lesson now by his Spirit, that he taught his followers when in that prepared body, even to love and pray for their enemies; and these know his kingdom (as he said himself,) not to be of this world, therefore they cannot fight; but are subject to the royal law, to do to all men as they would be done by. In this peaceable spirit we travelled, and laboured to preach the gospel in many parts of this nation. So came to London to the yearly meeting, where Friends from several parts were; and the Lord, by his heavenly power, overshadowed our souls, and opened the fountain of wisdom amongst us, which was in many as deep waters, and flowed through them to the refreshing of God's heritage; in a sense of which the meeting ended. After we had travelled through Sussex and Kent, I, with my companion, returned to York, and was at the yearly meeting there; then went home, where I staid some time.

Finding drawings in my mind to visit the

churches of Christ in the east of England, I travelled into Lincolnshire, and some other parts; then into Nottinghamshire, Leicestershire, Warwickshire, Gloucestershire, and so to Bristol, where I met with my companion Thomas Wilson. We travelled together as far as the Land's End, and had good service in several places, having meetings in towns where none had been before. I came back by Bristol, into Wales, through Gloucestershire; and through some parts of Oxfordshire, by London to Surrey, and Hampshire. After I had visited Friends in those counties, I returned to London to the yearly meeting, where I met with many brethren; and we were comforted in the Lord, and had sweet unity and concord together. After the meeting, dear John Tiffin,* a Friend in the ministry, and I, travelled through Berkshire and Wiltshire to Bristol; from whence we returned home in peace, with true thankfulness for the Lord's continued favours.

In the year 1690, I had a concern upon me to visit Friends in Scotland, and in company with another Friend, travelled into the west, where we had good service. Then we crossed

* John Tiffin, who resided at Mockeskin, near Pardshaw in Cumberland, travelled at various times in the work of the ministry. In the year 1654 he went to Ireland. At that early period in the history of Friends, there were but very few of them in that nation; with these few, and in endeavouring to promote the further spreading of the Truth, John Tiffin spent five or six weeks. His ministry was at that time, in few words, but edifying and very serviceable. He attended the small meeting held in William Edmundson's house at Lurgan, (the first settled meeting of Friends in Ireland,) and travelled with him to several places: they had good service for Truth, although through great opposition. At Belfast, the inhabitants shut their ears, doors, and hearts against them; yet this did not hinder them from holding a meeting near that town, in the open air. They sat down, and kept their meeting in a place where three lanes met, and were a wonder to the people who came about them; and something was spoken to direct their minds to God's Spirit in their own hearts. These exercises, though in much weakness and fear, spread the name and fame of Truth; thereby many honest people were induced to inquire after it, the number of Friends increased in those parts, and some were added to the meeting at Lurgan. In the next year, John Tiffin, visited Ireland again, with James Lancaster. At a meeting held on the green at Lurgan, in the course of this visit, these Friends and William Edmundson met with much personal abuse.—See *Rutty's History*.

In the year 1676, John Tiffin, accompanied John Burnyeat through Westmoreland and Yorkshire, to London; and in 1684, into the north of England and Scotland.—See *Whiting's Memoirs*.—He also took a short journey with James Dickinson in 1695.—See page 386 Friends' Library, Vol. 12.—He died in the twelfth month 1700-1.

through the country to Edinburgh, where many hearts were reached by the Truth. From thence we went down into the north to Robert Barclay's at Ury; he travelled to Aberdeen with us, and through the north and visited Friends. It was a time when there were great troubles in the nation, but the Lord preserved us every way; and we returned to Robert Barclay's house to a general meeting. At that time, dear Robert Barclay took the sickness, of which a few days after we left his house, he died. I was thereby sorrowfully affected, in consideration of the loss the nation would have of him; but our loss is his everlasting gain.*

After having travelled and laboured in the work of the gospel, through many dangers both inward and outward, we returned home as with sheaves in our bosoms; being truly thankful unto the Lord, in that he had preserved us out of the hands of unreasonable men, and assisted us by his Spirit to answer his requirements: we found true peace to flow, and a willingness wrought in our hearts to follow Him wherever He was pleased to draw us, who is known to go in and out before his people; blessed be his name for ever.

On the 23rd of the eleventh month 1690, I took my journey for London. At Swarthmore, I met with the tidings of the removal of our dear friend George Fox, which occasioned deep sorrow in my heart: but when I turned my mind to the Lord, I found he had done the work of his day, and was gone to rest; and we must be content; and they would be happy that followed his footsteps. I proceeded to London, visiting Friends as I went; from thence to Kingston, where I met with my companion Thomas Wilson. We returned to London, and afterwards went into Essex, Suffolk, Norfolk and Cambridgeshire, and had good service for the Truth: then returned to London again, where we staid the yearly meeting, and were truly refreshed in the love of God with our faithful brethren.

* "James Dickinson visited Robert Barclay when on his death-bed: as he sat by him the Lord's power and presence bowed their hearts together, and Robert Barclay was sweetly melted in the sense of God's love, and with tears expressed his love to all faithful brethren in England, who keep their integrity to the Truth; and added, 'Remember my love to Friends in Cumberland, and at Swarthmore, and to dear George,' meaning George Fox, 'and to all the faithful everywhere;' and [further] said, 'God is good still, and though I am under great weight of sickness and weakness as to my body, yet my peace flows; and this I know, whatever exercises may be permitted to come upon me, it shall tend to God's glory and my salvation; and in that I rest.' He died the 3rd of the eighth month, 1690."—*Piety Promoted*, Part iii.

After the yearly meeting, I, with my dear companion Thomas Wilson, took our voyage for Barbadoes; a concern having been upon me for many years, to visit Friends in America. The fulness of time being come, a willingness was wrought in my heart through the power of God, that I freely gave up to answer his requirings; having experience he had not failed to help in the midst of imminent dangers: such were very apparent at that time, the English and French being at war. We left London on the 13th of the fourth month, 1691. Many Friends accompanied us down to Gravesend, where we had a meeting next day, and took our leave of Friends in much love and tenderness. The day following we went on board the ship and sailed to the Downs, where we (staying some days for the fleet,) went ashore and had several precious meetings: the Lord's power was manifested to our great comfort; by which we were made willing to take our lives as in our hands, leave our native country, and all in this world that was near to us, in obedience to his pure will.

From hence we set sail, and touched at Plymouth and Falmouth, where we went ashore and had several precious meetings: the Lord's wonted presence was witnessed, and we were comforted with our Friends; praises be to his holy name for ever. We set sail from Falmouth on the 9th of the fifth month, and lost sight of land that night; being eighteen sail in company. After we had sailed a few days, we met with the French fleet, consisting of sixty or more vessels: they came up with us, fired several times at us, and laboured to compass us round; so that there seemed little or no hopes for any of us to escape. But our cries and supplications were to the Lord, by whom deliverance comes, and true help is known in the time of need: and he, in this strait, made manifest his power; and in an unexpected way to the eye of reason, deliverance came. We were not so much concerned for the loss of any thing in this world, or the cruelty they would inflict upon us, as for the honour and reputation of his Truth; lest the enemies thereof should falsely vaunt themselves and say,—that God whom we served, was not able to save and carry us through in our service. But the Lord, who sees the sincerity of all hearts, showed his wonders; according to that saying of the Psalmist, “they that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep:” for the Lord heard us and granted our request, when most of our visible hopes were gone. After all our fleet had struck and were taken by the French, except our ship and two others, and they were coming up to take ours, about the first hour in the afternoon, a thick

fog came on and spread around us, which prevented them in their design. The fog continued for about four hours: then it became clear, and we discovered a large ship to windward, which was one of the French fleet. She bore down upon us; but before she got up with us, the fog came on again and encompassed us about: [afterwards] the night came on, and we saw her no more. Then, not only ourselves, but all the ship's crew, confessed it was the Lord's doings. Next day we espied two ships to leeward, to which we hoisted English colours, and they answered; being the two of our own company which had escaped the French. When first-day came, the masters and several of their crews and passengers of the other two ships, came aboard ours, and we had a meeting on the quarter-deck: the Lord's power was with us, and Truth's testimony was declared amongst them: several confessed thereto; and our hearts were broken in a sense of God's love and wonderful mercies, that overshadowed our souls in secret retirement, upon the deep ocean. The captain of our ship was a very loving, kind man to us.

When we came into the latitude of Barbadoes, a ship to windward bore down upon us, which our master took to be a French privateer. He made preparation to fight her, and ordered all the passengers but Thomas and I, to take their quarters; saying to us, ‘As for you, I know it is contrary to your principle to fight; Lord forbid I should compel any man contrary to his conscience! take your quarters with the doctor;’ at which the other passengers were angry. I told them,—To show it was not cowardice but conscience, we would take our quarters upon the quarter-deck; which set the testimony of Truth over them, and they were quiet. When the ship came up with us, it proved an English vessel. We proceeded on our voyage, and landed at Bridgetown in Barbadoes, on the 24th of the sixth month. We found the hand of the Lord upon the inhabitants of that island, in visiting them with great sicknesses, of which many hundreds died. Our hearts being filled with the love of God, we were largely drawn forth to proclaim the everlasting gospel to the people; and although the sickness was very infectious, and many that went over with us died, yet the Lord preserved us, and we went on in our service: he was effectually with us, and by his power the inhabitants of the island were alarmed. People flocked to our meetings, and they were full and large; many were convinced, Friends confirmed, the mouths of gainsayers stopped, and the hearts of the faithful were made truly glad.

When we had travelled the island several times over, finding our spirits easy, we return-

ed to Bridgetown; were at their general meeting, and had a fine season to take our leave of Friends; cautioning them to live in unity together, and to keep in the one Spirit, that would keep them in one mind; in which they would appear as lilies among thorns, and grow in the life of righteousness: in much tenderness the meeting ended. The ship being under sail, we went to the water side, many people accompanying us. We were broken and tendered together in the sense of God's love; and in much bowed-downness of spirit, our hearts were filled with praise and thanksgiving to the Lord God and the Lamb. We set sail for New York, on the 22nd of the eighth month, and had a comfortable voyage till we came near the coast of the main land, where we met with a north-west storm; but through some difficulty arrived in New York harbour, on the 23rd of the ninth month. From thence we went to Long Island, and were at a general meeting, which was very large and full: our hearts were knit together in the love of God and unity of the one Spirit. We visited Friends generally in the island, and found great openness to preach the gospel of salvation unto the inhabitants thereof; for the Lord was with us, and was pleased to be mouth and wisdom to us, for the convincing and settling of many upon the Rock, Christ Jesus, who is a sanctuary to his people, where they dwell safely, and are quiet from fear of evil.

Being clear of the island, we took boat at New York and passed over to East Jersey, where we had many heavenly meetings. After we had visited Friends in East and West Jersey, and had good service among the people, we went into Pennsylvania, where meetings were full and large. Our hearts were opened; and strength was given to publish the word of God: he bore up our spirits in deep exercises, in our inward wrestlings and outward travels. It was the depth of winter, and meetings were held without doors, sometimes when there was deep snow; the meeting-houses not being large enough to contain the people. There is a tender-hearted people in that country, who love the Lord: we laboured and travailed for their growth and settlement in the Truth. After having had many heavenly meetings among them, we felt pressed in our minds to get on our journey. We travelled through the woods and wilderness in deep snow; and passed through many dangers in crossing the rivers upon the ice, until we came to Chester river in Maryland. Here we met with a few Friends, and had a good meeting among them. From thence we went down to Choptank, and visited Friends there; then took boat over Chesapeake bay to the western shore in Maryland. It was hard frost, and we had to wade deep among

the ice to get forth of the boat, because the sands prevented it from coming to the shore. Having got safely to land, we were the next day at their quarterly meeting; where we laboured for the stirring up of all to righteousness, and that nothing might be given way to, that brings a reproach to our holy profession and pollutes the camp of God; also that our unity might be kept in the bond of peace.

When we had visited Friends on that shore, we took boat to cross the bay again. Night coming on and a thick fog, we missed our course and were cast upon an island; where we got to a house and lay on the ground among the negroes until next morning: then we set forward and got to the other side, and visited Friends. From thence we travelled to the eastern shore in Virginia; having to pass over many dangerous rivers in boats and canoes. But the Lord still continued his mercies to us and his care over us, and many times manifested his power for our deliverance. Being clear of that side, we crossed Chesapeake bay to the western shore in Virginia with some difficulty, and landed from James river. Next day we took our journey, visited Friends, and had good service. Then we proceeded through the wilderness to Carolina; where the floods were so great that we could not travel on horseback, but waded barefoot through swamps and waters for several miles. Friends and [other] people were glad to see us, they not having had any visit from a travelling Friend for several years before: we had many comfortable meetings among them.

After we were clear, we took our journey back through the wilderness to the general meeting at Chuckatuck in Virginia. We warned them to keep out of the superfluous fashions of the world, which had too much prevailed among many. The Lord, by his power, broke in upon the meeting, and the entrance of his word gave life: the weak were confirmed, the faithful comforted, and judgment placed upon the head of the transgressor and that spirit of separation which was among them.

After we were clear of those parts, we went towards the falls of James river; where we found a great openness among the people, several being convinced: we laboured in love for their settlement in the Truth, and the blessed order thereof: they were very willing to hearken to counsel, and received us gladly. From thence we went through the woods to Black creek,—a place which had not been visited by Friends before,—and had a meeting there; to which the sheriff and some officers with him came. When I was declaring the Truth among the people, the sheriff asked me, By whose authority I came there?—I told him,—In the authority of the great God, to whom we must give

an account.—After some discourse, he commanded us to leave the meeting;—I desired him to show his moderation, and hear what we had to say; upon which, he and the officers went away, and we kept our meeting quietly, and several were reached by the Truth. After the meeting, we took our journey towards Maryland, and travelled about a hundred miles through the wilderness without a guide, except part of the first day. That night we lodged in the woods, where we made a fire against the cold, and to keep the wild beasts from us; it being in the first month, and very cold weather. Next morning early we set forward, and travelled most part of the day. Near the evening we met with two men: one of them who was a justice, kindly invited us to his house, it being about ten miles distant: we went along with him, staid two or three days at his house, and had a meeting there: the justice was very loving and confessed to the Truth. Then we passed over Potomack river in a small Norway yawl, where I swam my horse three miles. We travelled through the woods to Patuxent river; passed over to the western shore in Maryland, with much difficulty, danger, and charge; and had many comfortable meetings in those parts. We then crossed Chesapeake bay, and travelled hard to get to the yearly meeting at Salem in Jersey, which was held in the second month. Here we met Friends from most parts of the country; had many glorious meetings; and were livingly opened to proclaim the everlasting gospel and day of God's love to the mourners in Zion, encouragement to the weak and feeble, and judgment to the fat and full. The meeting ended in love and unity, and our hearts were filled with praises to the Lord.

After the meeting at Salem, we went, in much bowed-downness of spirit, to Philadelphia, where George Keith had drawn several out from Friends into a separate spirit, to the dishonour of Truth and themselves. But the Lord was pleased eminently to favour us with his power and presence: he was mouth and wisdom to us, and enabled us to set the testimony of Truth over all the opposers of it, so that many hearts were reached and confirmed therein. (For a more full account, see Thomas Wilson's Journal.)

When we were clear of those parts, we set forward with several other Friends, to the yearly meeting on Long Island. We found Friends there in sweet unity, and had many heavenly meetings; many hearts were tendered by the Lord's power, and the meeting ended in a sense of his love. After having had meetings at several other places on the island,—to which many people flocked, and in which our hearts were opened to proclaim the gospel of

life and salvation,—we took ship for Rhode Island, and landed there the day before the yearly meeting began. Friends received us in that love by which we were drawn to visit them. We were many times favoured with the flowings of the pure life: the Lord overshadowed our souls, opened the fountain of his wisdom, and caused his doctrine to drop as the dew. The faithful were comforted, the careless awakened, and the wicked warned to repent. Friends were stirred up to keep to the heavenly order of the gospel; to support their testimonies in the life of Truth; to be careful to watch over one another for good; to keep in the love of God; and to train up their children in the way of Truth. When we had thus laboured and eased our spirits, we found the Lord near us, watering our spirits with the showers of his love; and our hearts were filled with thanksgiving to his most worthy name.

Then we travelled into Plymouth colony, in New England, and had many precious meetings amongst the professors: some were sober and were convinced, but others remained in their persecuting spirit, rejecting the Truth. At Sandwich, the priest came and disputed with me about religion; at first, he seemed pretty moderate, but I was concerned to lay open his deceit, at which he grew peevish: then my companion had much discourse with him, and he was made to confess to the Truth. After which we went to Yarmouth, and found a tender-hearted people, and had service among them. As we returned, I overtook another priest on the road; he put several queries to me, which I answered, and he confessed it was Truth. When we were about to part, he asked, Where I was going?—I told him, To Boston;—he said, He had known a time when it would have been a dear going there for me.—I told him, That was no credit to them, and that God would require it at their hands:—to which he confessed, and said, He was always against persecuting the Quakers, for which he was envied by many.—I asked him, If he had ever declared his mind in writing to the world, and denied such bloody practices?—He answered, He had not; but at all times appeared against it. So we parted from him and travelled to Boston, and had many public meetings in that place: but the hearts of the people were so hard and set against the Truth, notwithstanding the judgments of God which were fallen upon them for their wickedness, that few of them would receive our testimony. After we had visited Boston and Salem, and the meetings thereabout, we returned to Rhode Island, and had several precious meetings there.

Then we returned to Boston and Salem; so to Hampton, where the people had left their habitations and were gone into forts, for fear of

the French and Indians; who had burned several towns, and carried many of the people captive to Canada. In this time of great fear, we found an openness among the people, and had a time to clear ourselves: after which we returned, not without some danger,—the Indians having taken and killed people on the road that day—to Salem and Boston. Then an exercise came upon us to visit the Narraganset country, where no Friends dwelt; we therefore proceeded through Plymouth colony, and had several meetings. At Warwick we had a large meeting, and several were convinced of the Truth. After which we travelled to Providence yearly meeting. Many hundreds of people were there: the Lord's power eminently broke in amongst us, and our hearts were melted together. After the meeting we took boat, and passed over to Rhode Island; where we had to stir up the people to faithfulness. We then went into the Narraganset country, and had good service there; several were convinced, and the mouths of gainsayers stopped. The Lord's power and love sweetly overshadowed us, and when our service was over, we left with sheaves in our bosoms, and returned to Boston in order to take shipping for Barbadoes. During our stay at Boston we had several meetings: Truth broke through and made way, whereby we were comforted amongst Friends; praises be to the Lord for ever.

On the 17th of the sixth month, 1692, we took shipping at Boston for Barbadoes. After we had been some days at sea, our vessel sprung a leak, and our pumps would not clear her. Upon search, we found the place and got it stopped. In the night following, we met with a great storm, which continued for three days: most of the ship's crew concluded we should be cast away; but the Lord remembered us in mercy; for he rebuked the winds and the seas, and filled our souls with the joy of his salvation. The master of the ship and company were great professors, and enemies in their minds to us and our principles: we had some discourse with them, and the Lord gave us wisdom to stand in our testimony, and keep our peace. The master said, If he was taken by the French, it would be because he had the Quakers on board. But though there was a privateer in the latitude of Barbadoes, we landed safe at Bridgetown in that island, on the 2nd of the eighth month.

After the ship had staid a few weeks, they put to sea again; and she was taken in sight of the island in their return, when no Quakers were on board, and carried to Martinico by the French; which might plainly convince him of the erroneous judgment he had, relating to the Quakers.

Friends in Barbadoes were glad to see us,

and we them. The hand of the Lord was still upon the inhabitants, and many were taken away by death in sore distempers: also the negroes at that time made a plot, intending to kill all the white people in the island: but it being discovered, they were prevented; although the white people were in great fear. We laboured amongst them in the love of God, and his presence filled our assemblies; by which the hearts of his people were greatly tendered: many that were strangers to the operation of Truth in their hearts, were reached by the power of God, and we favoured and preserved, both inwardly and outwardly. Friends were in sweet unity and concord, and in much tenderness we parted with them.

On the 19th of the ninth month we took shipping for Antigua, and landed there on the 23rd of the same. We found a few Friends, who were glad to see us: but the inhabitants were very wicked: yet the love of God was largely extended towards them, and we laboured in that ability given unto us; which so affected their hearts, that several were reached by the power of God, and received the Truth in the love of it, during our stay there. Having cleared ourselves of the work and service which the Lord required of us, on the 30th of the tenth month, we took shipping for Nevis. The next day after we had set forward, we narrowly escaped a French privateer, which was upon the coast and took a ship out of the harbour that night: we could not but admire the Lord's mercy in preserving us from the hands of unreasonable men; and our hearts were truly thankful unto him for his manifold preservations. Friends of the island having intelligence of our coming there, two of them were upon the shore waiting for us, who received us kindly. We staid some time on the island: the Lord's hand had been heavy upon the inhabitants, and had numbered many of them to the grave by a malignant distemper. Our hearts were opened to proclaim the everlasting gospel amongst them, and we warned them to repent and turn to the Lord whilst his visitation was extended to them. Many hearts were reached by the power of God, and made to confess unto the Truth; and we found our peace continued and increased with the Lord. And when we were ready to go out of the island, we went to the governor, in order to have our certificate signed by him; but he refused and said, We should not go off the island. So we left him, and told the master of the vessel with whom we had agreed for our passage, who said he would go with us to the governor: a sober man that was a justice, wrote to him also on our behalf. When we appeared again before the governor, he seemed very high; yet after some discourse, said, For the master's and justice's sakes he would sign

it; but as for us, we might be spies.—I told him, We were no spies, but true men, and did not come out of England unknown to the government. Then I showed him a pass which we had from the Secretary of State, wherein the governors of the several islands within the dominions of England, were commanded to let us pass: after which he seemed very kind, and asked, Why we did not show him it before?—We told him, We had not shown it then, but to satisfy him we were true men, and came in the love of God to visit the inhabitants: so we parted very friendly.

We took shipping for Whitehaven, on the 26th of the twelfth month, 1692; and as soon as we got on board the vessel, the Lord wonderfully favoured us with his living presence, which caused tears of joy to flow. We landed safe at the Highlands in Scotland, on the 15th of the second month, 1693, and from thence travelled into Cumberland, home.

CHAPTER II.

Religious service in various parts of England, Wales, and Ireland—his marriage—a warning proclaimed through many of the streets of London—visit to some northern and eastern counties—Epistle to the yearly meeting in London—His second visit to America—Epistle to Friends in the West Indies.

AFTER staying a few weeks at home, we took our journey to the yearly meeting at London. Friends were glad to see us safe returned from America. After the meetings, which were to satisfaction and comfort of Friends, I returned homeward, attended the yearly meeting at York, and had good service there; also visited several other meetings in that county; so into Cumberland, and laboured, in the ability given, for the stirring up of Friends to their religious duties.

At this time I was engaged with a young woman, belonging to our own meeting at Pardshaw-Cragg, in order for marriage; but finding I had some further service to perform before the accomplishing of our marriage, I acquainted her therewith: she desired me to mind the Lord's requirings, and answer them; and not to be any way straitened on her account.

On the 8th of the ninth month, 1693, I took my journey into Westmoreland; and had a warning to all who were convinced of the Truth, to keep their minds more inward with the Lord, that they might know the work of his power to redeem them out of the earth, and draw their affections more heavenward; and that the younger sort might be weaned from the delights and vanities of the world. Then I went to Sedbergh, and through the dales of

Yorkshire, to the eastward, and had good service for the Truth; and went forward on my journey, by way of Lincolnshire, up to London. After my service in that city was over, I was drawn into Kent; where I found many that had been convinced by Truth's testimony, when I was in that county in the year 1686: several of them were well grown in the Truth, and I had good service among them. When I was clear of those parts, I travelled into Sussex and Hampshire, and found a concern upon me to visit those who had run out into separation with John Story, at Reading. I went to the separate meeting, and sat down in silence to wait for the motion of the word of life from heaven. I found them in an exalted mind, above the pure fear of the Lord, which occasioned my soul to mourn: and although one Charles Harris, an opposer of Friends, and leader into separation, charged things on me falsely, which he was not able to prove, yet I cleared myself, and came away in peace of mind, and went to Friends' meeting. But that being near over, I desired to have another meeting with them in the afternoon, to which many of the separates came. The high-minded were judged, and the humble revived, by the powerful operation of God's love; and several that had been drawn aside into separation, signified their satisfaction with the meeting.

From thence I travelled into Dorsetshire, and visited Friends and many people; warning them to repent and turn to the Lord; exhorting Friends to be careful, and keep more inward with the Lord, and walk as becomes our holy profession. When I came near the Island of Portland, where I had formerly been abused, a concern came upon me to visit [the people there:] several Friends went with me from Weymouth. As we passed through the villages, I exhorted the inhabitants to repent, and turn unto the Lord, whilst he strove with them. Some were sober, but others envious; and one man who belonged to the castle, raged much, and bid me depart out of the island. I reproved him for his behaviour. He told me, he would fire all the guns in the castle, and raise the inhabitants to put me out of the island; but we went on until we came to the place where I had been abused before, and had a meeting there, to which many of the inhabitants came. I preached unto them the way of life and salvation, by and through the demonstration and power of God. Whilst I was speaking, the man who belonged to the castle, came with a drawn sword in his hand, and made several passes at me; yet had no power to hurt me. A Friend spoke to him, and told him, he unmannered himself in offering to strike at one that would not strike again. Then he seemed ashamed, and was somewhat sober; and after

having cleared myself, I went away in great peace. Thence I travelled through Somersetshire and Bristol, to the yearly meeting in Wales, where I met with my dear companion Thomas Wilson; also William Greenup, and Friends from most parts of Wales. We had a sweet, refreshing meeting, the Lord's power was manifested to our great comfort, and the affairs of the church were managed in much love and tenderness. A godly zeal appeared in Friends against everything that would bring a dishonour upon the holy Truth, and scandal upon our profession: many living testimonies were borne both in the Welsh and English tongues: a sweet harmony of love and life attended us, and we were comforted in the Lord and one another. We had good service at that meeting in helping Friends in discipline; and the meeting ended in the love of God. Tidings having reached us of the death of John ap John's wife, it was on my mind to attend the burial; and I went accordingly. Many people of various opinions were there; and I had a concern to publish the everlasting gospel. The Lord was with me, gave me his word and strength to publish it; and his power was over all. Then I went to Bala, and had a meeting.

After my service in Wales, I took shipping at Holyhead for Dublin; where I landed safely, it being near the time of their national half-year's meeting. I staid in Dublin till it was over; then travelled into the north, and warned Friends to travel more inward with the Lord, and wait to feel the operation of his power to cleanse their minds and hearts. I travelled hard, and had good service; the minds of people being much humbled by reason of the great calamity which had happened in that nation, many habitations being left desolate by the late wars. I travelled into Leinster and Munster, and had good service; many hearts were reached by the power of God, and several convinced of the blessed Truth. Now finding myself clear of the work the Lord called me unto in this nation, I returned to Dublin, it being about the sixth month, 1694, and took shipping for Whitehaven. In our voyage, we narrowly escaped a French privateer: after which I landed safe, and travelled home, having had a prosperous journey in the will of God.

During my stay at home, I found freedom in the love of God to accomplish my marriage with the young woman before-mentioned. In great humility and fear, I besought the Lord that he would sanctify a married state to me, and keep my mind out of the entanglements of the world; that so I might not be hurt as to my service in the work of the ministry, whereunto I had been called. In a bowed frame of mind, we laid our intentions before Friends; and proceeded and accomplished the same, according

to the good order established amongst us. I saw at that time, something like to creep in amongst us, that would do hurt in the church, namely, the making of great provision at marriage dinners, and inviting many people after the marriage. I felt a stop in my mind, from making more provision than usual; and in attending thereto, found true peace. We came quietly home; the Lord owned us with his living presence, and his love overshadowed us; blessed be his holy name for ever.

In a few weeks after, I had a concern for the city of London, which very much bowed my mind: my wife understanding it, desired me to answer what I believed to be my duty; and said, she only desired to enjoy what she enjoyed, in God's favour; which did greatly add to my comfort. So I took my journey and went to Swarthmore; and proceeding, visited several meetings on my way. When I was about twenty miles from London, tidings came of the queen's death; which put people's minds into some consternation. When I got to London, I had a concern to go to Westminster meeting; and there being a large gathering of people of several persuasions, I preached the everlasting gospel by and through the demonstration and power of God; warning them to repent, turn to the Lord, and consider their latter end; showing them that the grave equals all, as to the things of this life; and the great difference between the righteous and the wicked in the other world; referring to the parable of Lazarus and the rich man. Many hearts were reached by the power of God, for it was a day of visitation to them: the meeting ending in a sense of God's love. Then the Lord showed unto me that I must go through the streets of that great city, and warn the people to repent; which deeply bowed my mind; and I laboured under the weight thereof several days, and would gladly have discovered it to my brethren in the work of the gospel. But the word of the Lord came unto me saying, 'See thou tell it to no man, until thou deliver it as I commanded thee;' which was to begin at Whitechapel, and go through the main streets of the city, and proclaim this message, Wo! Wo! Wo! from the Lord, to the crown of pride in this place; for the vials of his wrath will be poured down upon it: therefore I am made to warn all people to repent, that the Lord may show them mercy. I went with this message about three miles through the city; and in answering the Lord's requirings, witnessed peace to flow in my soul. His arm was stretched forth for my deliverance, and gave me strength and boldness to bear my testimony among the people: and not a hand was lifted up against me. The consideration of the Lord's dealings deeply bowed my spirit, and made me to say, he is worthy

to be obeyed in all his requirings; for all his paths are paths of peace; blessed be his holy name for ever.

Being clear of the city, I returned home, and laboured in the work of the gospel in our county: then visited Friends in Northumberland and Durham, and had good service.

Having, for some time, had drawings in my mind to visit Friends again in America, the consideration thereof brought deep exercise upon my spirit, and often bowed me under a sense of God's love to his heritage and people the world over. I was made willing to leave all, and follow the motion of his eternal Spirit. And when I told my wife of the concern which was laid upon me, she desired me to mind my freedom in the Lord, and let no worldly affairs hinder me; but answer his requirings: so I acquainted my brethren therewith, and they had unity with me therein, which was a strength to me.

On the 8th of the ninth month, 1695, I took my journey towards London, in order to take shipping for America: John Tiffin, Peter Fearon, and several other Friends accompanied me to Swarthmore: we staid their first-day's meeting, and were sweetly comforted together. Next day we attended the burial of Daniel Abraham's younger son: many people of note in the country were there: I declared the way of life and salvation unto the people, and many hearts were reached. The next morning John Tiffin, Peter Fearon, and a young man, went over the sands with me. John Tiffin being ancient, and taken ill upon the sands, with much difficulty got to Lancaster; where we met with John Gratton, and had a comfortable meeting among Friends: after which John Tiffin and the young man returned homewards. Peter Fearon and I went towards London, and had meetings at several places, as at Stockport, Nottingham, and Leicester. The presence of the Lord bore up our spirits, and kept us near him and one another, in our travels for the good of God's heritage.

On the 21st of the ninth month, we got to London. The ships not being ready, we staid in the city about three weeks; labouring in the ability given us for the gathering people to God, and settling and building up of those that were already gathered, into the one Spirit and most holy faith. Then Peter Fearon returning homeward, I accompanied him to Waltham Abbey; and so to Hertford, where we had a large and heavenly meeting; then to Hitchin, and from thence into Bedfordshire, and had several meetings there. Our labour was, to stir up Friends to faithfulness; and to stand true to God, and their testimony which they were called to bear for the name of Jesus, against the hireling priests, and paying of tithes. After several meetings in that county, we went to Francis

Coalman's house at Woburn, and had an evening meeting there; directing all to the light of Christ, which was manifested in their own hearts; and several were reached thereby. The day following, Peter Fearon, who accompanied me in pure love, so far on my intended journey, returned home: we having travelled together in true brotherly love, our hearts were knit in the fellowship of the gospel, which made our parting very affecting. I returned towards London, being alone; but before I had travelled half a mile, the Lord's power overshadowed my soul, by which my heart was broken and filled with joy and gladness; which made up all my wants. I got to Edward Chester's at Dunstable that night, and had a meeting there. The next day I went to Hempsted; from thence to Albans; and so to London, and staid there several weeks, labouring in the word and doctrine of Christ, and had good service.

On the 8th of the eleventh month, 1695, I went down to Gravesend, many Friends accompanying me, and two that were going to America. The next day, we had a meeting on board the ship; and the day following, at Gravesend. On the first-day of the week, we were at Rochester, and had two meetings: many testimonies were borne to show forth the Lord's goodness, and to warn people to repent. At one of these meetings, a young man appeared in supplication, whose mouth had not been opened [in the ministry] before: I was glad to see the Lord at work in the hearts of babes, to perfect his own praise. The next day the Friends from London returned home.

On the third-day of the week, being the 13th of the eleventh month, we went on board, and the day following set sail: the power of the Lord overshadowed my soul; and my heart was broken under a sense of his goodness, so that tears of joy flowed from mine eyes, feeling the glory of his presence to be with me. Having got the length of the northern buoy, we met with a storm; therefore came to an anchor and rode two days; then weighed and sailed to Margate Road, came to, staid next day, and had a meeting on board. The Lord showed us favour, filled our hearts with joy and gladness, and living praises to his most worthy name. Then we proceeded on our voyage, and got into the Downs: we staid there several weeks for want of a wind, yet were not without service. There being many Friends' ships there, we had several meetings on board, so that many had an opportunity, both priests and others, to hear the gospel preached unto them. Several priests were going over into Maryland, having heard that the government had laid a tax of forty pounds of tobacco on each inhabitant, for an advancement of the priests' wages; and many were willing to venture their lives for the sake

of the benefit. The Lord was with us, gave us wisdom to divide the word aright, both to priests and people, by showing them the way of Truth, and the difference between those the Lord sends, and those who run and the Lord never sent, but go for their own ends, preach for hire and divine for money. These priests were silenced, and Truth was exalted over all. Then we went on shore, (I having a great desire to see Friends at Canterbury, where several had been convinced by the preaching of the gospel, when I was there before :) we were gladly received, and the next day had two meetings. When I was preaching, one Cook, a priest, came and staid a considerable time; the next day he was at the Friend's house where I lodged, and told me, He was satisfied with the doctrine I delivered, and confessed it was the Truth; after which he asked me, If I understood Greek and Hebrew?—I told him, No;—then he asked, How I understood the scriptures, seeing I wanted the original tongues in which they were written?—I answered, By and through a measure or manifestation of the same power and spirit the holy men of God were enabled to write them, which was before the many languages.—Then he said, He had no immediate impulse to preach:—I asked him, What he was made a minister of? [and told him] Those who run and the Lord never sent, never did nor would profit the people; but the apostle's testimony was, that [he and his fellow labourers] were "made able ministers, not of the letter, but of the Spirit," and *that* was the true fountain of the ministry; for they that had not the Spirit of Christ were none of his:—to which he confessed, and said, He hoped they might have it by succession from the apostles, but was not sure of it.—I told him, If I had no immediate impulse of the Spirit to preach the gospel, I would never have left my wife and family to do it; but there was a necessity laid upon me, and woe was to me if I did it not; every true minister of Christ knows a necessity so to do:—the priest assented to it, and so we parted. After we had had several meetings up and down in that county to satisfaction, we returned to the ship; and had meetings in one ship or other almost every day.

When we had staid near six weeks, the wind coming fair, we weighed and stood away; but the wind turning, we came to again. Then a great weight came upon me: and I was very much bowed for many days, under a sense of the power of darkness that was at work. In a week after, there was a plot discovered, of an intention to kill king William; and [it appeared] that the French intended to invade the land, which occasioned a strict embargo to be laid on all shipping; so that we were stopped of our

voyage near five months. Yet I had no freedom at all to return home, but still waited in expectation of getting away. The Lord was near to me, and often sweetened my exercises; he bore up my spirit in deep tribulations, and wrought a willingness in me to give up all. I was often concerned to go on shore, and travelled in the county of Kent; was at many meetings and burials there, and had good service. There I met Thomas Rudd,* who had it upon him to go through several towns to declare the Truth. At Deal, he was concerned to preach through the streets; and there being a great concourse of people, occasioned by the fleet of ships that lay there, many behaved rudely. I passed through the streets after him, and had dispute with several. One called a justice was very envious, and said, He could find it in his heart to put him in prison;—I asked, For what? had he done or spoken any ill? I told him, I was sorry to see any in his place so minded; for men might and did go daily through the streets cursing and swearing, and drunk, yet were taken no notice of to be punished: so he was much ashamed and went away. We had a meeting in the town after that, to which there came a priest that belonged to one of the men-of-war; he seemed to be much concerned. When the meeting was over he spoke to a Friend, and told him he had a desire to speak

* Thomas Rudd resided at Wharfe, near Settle, in Yorkshire. He was convinced of the Truth as professed by Friends, in the early part of his life, and was soon afterwards called to the work of the ministry. In this vocation he became a faithful and diligent labourer, and travelled in many parts of England, Scotland, and Ireland. He was especially desirous that the camp of God might be kept clean; and that spiritual Israel might be beautiful, and in no wise stained with any of the vain customs, fashions, or corrupt spirit of the world. In his travels, he was often concerned to preach repentance and the fear of God in the streets and market-places of towns and cities, as well as other places of concourse. His service in this line often had a good effect; and he was, on certain occasions, favoured with remarkable proofs of the presence of that Hand of power which led him forth, sometimes to the convincing of gainsayers. For this his labour of love, he was many times imprisoned, sorely beaten and abused: all which he patiently endured, and like a faithful and valiant soldier, did not turn his back in the day of battle. Near the close of his life, he rejoiced in having been made willing faithfully to perform these arduous services; and said, 'It is enough, it is enough that I feel inward peace. Although I have jeopardied my life many times, in answering what I believed the Lord required of me, it is all too little. O! what an excellent thing it is to be at peace with the Lord and all men.'—He died in the year 1719, in about the seventy-sixth year of his age.—See *Piety Promoted*, Part vi.

with me or Thomas Rudd. I met with him upon the sea-shore the same night: he being lately recovered from a fever, was very low in mind, and inquired of me concerning my faith and principles. My heart was lovingly opened to give him an account of my faith, and Truth's principles; for I felt the Lord's love greatly abound to the man: we spent a considerable time that night in conversation. When I parted with him he was very low, and confessed to the Truth; desiring to have another opportunity with me or some of the Quakers; for he had heard strange things concerning us, but he found they were lies, and we were wronged.

After I had staid several months with the shipping, and thereaway, I had some drawings in my mind to visit the city of London. I went thither along with Jacob Fallowfield, and exhorted Friends to mind their growth in the life of Truth; for none would be safe but those that knew a growing therein. We had a very heavenly time, and found the secret power of the Lord at work in the hearts of several young people. Many mouths were opened to declare the Truth; for which I was glad, and to see the Lord's work to prosper. When we were clear, we took leave of Friends and returned back to the ship. As we were on the road, we met several who told us the fleet was sailed; but we found it our place to go forward, though many turned back upon the road that were going down to the fleet. We travelled hard, and got there just as they were weighing anchor; hired a boat and had much to do to get to the ship, she being then under sail. As soon as the master saw a boat following, he laid the ship by, and we got well on board, and had a fair wind to Portsmouth: there we staid above a month, went ashore and had many meetings; also in the Isle of Wight and at Porchester. We had good service; several were convinced of the Truth, and the mouths of gainsayers stopped: we also had meetings on board the ships to satisfaction; and the day before we set sail, we had a public meeting on board the ship we went in: many people came to it out of the country; and the Lord, by his power, broke in wonderfully amongst us: I was livingly opened to proclaim the word of life, and many hearts were tendered. Then I had a sight that the time of our departure was near, and that we should get on our long-desired voyage. Next morning the man-of-war put out the signal for sailing; the ships weighed anchor, and got to Cowes in the Isle of Wight. We went on shore to Newport, and had a glorious meeting there. After the meeting was over, a concern fell upon me to write a few lines to the yearly meeting, (it beginning the next day after we were to sail;) which was as followeth:—

“DEAR FRIENDS, BRETHREN, FATHERS
AND ELDERS,

“WHOM I love in the Lord Jesus Christ, in whom is all your strength, power, and wisdom; I entreat you all, keep to his eternal power and wisdom, in the exercise of all your gifts, in this yearly meeting; that Christ your heavenly head may rule and speak through all, and carry on that glorious work which he hath begun. That in the beholding the prosperity of it, your joy may be full in the Lord, and you be a true strength and comfort one to another, and to the churches of Christ the world over. That as the Lord, by his eternal power, did set up those meetings, and hath honoured them with his presence, he may fill your hearts together, in this your solemn assembly, with the same power, life, and wisdom; which he will do, if all keep their places in Christ their heavenly head; where every one will feel life to spring, and love to abound, and your unity to be increased one with another. So may you return to your respective places as with sheaves in your bosoms; and God over all will be exalted, and the peace of his church preserved; which is the sincere breathing of my soul to the Lord for you all; desiring your prayers to the Lord for me, as mine are for you; and in true love, I remain your friend and brother, according to measure,

JAMES DICKINSON.

“Written on board, near Cowes, in the Isle of Wight, the 29th of the third month, 1696.

“Let this be read in the yearly meeting.”

On the 30th of the third month, we set sail on our voyage to Virginia, with above a hundred sail in company: the masters of near twenty of them professed the Truth. The Lord was merciful to us, bore up our spirits, and sweetened all our exercises. We had several meetings on board; and when the weather was fair and calm, we went on board other vessels, had meetings and warned the people to repent; directing them to the light of Christ, which made manifest their sins, and reproved them for them; and reminding them what great jeopardy they were often in, and how soon the great deep might swallow them up and be their grave: several were reached by the Truth. About 170 leagues from Virginia, we left the fleet; and in a week after, got safe into York river, it being on the 23rd of the fifth month, 1696; but many of the fleet did not get in for above three weeks after, they having met with a violent storm, and lost several of their masts. We went ashore at Edward Thomas's at Queen's creek. My spirit was deeply bowed

under the consideration of the Lord's mercies, and his condescension to us; for he showed me, before we lost sight of the English land, that I should be in my service that day eight weeks, in America; and it was so; for we got into Virginia, and had good service for the Truth. The Lord's power assisted us, and opened our hearts and mouths to proclaim the word of life to the people. Then we travelled into New Kent, where I had formerly visited the people with my dear companion, Thomas Wilson: several at that time were convinced of the blessed Truth, and received it in the love of it. And although I met with opposition from the sheriff and some justices, yet the Lord's power wrought effectually, and was over them. After we were gone, they raised a lying report, and told the people we were Jesuits, and were both hanged in Maryland: several believed it was so; but those whose hearts were reached by the power of Truth, did not believe it. We wrote an Epistle,* to those parts, from Antigua in the West Indies: when it came to hand, it had a good effect for the confirmation of those who were convinced; and showed to them who believed the report, that it was false.

Friends in New Kent were glad to see us; and notice being given of our going there, we had a large meeting: the man that had raised the report came in; and when he saw me, he knew me, and was ashamed: the Lord was with us to our great comfort. After we had proclaimed the word of life among them, we travelled to Curles: after the meeting there, we travelled twenty miles to Apomata, and crossed James river. We swam our horses in the night over Apomata river, and went over ourselves in canoes: the secret hand of the Lord protected us both inwardly and outwardly; the sweetness of his love kept us near himself and one another; and in the strength of his power, we were enabled to proclaim the everlasting gospel among the people.

We went to Merchanthope and had a meeting there, to which a great number of people came: the word of life was plentifully declared, and the power of God manifested among them. A man and woman of note were reached, and confessed to the Truth. Near the conclusion of the meeting, the priest's wife, with several of his hearers, came and told me, the priest heard I would gladly speak with him; and that he was but a little way off, and had a desire to see me:—I replied, I knew no priest there, neither had any business with any; and if he heard such a report it was false; but if he wanted any thing with me, I was willing to give him an opportunity at his request. So they sent to

the priest, and desired him to send for me; which he did. I went, and several Friends along with me. The priest and most of his hearers being gathered, he began to reflect against us and our principles; and said, We denied baptism, the Lord's Supper, and the resurrection of the dead:—I told him, His charges were false; so put him to prove his assertions; but he could not. Then he said among the people, He did not understand our principles, but was willing to know our belief concerning those things:—I told him, He would have manifested more wisdom, if he had known our principles better, before he charged us with so many errors, and could prove none. Then I declared our faith; showing them we believed the resurrection of the just and unjust; the just to everlasting life, and the unjust to condemnation: and that we were of the apostle's faith concerning baptism, believing there is one Lord, one faith, and one true and saving baptism; which is Christ's, to wit, that of the Holy Ghost and fire. Then I put him to prove by Scripture, his practice of sprinkling infants; but he could not. He then ran out into many words, charging us with more errors:—I told him, he ought to prove those he had charged first, before he advanced others; for if he did not, I thought no wise man would believe him: but he continued railing against us, and said that visions and revelations were now ceased, and no such thing to be known in these days. Then I desired time to reply; and showed by scripture, that visions and revelations were not ceased, and the dismal state of those that knew them not; for without them there was no true knowledge of God; according to Christ's own words, "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." So they that deny revelation, are without the knowledge of God; for where there is no revelation, the people perish; and Elihu said, "there is a spirit in man; and the inspiration of the Almighty giveth them understanding." I desired the people to consider what state they were in who knew no revelation, and denied that any such thing could be known, as their teacher had done; "for if any man have not the spirit of Christ, he is none of his." Then I directed all to the light of Christ, which would give them the knowledge of God, whom to know is life eternal, according to Christ's own doctrine. I told the priest, if he would contradict Christ, the prophets, and apostles, and number himself among those who had no vision, he manifested himself to be no better than Eli's sons, who had no open vision; and those the Lord spoke unto by the mouths of his true prophets, and told them, that night should be unto them for a vision, and

* See Friends' Library, Vol. 2, p. 336.

darkness for a divination; and that the sun should go down over the prophets, and the day should be dark over them. When I had opened these things to the people, I went away; and afterwards sent several books to be dispersed among the people, in order to show them our Christian principles concerning those things the priest had falsely charged upon us.

Then I, with my companion, travelled down to Chuckatuck, and visited several places there: many people flocked to our meetings, and we were livingly opened in doctrine by the power of the word of life, which did plentifully flow to the confirming of God's heritage; and many hearts were reached thereby. We laboured to stir up Friends to faithfulness in their testimonies against those things which were evil; and to keep to the cross of Christ, that so they might be crucified to the world, and the world to them; declaring in all plainness, that a profession of the Truth would stand them in no stead, except they lived in the life thereof, and waited to feel the power of Christ working in them to the changing of their hearts; and knew him to be a mediator and interceder for them to the Father, and their faith strengthened and confirmed daily; and thereby came to live to God, and knew the evidence of his Spirit to bear witness with their spirits that they were his children; and as such, kept in subjection to him: so would his love fill their hearts, and bring them under a living concern for his Truth, and make them zealous for it in their generation; and good patterns to their offspring, and those that might be seeking the Lord, who were yet strangers to him.

After we had cleared ourselves in those parts, we got a shallop and went over Chesapeak bay to Accomack, not without some difficulty. The Lord's love was great to us, and his power manifested for our deliverance; blessed be his holy name for ever. We visited Friends on the eastern shore, and had good service. At one place, there came a great many Indians to a Friend's house where I was; one of them could speak very good English. I had some discourse with him about God, Christ, and religion: I asked him, if he believed there was a God? He said, Yes, and that all the Indians believed so too; but he was a Protestant, and lived amongst the English. I asked him, If he knew God? He answered, No:—Then I told him, I would inform him how he might know the great God that made all things:—he said, He would willingly learn that. I asked, If he did not find something, when he told a lie, swore, or wronged any, that let him see he should not do so? Then he laid his hand upon his breast, with very much seriousness, and said, Yes, he knew it very well;—I told him, The great God, that made the Indians, and all

things, was a spirit and a great light; and appeared in the Indians' hearts in order to teach them to be good, and forsake evil; and if he did but mind that, it would give him the knowledge of God; for it was the appearance of the great God which showed him his thoughts. He replied, He did not know that before, but would mind it for the time to come. Then he asked me, What made the Englishman swear, that knew God was so near? I told him, It was the devil which made both the Englishman and Indian bad. He said, He never swore before he learned to speak English, for they had no swearing in their language; but so soon as they could speak English, they learned to swear; but if he had more of my company, I would teach him better; and wished he was a Quaker, then he would not swear. Afterwards I visited their king, who was a very solid man: he would not be satisfied until I sat down at his right hand. I had some discourse with him about religion: he was very willing to hear me, and showed what respect he could; and offered me such entertainment as his house afforded, which was a cup of water. When I was about to go away, he signified his satisfaction, being well pleased with my visit.

Then I visited several meetings in Chester county, where many who had run out with George Keith into separation, came. I was enabled to open the principles of Truth, and vindicate our ancient testimony concerning our faith in Jesus Christ; declaring to them that we believed in him as being the only begotten Son of God; who in the fulness of time, took flesh, became perfect man, according to the flesh; descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; yet powerfully owned to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead: and that as man, Christ died for our sins, rose again, and was received up into glory in the heavens; having fulfilled the law and the prophets, and put an end to the first priesthood, is a priest for ever, not after the order of Aaron, but of Melchisedec; and ever lives to make intercession to his Father, not for our sins only, but for the sins of the whole world: so declared our faith to be firm in Christ our heavenly Head; and that many had suffered deeply, because they durst not break his commands. The Lord's power and presence was witnessed in our assemblies; and our hearts were bowed, and filled with praises to his worthy name. Several of them who had run out with George Keith, were reached by the Lord's power; and being prevailed upon by his love, confessed to the Truth, and said it was sound doctrine. Those who were lifted up in their imaginations, came flat-

teringly to me, and told me, 'They were glad I was sound in the faith; for what I had declared, a great many had denied:—I bid them name one; but they could not. So being silent, I told them 'I had had the opportunity of seeing most of the people called Quakers in the world, and never yet met with one, that was owned by them, that denied it; and I knew it was the faith of the Quakers the world over: and that George Keith, and those who were gone into separation with him, had given way to a lying spirit, and falsely declared to the world we denied the man Christ Jesus: and except they did repent, they would wither, die, and come to nothing; for the charge against us was false.' Some of them replied, I would never see that day:—I told them, 'I had seen it in the light of the Lord, at their first running out, and was made to warn them of it;' so we parted.

I went to Haverfordwest, where the Welsh people dwelt, and found a tender-hearted people: several Friends from Philadelphia met me there; and the Lord's power comforted our hearts, and filled them with joy and gladness. Afterwards we went to the city, where I staid some time, and found Friends alive to God, and in sweet unity one with another; but several of those who had run out into separation were restless, tossed to and fro, unstable as water, being gone from Christ, the true fountain of light and life, into imaginations; so were stumbling, and falling, and getting themselves dipped in water. I could not but mourn for them, being sensible of their great loss; seeing them to be in an exalted mind, vainly lifted up above the simplicity of the Truth in the conceit of their high attainments. Several Friends visited them in love; but they reviled them, and rejected the Lord's mercies. I found the Lord's power and presence to be greatly manifested amongst Friends in that place.

From thence I went to Germantown, and had a meeting, to which many of the Separates came; several of whom had been dipped in water. After the meeting, they began to cavil; but the Lord's power came over them, which chained them down. Then I travelled into the county of Bucks, and declared the way of life and salvation unto the people. Thence to the yearly meeting at Burlington: many Friends from East and West Jersey, and Pennsylvania, were there. Friends in the ministry had a meeting together, wherein the Lord's power overshadowed us, causing our cups to overflow: we were engaged to encourage one another to faithfulness to Him who had called us with such a high and honourable calling. The yearly meeting was large; the Lord's power wonderfully broke in upon us, so that many living testimonies were borne from the motion of the

spirit of Truth, and hearts filled with praises to the dreadful name of the Lord. The meeting lasted four days, and Friends were kept in the peaceable spirit of Christ: the affairs of the church were sweetly carried on, and managed in God's fear and wisdom, in which we were a true strength one to another. Although several of the Separates came, and made a jumble and disturbance when we were performing our religious worship to Almighty God, yet Friends kept their places, and went on in their testimonies; and the Lord's power came over all. Some of the Separates were so wicked, that they uttered many blasphemous words; and while I was declaring the way of life and salvation, directing all to the light of Christ Jesus, they lifted up their voices till their faces turned black; and told me, The light I spoke of was nothing but an idol, and a frozen light; with many more such like absurd expressions. But I told them, It was no other but Christ Jesus the true light, which lighteth every man that cometh into the world, as John declared,—John i. 9; and it was the testimony God had given us to bear; and the business we were sent about was, to labour to turn people's minds from darkness to this true light, and from satan's power to the power of God; that people might come to receive remission of sins by faith in Christ Jesus; to which light, all the nations of them that are saved must turn and walk in; it was the apostle's treasure, and so it is every true believer's now. When they had wearied themselves, they went away; after which we had a heavenly conclusion, and parted in peace.

Then finding drawings in my mind to go to the yearly meeting in Maryland, I went in company with several Friends. We travelled hard, and reached the meeting the day it began, visiting meetings as we went. There being a great fleet of ships lying not far distant, abundance of people came to the meeting, both merchants, captains of vessels, and many others of divers ranks and persuasions. The merchants and captains were very sober; but several others behaved very rudely, talking, and smoking tobacco: the power of Truth and the testimony thereof, reached them; so that those rude people were much ashamed of their behaviour, and crowded into the meeting-house till it was filled: and the Lord caused his everlasting gospel to be proclaimed in the demonstration of his power and wisdom, which did plentifully flow amongst us; and we witnessed that Scripture to be fulfilled; "He maketh his angels spirits, and his ministers a flame of fire." The hearts of the faithful were made truly glad; and dread and terror took hold of the rebellious. It proved a day of visitation to many; for the Lord made his instruments as clouds full of rain, and caused them to empty themselves amongst his heri-

tage. The affairs of the church were managed in God's fear and wisdom: nothing appeared but love and unity among Friends. The meeting held four days; and ended with praises and thanksgiving unto the God and Father of all our mercies, who, with his dear Son, is worthy thereof.

After the meeting, we returned to Chester and the head of Chesapeak bay, and visited Friends and others. We found great openness in the hearts of many to receive Truth's testimony; and several were tendered and reached thereby. Then we travelled into Pennsylvania, and had several meetings in the lower counties, travelling very hard; for I was pressed in spirit to go to the yearly meeting at Shrewsbury, having several meetings to visit as I went. When I was at Philadelphia, a great exercise fell upon me for the West India islands, viz. Barbadoes, Antigua, Nevis, and Jamaica; under which I travelled in free resignation of mind to answer the will of God: for I had a sense of an evil spirit which was at work in those western isles, in order to hurt God's heritage, by drawing them from the power of Christ. As I kept the word of patience, and my mind single to the Lord, waiting to know his mind therein, it came upon me to write; and early in the morning I wrote an Epistle, and caused several copies to be taken and sent to the said islands, whereby I got ease of mind. The Epistle is as follows:

“DEAR FRIENDS,

“I am moved of the Lord, in the motion of life, to send you these following lines; being deeply bound under the sense of the love of God in visiting us, and making his way and Truth known to us, and in gathering us to be a people that were no people, and bringing of us to worship him, who is a Spirit, in spirit and in truth; where we have known the streams of love and life to run, in which our souls have found true pleasure. As our minds came to be staid upon the Lord, our peace flowed, and our love increased to him and to one another; which brought us to be of one mind, and often filled our hearts with praises to his most worthy name.

“Now, Friends, my spirit is engaged in the motion of life, to caution, warn, and charge you all to keep to God's power that first gathered you; that by it you may be preserved low in his fear, with your minds purely staid in the light of the Lord Jesus Christ; unto which you have been turned, and by which you have come to the knowledge of God, and Jesus Christ his Son, whom to know is life eternal. Now, as you have received the Lord Jesus Christ, be careful to walk in him; in whom you have life, peace, and salvation, and from whom you are

to receive daily nourishment to your souls; and witness the cross of Christ, which is the power of God, to crucify you to the world and the world unto you; so that thereby you may escape the corruptions that are in the world through lust, and be made partakers of his divine nature. By the virtue thereof you will be made to bear witness against the world, and all its ways, customs, fashions, notions, and false ways of worship that are therein; and stand up for your holy way, Christ Jesus, the true light, that “enlighteneth every man that cometh into the world.” And as in him you all walk, and know the virtue of his power every day to strengthen you, in the dominion of his life, power, and wisdom, you will stand in your testimonies against all that rise up against him; and be of those that are following the Lamb through many tribulations; and live to God over all, to his glory and your comfort.

“Now, as it was God's power that gathered you, so it is the devil's work to scatter you, and drive you from the true foundation, Christ Jesus the true light. I say, all walk in him, and wait in his light, where you will have the great mystery of godliness more and more revealed unto you; and so see over and through the mystery of iniquity and the devices of satan, his sly insinuations, lies and prevarications, which he is possessing many with; making them instruments in his hand to trouble the churches of Christ, and to make rents and schisms therein; dividing in Jacob, and scattering in Israel. Therefore watch against the enemy's working in the mystery, though with never so large pretences and fair shows: his work is still to draw away the mind from the pure conduct of the spirit of Truth, into high conceits and imaginations, and so into separation from God and his people. I warn you all to watch and keep low, that the enemy may not gain ground upon you, nor draw your minds from the simplicity of the Truth; but that you may feel the Lord daily to break your hearts, and tender your spirits, and give you a clear discerning between that which serveth God and that which serveth him not, both in yourselves and others. So will you have a sense and feeling beyond words; and never be deceived by the fair words or pharisaical carriage of any whose spirits are wrong, and are gone into contention and strife; making rents and divisions in the church: such labour to gather to themselves and not to Christ. Experience hath showed the work of that spirit in former ages, (as also in this age) and what hath been the end of those that have been led by it. Therefore all keep to the Lord's power, and thereby you will be preserved out of the snares of the enemy, and firm in your testimony against that spirit of strife and conten-

tion: touch not with it, but live over it; for all that join with it, will wither and die, and come to nought. It is the word of the Lord God as a warning to you all, to watch against, and feed it with judgment wherever it appears. Though it may appear as Saul did, to bless the true prophet of the Lord, yet it is that which is gone into rebellion against God, and doth not obey him. And though those who are gone into this spirit, may strive to be honoured before the people, (as Saul did,) and may be rendering and tearing to obtain [honour], yet the Lord will rend the kingdom out of the hands of those that join with it, although they may have known something of the anointing oil, and have been anointed therewith. It is those that keep in obedience to Christ, that shall be made partakers of the benefits of his obedience to his Father; for it is said of him, "He became the author of eternal salvation to all them that obey him." So mind your obedience unto him; and then you will all know of his doctrine, which drops as the dew upon his tender heritage; blessed be his name for ever.

"Now, 'Seeing it is a righteous thing with God,' saith the apostle, 2 Thessalonians i. 6. 8, 'to recompense tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:' therefore mind your rest in Christ, and keep in it; and obey his gospel, and keep to his doctrine, which is, 'Have salt in yourselves, and have peace one with another;' also the apostle saith, 'If any man seem to be contentious, we have no such custom, neither the churches of Christ.' So all keep to the eternal power of God, and you will be kept out of evil by it. In the pure love of Christ my soul salutes you all; desiring grace, mercy, and peace, may be multiplied amongst you, and all the churches of Christ the whole world over: letting you know that my dear companion Thomas Wilson was well the last time I heard from him. We have had little rest since we were with you, but have been labouring in the work of the gospel. His dear love was to you all, and so doth mine remain; and I send this, as a token thereof, in obedience to the Lord; in whom I remain your friend and brother in tribulations and patience,

"JAMES DICKINSON."

"Philadelphia, the 17th of the
Eighth month, 1696."

Let copies of this be sent to Antigua, Nevis, and Jamaica, to be read in their meetings.

I proceeded into West Jersey, and had several meetings; then travelled, in company with several Friends, through the woods to East

Jersey, to the yearly meeting at Shrewsbury, which began the 24th of the eighth month and held four days. We laboured to stir up Friends to faithfulness; directing all to Christ the true foundation; that thereby they might know his power to subject their spirits, and lead them into all Truth, both in doctrine and discipline. The Lord eminently appeared amongst us to our comfort; and we were sweetly refreshed together in the enjoyment of his love.

After the meeting, several Friends went with me towards New York. We crossed Amboy ferry in two canoes, which the watermen lashed together to carry us and our horses over, and staid at Amboy that night. Next day we went to Elizabeth-town, took boat for New York, and were all night upon the water, exposed to wind and storms: it rained all night, and we had no shelter; for the boat was filled with wood, and we sat upon it. About break of day, we got to New York, where we staid a little; then passed over in a canoe to Long Island, and travelled up and down in that island, labouring in the work of the gospel; and had good service for the Truth. Several were convinced, particularly a captain in the army and a justice of the peace, who were afterwards called before the governor of New York: and because they could neither swear nor fight any longer, they laid down their commissions, having received the Truth in the love of it; which was cause of gladness to us; for we had no greater joy than to behold the Lord's work to prosper in the hearts of the children of men.

Being clear of Long Island, we returned to New York, where we had a large meeting; in which we opened the principles of Truth, by and through the demonstration and power of God, and wiped off the reproaches which George Keith, and those who ran out with him, had cast upon us. Many hearts were deeply affected and tendered, both among the Dutch and English; and the Lord's power was over all. Near the conclusion of the meeting, William Bradford, (who had printed several books which George Keith and others wrote against Friends), began to make disturbance; and flatteringly said, He was glad to hear the doctrine which was delivered that day: notwithstanding he would vindicate what they had written and printed. I saw if we entered into debate, it would draw people's minds out, which were measurably turned to the Lord's power, and reached thereby: then it was upon me to supplicate the Lord in prayer. After I had done, a Friend stood up, and declared among the people, that George Keith, and those who had written and accused us with denying the manhood of Christ, had wronged themselves and us too; for he knew not one that was a Quaker, that ever denied the manhood of Christ; and

farther said, 'We believe there is one Mediator between God and man, even the man Christ Jesus; and by no other name but that of Jesus, we expect salvation; and by his Spirit we must be adopted, and made heirs of that peace and rest he hath purchased for us with the price of his precious blood; by which we shall be changed if we walk in the light, as he is in the light, wherein our true fellowship doth consist.' People seemed generally dissatisfied with Bradford's appearance in so disturbing a manner; for the Lord's power was over every unclean spirit, and the testimony of Truth exalted over all: so the meeting ended.

Having appointed a meeting at Chester next day, we sailed several miles in canoes, and through much difficulty got to the meeting, which was to satisfaction. Then we returned to Long Island, and in our passage over, the wind rose, and water came into the canoes: we sat deep in it, for none durst move to cast it forth for fear of oversetting, although it was frost and very cold weather: yet after much difficulty and fatigue we got safe to land. Being clear of those parts, we returned to New York, took boat and passed over to East Jersey: then travelled through the woods to West Jersey, so to Burlington and Philadelphia; and had good service for the Truth. It being frost and a great snow, it was very tedious travelling; yet the Lord made way for us both inwardly and outwardly, and made hard things easy to us. We visited the sick and aged in our travels, and sympathised with them in their afflictions: the Lord's power reached unto them and helped them, and they were comforted in their exercises. We travelled through the woods to Salem, (many Friends accompanying us,) and had several meetings thereabouts. At Cohansey, abundance of professors came to the meeting; the gospel was preached to them, and many were deeply affected: we were concerned to vindicate and lay open our principles, for the clearing of the reproaches cast upon them by those who were gone out from us. The Lord's power came over all, and we returned in great peace; witnessing that saying to be fulfilled, "Great peace have they which love thy law."—Psal. cxix. 165. We had several meetings in Philadelphia; and that ranting spirit which laboured to lay waste, and hinder the growth and prosperity of the Truth, was chained down by the power of God; our assemblies were filled with his love, and our hearts drawn near him. After the meetings, several of those who had gone out from us, began to cavil; and would have made me an offender for a word, which, they said, I had spoken. But I saw their life was in jangling, and remembered our blessed Lord and Master's example, who, when he was accused, answered

not a word; having regard to the honour of God, not to make our solemn assemblies a place of contention: for I had seen their behaviour at a meeting before, several of them speaking at once. So I took little notice of them, knowing that God is not the author of confusion, but of peace and love. In the sense of his love we travelled and laboured to turn people's minds to Christ the true Rock and Foundation, and to keep our consciences pure from the blood of all men. The Lord was with us, and fitted us for our service every day; and the angel of his presence attended his people, and drew them near to himself and one another; in which nearness our hearts were bound up with them. For though the power of darkness had been greatly at work to scatter and lay waste God's heritage in those parts; and had prevailed upon some, who had not been careful to watch in the light of Christ Jesus, but were drawn from the simplicity of the gospel into strife and contention, and a disposition to accuse their brethren; yet we found the Lord's power to be much at work in settling and establishing those who kept their minds close to him; so that many came to witness that saying fulfilled, "Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee."—Isa. xxvi. 3. For we found them, to our great comfort, in a growing condition, and in unity one with another.

Being clear of those parts, we took our journey towards Maryland, having several meetings in our way. At Darby, we met with Henry Payton and his sister,* who were come

* Henry Payton resided at Dudley, in Worcestershire. His daughter, Catharine Phillips, in an account of him prefixed to her Journal says; "He was called into the work of the ministry about the eighteenth year of his age; and when young, travelled much in the service of Truth in divers parts of this nation, Ireland and Scotland, as also the American colonies. His ministry was lively and clear; and his care not to exceed the openings of Truth therein, apparent. His deportment was grave, his conduct clean and steady, and his charity, in proportion to his circumstances, diffusive. He was an affectionate husband, a tender father and kind master; serviceable amongst his neighbours, and beloved and respected by them. He died in the year 1746, aged nearly 75 years."

His sister, "Sarah Payton, was born at Dudley [aforesaid,] and received a gift in the ministry when about twenty-one years of age; in the exercise of which, she laboured not only at home and in Ireland, but also in America, previous to her marriage with Samuel Baker, an honest Friend of Dublin. She resided in that city for the most part of the remainder of her life; and was very serviceable to Truth and Friends in many respects; being a diligent labourer and fellow-helper with her brethren in the gospel: and in the authority of Christ Jesus did freely and frequently, in larger

out of England on Truth's service: they went back with us to several meetings, and the glory of the Lord overshadowed us to our comfort. At Concord, where was held the last meeting we had in the province of Pennsylvania, the Lord crowned our assembly, and filled our hearts with his love; so that tears of joy flowed from most of us, and we were enabled to offer up praises unto the God and Father of all our mercies.

After the meeting, we parted with them in much bowed-downness of spirit, under a sense of the Lord's goodness, and went on our journey towards Maryland: we travelled very hard for three days, before we got among Friends where our service lay. The ground was covered so thick with snow, that few had ever seen the like in those parts; which made our travels more difficult. Then we proceeded to Choptank, and visited Friends on the eastern shore; afterwards crossed Chesapeake-bay to the western shore, where we had several comfortable meetings.

When we were clear of those parts, it was upon us to go to Virginia and Carolina. A master of a ship that lay in Patuxent river took his boat and put us over the river, travelled along with us to Potomac, and went over that river, which was nine miles across. It was night, and we all strangers to the place: seeing a boat at a distance, we came up with her, and got her to pilot us to a plantation on the shore, where was a captain's house: they lived very poorly, having nothing to eat or drink but pone* and water; but they were willing to entertain us with such as they had. Next morning, we got horses, and hired a guide to Rappahannock river, where many ships lay; hoping to get over in some of their boats: but there came on such a strong north-wester that the people were afraid it would have blown down their houses; insomuch that we were forced to run out into the storm, which was very violent. After it was a little abated, it froze so hard that we could not get over the river for a whole week.

During our stay, we had disputes with seve-

and lesser assemblies, preach and teach the things concerning the kingdom of God, and the redemption that is in his Son, Christ Jesus. She had also good service in women's meetings, being a diligent follower of good works, in relieving the poor and visiting the sick and afflicted in body or mind. When outward strength declined, her inward strength was renewed; her lamp being trimmed, did burn clearly, through the supply of heavenly oil, to the conclusion of her time; and at her departure she had the comfort of an evidence of peace with the Lord, and that a crown of righteousness was laid up for her. She died in the year 1713."

—*Rutty's History of Friends in Ireland.*

* A kind of Indian bread.

ral, and opened the principles of Truth to them. One major Taylor confessed to the Truth, and said, If the Quakers' principles were such as we declared, he was a Quaker in judgment; but desired to have more time with me, to be informed why we left the Church of England. I told him, The Church of England had the form of godliness, but denied the power; and from such the apostle advised to turn away: and they maintained tithes, which belonged to the Levitical priesthood, which we believe Christ came to put an end to: and their ministers preach for hire, and divine for money; cry peace to the people while they put into their mouths, but when they withhold, prepare war against them: they indeed profess good things, but do not practice them, and say and do not; unto such Christ cried, "Wo!"—He answered, What I said was true; but said, 'Our principles are good; though it is a great shame to us that our ministers are so wicked.'—I told him, 'We must judge of the tree by its fruit, according to Christ's own doctrine.'—he said, It was very true; and seemed fully satisfied concerning our principles.

As soon as we could, we passed over the river, and travelled through the woods to Mattapony, where a friendly man dwelt, with whom we staid two days, and had a meeting at his house: many had the opportunity of hearing the gospel preached, and God's universal love proclaimed, which was glad tidings to their poor souls: many hearts were deeply affected by the Lord's power, and ours were bowed under a sense of his goodness to the children of men. After that meeting, several desired to have another; but we being pretty much pressed in spirit to visit some other parts of Virginia, and Carolina, proceeded on our journey. The next day we heard of one John Carver, who made a profession of Truth, but had seldom been at any of our meetings: we travelled to his house, as it was not above ten miles out of our way, and found the man much in imaginations, conceits, and notions: we were much burthened in our minds with him.

Next day we travelled towards Ware river, where the ship lay, in which we intended to take our passage for England: the day following we got on board, and staid some days. The people thereabouts being very desirous of having a meeting, one Sampson Dorill, a lawyer, gave us liberty to have one at his house. Abundance of people came, it being the first Quakers' meeting that had been in those parts: the Lord appeared in his love, and touched our tongues as with a live coal from his heavenly altar, and loosed them to declare of his mercies to those that would return at the reproofs of wisdom, and lay hold of the day of their visitation. Many hearts were reached, and several

desired we would stay there and have more meetings: but having some further service to perform in visiting Friends, we took our journey towards Carolina; and got two negroes to carry us over York river in a small boat. The wind arose, so that we could not get the negroes to set us to the place intended; but they put us ashore at the first land they could get. As it was near night and there was hard frost and snow, we travelled almost till midnight before we got to a plantation; having our saddles and bags to carry. Next morning we got to Edward Thomas's and had a meeting; then crossed James river, travelled to Pagan's creek and Chuckatuck, and visited meetings as we went: so through the wilderness to Carolina, and there met with governor Archdale, who travelled through Carolina with us. We had good service in that wilderness country, and found a tender people who were glad to be visited. Being clear, we returned in peace, and attended the shipping for England. The fleet staying some time, we visited several places as we found an openness in people's hearts to receive the testimony of Truth; directing them to Christ, the true foundation. The Lord was effectually with us, to our great comfort; and having in ourselves the answer of well done, our souls were filled with praises to his most holy name, who is God, blessed for ever.

On the 7th of the third month, 1697, we set sail from the Capes of Virginia, being about one hundred and thirty sail in company. In the ship that I came in, there were several Friends; one, whose name was Hugh Roberts, had the testimony of Truth to declare, and was coming to visit Friends in England: we had three meetings every week during our voyage. After we had been a week at sea, we met with a great storm, and were in danger to have run down one another. The man-of-war lay by, and caused all the fleet to lay to, under their mainsails, all night. There came a ship which had like to have run foul of us; but we backed our mainsail and got clear. The storm was so violent that it split our mainsail; and before we could get the yard lowered, it had like to have been carried away: the ship also sprung a leak, so that we were forced to keep the pumps going day and night for two weeks. When the storm was over, and the sea calm, we stitched an old sail full of oakum, let it down under the ship, and undergirt her; and after some time, the leak stopped. When the ship came to be searched, it was found to be an auger hole half open, and the other filled with something that had got into it. After five week's sail we met with a vessel that had been taken by the French: she gave us an account that there was a French fleet out at sea, waiting for us; so we kept to the southward, and al-

most run out our longitude before we got into our latitude, and escaped them. When we had been six weeks at sea, we made the isle of Scilly: the day after which, several great ships of war met us, in order to convey us up to London; but the wind being contrary, we were forced into Plymouth, and landed there on the 22nd of the fourth month: having had many refreshing seasons in the love of God, when on the deep ocean. The consideration of the Lord's dealings with us, in protecting us both inwardly and outwardly, bowed my mind in true thankfulness, and made me say, that he was worthy to be followed and obeyed in all his requirings.

The day after we landed, we had a large and comfortable meeting at Plymouth. The next day we took our journey towards Exeter, and were at their first-day's meeting. From thence we travelled to Bristol, where I was taken very ill: but in a week's time recovered, and had two meetings there; after which I took my journey homeward, William Penn and several other Friends accompanying me some miles. I travelled hard, got well home, and found my wife and family well; which deeply bowed my spirit before the Lord, under the consideration of his tender dealings with me every way, and giving me my life for a prey. Though one may go forth weeping, bearing precious seed, I knew a returning as with sheaves in my bosom; blessed be the Lord, who is the Preserver of all those that put their trust in him.

CHAPTER III.

Visit to Ireland—Epistle to Friends in America—Visits to Scotland, and some parts of England—His sickness—Further religious service in England, Scotland, and Ireland—His third visit to America—Religious engagements in various parts of England, Scotland, and Ireland—His last illness and death.

In the year 1698, a concern was upon me to visit Friends in Ireland. I took shipping on the 5th of the ninth month; but meeting with a contrary wind, was put into Ramsay bay, in the Isle of Man, where we staid some days; then weighed anchor and got to Castletown, went on shore, and found the people very wicked; they would scarce lodge us for our money, because we were Quakers. The next day we sailed to Dublin, and had three meetings there. Then I took my journey along with Thomas Wilkinson* into the north, having meetings at places

* "Thomas Wilkinson resided at Beckfoot, in Cumberland. He descended of honest parents, though not of our profession; who dying when he was young, he was educated by a relation in the

where none had been before; to which abundance of people came, both English and Irish: we laboured in the love of God among them. At one meeting there came two priests, who appeared at first to be very light and airy; but the Lord's power reached their hearts, and we heard they gave a good account of the meeting. We had a meeting at Lurgan, where there was a marriage, to which many people came to see the accomplishment thereof. The gospel of life and salvation was freely preached unto them: some were reached, and turned to Christ, the true light and leader of his children. I was much concerned for a people that knew not the Lord, that they might be gathered unto him, and know salvation. We travelled very hard, and had meetings every day for twenty-eight days together; visiting people in many places where no Friends dwelt; and had good service, particularly in the county of Derry. We had a meeting at a place called Artically, to which abundance of people came, many of whom were Presbyterians; and they fenced against the testimony that was borne all they could: but the testimony ran so clear, that they were forced to confess to the Truth; for our labour was to turn all to God's teaching, and to Christ the true light, which lighteth every man that cometh into the world. After the meeting we went to Newtown-Limavady, and lodged at an inn: the people were very hard and dark as to true religion, being puffed up with airy notions, so that we found little place there. Then we travelled to Dungivin, lodged at an inn, and got a house to have a meeting in the next day: but in the morning there was a paper put upon the door, and all people forbidden thereby to go into that house, except the king's officers. So we kept the meeting without doors, although it was in the depth of winter; and the Lord favour-

way of the Church of England [so called.] He joined himself with Friends in his youth, and some time after received a gift in the ministry. In that service, when but young, he travelled through most parts of England and Wales; and several times visited Friends in Scotland and Ireland. His ministry was not with enticing words of man's wisdom, but in the demonstration of the Spirit and power; and he was endued with an excellent gift of prayer. As he bore a faithful testimony in word and doctrine, his conversation was agreeable thereto. He was also zealous in his testimony against tithes: for non-payment of a small modus, he was prosecuted in the Court of Exchequer, and suffered imprisonment sixteen years: which suffering he bore without murmuring; and often said, He never enjoyed more of the Lord's favour than in his confinement. In his last illness he frequently signified that nothing stood in his way, and that he had the full evidence of joy and peace. He died in the year 1731, aged upwards of 78, having been a minister about 50 year."—*Testimony of Cumberland Quarterly Meeting.*

ed us with his living presence, and enabled us to preach the gospel unto the people. Several were convinced, and many well affected, who said, Though men envied us, yet the Lord favoured us.

From thence we travelled towards London-derry; lodged at an inn, and had a comfortable meeting that evening. Next day we went into the city in order to have a meeting: many of the magistrates being Presbyterians, were very envious, and threatened to put us in prison; but we kept our meeting in the love of Christ. The governor, several officers, and soldiers, came to the meeting, showed kindness towards us, and restrained the rabble. I had to warn the people to repent of their wickedness, or else the hand of the Lord would be heavy upon them; [and further to declare, that] although many families in that place had wanted bread, yet if they repented not, many houses should have bread, and none of their family be left to eat it. After I had delivered the message, I was eased of the weight which lay upon me, and went away in peace. We then travelled to a place called Cumber: at an inn there we met with a great many Irish; one of whom was in fetters for stealing; the power of darkness was great among them. Next day we had a meeting appointed there, and many of those wicked people came, and their priest, they being Papists: the Lord caused his light to shine, and gave us his word and wisdom to divide it; so that the gospel was freely preached to them, and all directed to the light of the Lord Jesus Christ. One of them was convinced of the Truth, and much broken and tendered by the power of the Lord which overshadowed us. The priest confessed that the doctrine he had heard that day, was true. Then we came back to Toberhead and Charlemont, and from thence to Lugganory: we had several meetings; abundance of people flocked to them, and we directed all to the light of Christ Jesus, the Saviour of the world; and many confessed to the Truth. Then we came by Melton to Dromore, a place that had not been visited by Friends before, and had a meeting in a large room at an inn: many of the town's people came, and it was a day of God's love to them; they were mightily affected by the power of Truth, and very much broken and tendered thereby: several acknowledged to the Truth, and some were convinced. After the meeting, we went to Hillsborough, and had a meeting there that evening, to which several people of repute came: one 'squire Hill was deeply affected with the testimony of Truth; in a short time after he died. Then we travelled to Lurgan, to the province meeting; afterwards into the south and west parts of the nation, where we had service in turning many people unto

the Lord. At Cork we met with several brethren in the work of the gospel: our hearts were truly opened one to another, and glad to hear of Truth's prosperity. After we had visited Munster, we returned to the province meeting in Leinster, and visited the counties of Carlow, Wexford, and Wicklow. Then finding my spirit clear, I returned to Dublin, took shipping for Whitehaven, and at the latter end of the eleventh month, 1698, I landed safe, and returned home, staid some time, and was very diligent in attending meetings.

[The following Epistle to Friends in America, which is not inserted either in the MS. or the former edition of this Journal, is recorded in Gough's History of Friends.]

"Rogerscale, [near Pardshaw,]
27th of First month, 1699.

"DEAR FRIENDS,

"IN the love of God, my soul dearly salutes you all in the seed of life; in which we are united the whole world over; and are bound up in that one eternal Power and Spirit by which we have been gathered to be a people, to appear in the world to make mention of his name, and that in truth and righteousness. All wait low in the depth of humility, daily to feel the operation and opening of his eternal Power upon your spirits; that by it you may be all guided in true fear and wisdom in all your exercises and services for God, in your several gifts and places that God has committed to your trust and charge: that you all be showing forth the glory, and power, and wisdom of him that hath called you out of the dark world, and its ways, customs, and fashions, into his marvellous light, to walk therein, and to be faithful witnesses for him; and that your lights may so shine before men, that they may see your good works, that they may glorify your Father which is in heaven. My spirit and life is often with you, (in my secret retirement unto the Lord,) in those remote parts of the world.

"Oh! my bowels yearn towards you, night and day, for your growth and prosperity in the Truth; that you may be kept under the government of Christ; where his peace will daily rise up in your souls; which will far transcend all earthly enjoyments, and redeem your affections out of the earth and the snares and corruptions that are in it, and will draw the affections heavenwards, and to seek those things that are above; so will the Lord bless you every way, both inwardly and outwardly; and your table will never become a trap and a snare to you.

"Treasure the advice given of old, "Trust not in uncertain riches, but in the living God;" and then he will abundantly bless those parts of the world where it is your lot to dwell; he

will be as a wall of fire round about you, and make your enemies to be at peace with you. Keep low, *there* is your safety; and look not out, but to the Lord, whose eye is watching over you for good: and his hand is full of blessings to be poured down upon you, if you give him not occasion to withhold them from you, by letting your minds wander from him. Therefore let a holy care and zeal be kept in by all, to keep their minds close to the Lord; so will he bring up a godly concern upon your minds, for the honour of God, and a holy, strict discipline amongst you; that all that profess the holy Truth, walk as becomes Truth in their life and conversation; and that those that do not, be dealt with, and if possible be reclaimed; and if not, to clear the holy Truth of them, and to wipe off the scandal that may be cast upon your holy profession, by their disorderly walkings.

"I do not write these things, because you know them not, but to stir up your minds to put them in practice; and in order thereto, we are in the practice of appointing two or more faithful Friends in every particular meeting, to take inspection into the conversation of Friends, how they walk as becomes Truth; and these Friends of every meeting, (which we call a preparative meeting, because it fits those that are appointed,) to give a true account to the monthly meeting, that often consists of several, and takes a great deal of work from the monthly meeting; things being done without going thither. We find great benefit in a strict discipline; and there is a great need of it.

"I desire you to keep in the unity of the Spirit, which is the bond of peace; and stir up one another to love and good works; and that those whom God hath trusted with heavenly gifts, may all improve them to his glory. And stir up one another to visit remote parts that want help; as Virginia, Carolina, New England, Barbadoes, Jamaica, Antigua, Nevis. And let all be done in the love of God; so will he bless you with spiritual blessings in his Son Christ Jesus; in whom I dearly salute you all, letting you know I am well every way. And to God's eternal arm of power I commit you all, and remain your friend and brother in the holy Truth.

JAMES DICKINSON."

In the forepart of the year 1699, I had drawings in my mind to visit Friends in Scotland, and proceeded on that service in company with Jonathan Burnyeat,* (son of John Burn-

*"Jonathan Burnyeat, son of John and Elizabeth, was born in Dublin on the 4th of the eleventh month, 1686;" consequently he was little more than twelve years of age, when he thus united with James Dickinson in gospel service. John Whiting in his "Memoirs," towards the close of his account of John Burnyeat, says, "He left one

yeat,) who had the like concern. As he was very young, and had not travelled in Truth's service before, a concern fell upon me for his preservation every way. The Lord was kind to us, and bore up our spirits in all our exercises. My companion was deeply opened into the mysteries of God's kingdom; and grew in his gift, so as to give counsel to young and old: he was very zealous against deceit and wickedness, both in professor and profane; and often reprov'd such. We travelled together through the south and west parts of Scotland, to Douglas, Hamilton, and Glasgow, and had many meetings among the people; labouring to turn their minds to the Lord Jesus Christ, who is the light of the world; warning all who professed the light to be their way, to be careful to walk therein, that they might know their communion to increase with the Lord, their fellowship one with another, and the blood of Christ to cleanse them from all unrighteousness. Then we travelled down into the north, and had many precious meetings. From thence we returned to the yearly meeting at Edinburgh, where we met with many brethren. Abundance of people came to the meeting, who were very rude and wicked, and laboured to disturb us; but the testimony of Truth coming over all, some among them were troubled, and chained down by the power of God. We were deeply bowed under a sense of the Lord's favour to us: yet under great sorrow to see the wickedness of the people. A concern came upon Jonathan Burnyeat to write a warning to the inhabitants of that place, which was afterwards put in print to answer its service. Then we travelled to Kelso, and visited Friends there; so to Berwick-upon-Tweed; from thence to Northumberland, and had meetings at several places: many hearts were reached by the power of Truth. Being clear, we returned home, and witnessed peace to flow in our souls.

son, a hopeful young man, behind him." "Jonathan Burnyeat died at Graythwaite near Crabtreebeck [in Cumberland,] on the 5th of the third month, 1709," in the twenty-third year of his age. These dates, &c., of his birth and decease, are copied from the registers of Pardshaw monthly meeting.

The editor regrets that he has not been able to find further particulars respecting this extraordinary youth: when his age is considered, in connection with what is here said of him by James Dickinson (see also p. 402) the reader can scarcely fail to be struck with so remarkable an instance of early dedication; or (whilst contemplating the condescension of the great Head of the church, in committing a dispensation of the gospel to one of so tender an age,) to regard it as an occasion which calls forth the reverent acknowledgment, "Out of the mouths of babes and sucklings Thou hast perfected praise."

Afterwards, finding drawings in my mind to visit several parts of England, I began my journey on the 17th of the eighth month, 1699, and visited Friends in Westmoreland and Yorkshire. I was engaged to warn all in the love of Christ, to prepare for their latter end, and to know their peace made with the Lord; for a day of trial was coming, wherein all would stand in need of it. I travelled through Nottinghamshire and Leicestershire, to Huntingdonshire, where I met with great exercise with some apostates who had run out with George Keith. They laboured to lay waste the testimony of Truth; but the Lord manifested his power, and stood by those who were true to him, stopped the mouths of gainsayers, and confounded them. From thence I went to the Isle of Ely, and Norfolk, and laboured in the work of the ministry for the gathering of people to Christ, that they might know him to be their Teacher; and for the settling of those who were gathered; stirring up all to their duties to God and one another. I then returned back to Huntingdon quarterly meeting; and was engaged to encourage Friends to come up in their several gifts and services; and to be faithful unto the testimony God had given them to bear, and to stand against every thing that would oppose it. There appeared at that meeting, some very malicious, who were bent to render Friends and their books odious; but they were frustrated and confounded by the Lord's power, which did eminently break forth amongst us, whereby the hearts of the faithful became truly glad. After the meeting I returned through the Vale of Belvoir, and found several who were unfaithful to the Truth which they professed. I had a warning to them to come up in faithfulness unto the Lord, or else their latter end would be miserable; for the Lord would cast them off, and call others who would be more faithful. When I was clear of that place, I travelled through Derbyshire, Manchester, Mankinholes, so to York quarterly meeting, and from thence home.

Soon after my return home, I was seized with sickness; and many concluded I could not live. But the Lord was kind to me, by his secret hand, when in weakness of body: and upon serious search I found nothing but peace, and that I had got my day's work done so far. My eye was unto the Lord Jesus, in whom my justification remained; and I found peace, and his words true by experience, In me ye shall have peace, but in the world tribulation. The sense of it at that time was very comfortable, and engaged me to be given up to follow him faithfully unto the end; for it is those that are faithful unto death, that will receive a crown of life.

Some time after my recovery, there came a

concern upon me to visit some cities in England. I took my journey on the 1st of the twelfth month, 1700; travelled to the city of Chester, and was at their meeting: a marriage being there that day, abundance of people came, but behaved rudely. The word of life was livingly declared, and the testimony of Truth exalted, whereby the unruly spirits were chained down. I travelled through Staffordshire into Worcestershire to Worcester city; from thence to Gloucester, and so to Bristol, and visited Friends, labouring in the work of the gospel: the word of life prevailed, and many hearts were reached by the power of Truth. After I had visited several parts of Gloucestershire, and had good service, I returned home to my family; was very diligent in attending meetings, both for worship and discipline, and visited meetings to and again in our own county.

Finding drawings in my mind to visit several remote parts in Scotland and Ireland, I took my journey on the 15th of the eighth month, 1701; some Friends accompanying me to the Border meeting, where we had a comfortable season together. I was engaged to warn Friends to be faithful to the Lord's requirings, and keep to the conduct of his Holy Spirit, that they might be guided in all their gifts to God's glory. The day following Robert and Richard Lattimer went with me into Scotland, and accompanied me several days. As we travelled on the road to Dumfries, I had some words of exhortation to several on the road; and some took it kindly. We met one man (whom we passed quietly by,) who was so filled with anger against us, that he followed me, and cried out in great rage, that I was a deceiver, and was going to delude the people. I stopped my horse, and asked him, What he had to charge me with, I being a stranger to him, and he to me!—But he cried, Give me Scripture, or else I will not believe what thou sayest.—Seeing him full of envy, I told him, I had a Scripture for him, if he would hear it, which was, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you,"—Matt. vii. 6; which smote him so to the heart, that he was confounded, and left me.

When we got to Dumfries we had a meeting in the streets,* where some of the people were

sober, but others very rude. I warned them to repent and turn to the Lord while he strove with them by his Holy Spirit, lest the day of their visitation should pass over: declaring unto them, That the Lord was angry with the wicked every day; and if they did not repent of their wickedness, all their talk of God, Christ, and religion would be in vain: for so long as people go on in rebellion against God's Holy Spirit, and give up their hearts to wickedness, their offerings are an abomination to him; as they might read in Isaiah, chap. lxvi.

After the meeting, I had discourse with several people at the inn where we lodged. From thence proceeded on my journey towards Port Patrick, in order to take shipping for Ireland; and as I travelled through Galloway, the states of the people were clearly manifested to me. I spoke to them, and warned them to repent and prepare for their latter end: several were reached and confessed to the Truth. On the seventh-day of the week we got to Stranraer, lodged at an inn, and staid there the first-day. A concern came upon me to go into the streets. I went, and the Friends along with me; we sat down in the market cross, (it being before the door of their worship house;) and when the people came forth, it was upon me to pray unto the Lord on their behalf, That he would be pleased to open their understandings, and give them the knowledge of himself, and their own states and conditions. The priest and people came crowding about me. Afterwards I stood up, and declared the way of life and salvation to them; warning all to repent of their wickedness, and give up their hearts unto

into Ireland. In our journey from the Border to Dumfries, we had very profitable conversation with him, of good service to us both; because we, by reason of youth, and want of experience, were often very weak; and doubting whether we were right or not in the work: so that this dear Friend, by his tender and fatherly care and advice, was of great encouragement, in letting us know how weak and poor he often found himself; which so much answered my condition, that it was as marrow to my bones.

"When we came to Dumfries, after we had taken some refreshment at our inn, James said to us, 'Lads, I find a concern to go into the street, will you go with me?' For he thought it might only be to show himself, and was desirous that we might go all together, being five in number. So we walked forth, and the inhabitants gazed upon us, for the Quakers were seldom seen in that town so many together: several came after us, and James lifted up his voice like a trumpet among the people, who were very quiet and attentive. When he was clear, we retired to our inn, and divers followed us, who were very rude and wicked, but were not permitted to hurt us. We had sweet comfort and refreshment one in another at our quarters."—*Life of Samuel Bownas.*

* Samuel Bownas, who, (with his fellow-traveller in the work of the ministry, Isaac Thompson,) was in company with James Dickinson, and R. and R. Lattimer at this time, makes the following mention of James Dickinson, and of this meeting at Dumfries:—

"We went on with boldness and cheerfulness, meeting on the way with our dear and worthy friend, James Dickinson, who was intending a visit

the Lord, that he might purify them by the spirit of judgment and burning; 'for,' I said, 'until your minds are turned unto the inward manifestations of the Lord Jesus Christ, all your preaching, praying, and singing is but vain, and an abomination in his sight, who is of purer eyes than to behold iniquity with approbation.' I directed them to the light and grace of God in their own hearts, and to mind the operations thereof; for it would teach them to deny ungodliness and the world's lusts, and to live soberly, righteously, and godly, in this present world; letting them understand, that what is to be known of God is made manifest in man, for the Lord hath showed it unto them. Most of the people staid until I had cleared myself of what was on my mind; then we went back to the inn and had some discourse with the people of the house, who confessed that what I had declared was true.

Next morning I parted with the Friends in much sweetness of spirit. They returned home, and I travelled to Port Patrick, where I found the people very wicked. I had an opportunity with them at a burial: when the corpse was brought to the grave-yard, the people behaved rudely, and were vain; but my heart was filled with the love of God, and I was engaged in public testimony among them. The inhabitants came out of their houses and crowded about me. I opened unto them how they might come to the true knowledge of God; and showed them, according to the Scripture, that He was not far from them; "for God, who commanded the light to shine out of darkness," as saith the apostle, "hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ,"—2 Cor. iv. 6, 7; and that was the true believers' treasure, and they had it in their earthen vessels. So I directed all to Christ, the word nigh in the heart and mouth, who was to be obeyed; and the hearts of several were reached by the power of God. After I had cleared myself, there came one to me and acknowledged to the Truth of what I had delivered; and said, The people were rude because they had no minister in the place, nor none to instruct them.—I told him, They wanted the fear of God before their eyes, and the consideration of their latter end, otherwise they would not have been so light and vain upon such a solemn occasion.—Then the man desired me to go along with him to his house; and finding freedom, I went, and found a woman there, who had a young child: her husband was gone over to Ireland, and she was going, with her child, after him. Understanding that I was a minister, she desired me to baptize her child; and said she would pay me. I told her, I did not preach for hire, but freely for the Lord's sake; and as for baptizing her

child, the Scriptures did not warrant me in it; neither was I sent to baptize, but to preach the gospel, under a sense of a necessity the Lord had laid upon me. After some discourse, she seemed satisfied about it.

I then took boat for Ireland; whilst at sea we had a very high wind and much rain, so that most on board were afraid we should be lost; but I told them I did believe we should get safe across. The seamen were for returning back to Scotland: this appeared more dangerous than to continue our course for Ireland. I therefore entreated them to keep their course; which they did, and we were favoured to land safe at Carrickfergus the next day. I travelled through the north part of that nation, and had meetings where no Friends dwelt. The Lord manifested his power, and gave me his word and strength to publish it; so that some were convinced of the Truth. Being clear of the north, I travelled to Dublin; was at their half-year's meeting, and met with Friends from most parts of the nation. We had a comfortable time together: the affairs of the church were managed in love and concord: the Lord crowned our assembly with his living presence, which bowed our hearts in thankfulness to him, the Fountain of all our mercies.

When this meeting was ended, I travelled to the province meeting in Munster; visited that province, and had good satisfaction. Then I returned to Leinster province meeting, and found Friends zealous for the promotion of Truth, and maintaining good order and discipline in the church; which was cause of gladness to my soul. Afterwards I was concerned to travel to many places in the province of Connaught, several Friends accompanying me. We had meetings at inns, and in places where no Friends lived: the testimony of Truth was freely declared, and the people directed to the light of Christ Jesus. Some strongly opposed the Truth, and others confessed thereunto. After I was clear of that province, I returned towards Mountmellick, in company with a Friend. When we were on the road, a great many Irish beset us, and one of them knocked the Friend down with a pitchfork. I, seeing him fall, alighted from my horse, and helped him up from under his horse's feet, he being bloody and not able to speak for some time. When he was a little recovered, I spoke to one of the men who stood by, who had set on the rest, and told him who he was, and that they would be called to an account for what they had done. So we went back to a house, and got the wound washed and bound up. He not being able to travel any further, I left him there, hired a guide, and went to Mountmellick; where I spoke to a justice, and told him what

usage we had met with on the road: he told me, He could do nothing for us, except I would swear to it; then he would grant me a warrant to apprehend them. I asked, If he did not believe I spoke the Truth!—he said, Yes;—but that did not answer the law: so I left him. A little while after, the Friend recovered, and the men were taken and punished by the magistrates. After I was clear of my service in that nation, I returned to Dublin, took shipping for Whitehaven, landed safe, went home and found my family well.

On the 17th of the ninth month, 1702, I had a concern upon me to visit Friends in the west of England, as far as Exeter; so took my journey, and travelled through several counties. The Lord favoured me with his living power, by which I was enabled to answer his requirings. I travelled hard, and passed through some danger by waters, it being winter; and when I was clear returned home with sweet peace.

I was often concerned to attend the yearly meeting in London; and had no greater pleasure than to feel the Lord's heart-melting power to prevail over me, and keep my mind in true resignation to answer his requirings. He was graciously pleased to favour us, and reach to us by his secret Arm of salvation; and brought us into a holy travail for the good of the churches of Christ the world over, that the testimony of Truth might be exalted, and every thing that would hinder the growth and prosperity of God's people subdued. And as I gave up freely to the Lord's requirings, I witnessed peace; which greatly engaged me to follow him faithfully wherever he was pleased to draw me.

In the year 1704, I was engaged to visit Friends in Yorkshire and Lincolnshire. Jonathan Burnyeat had the like concern, and we travelled together in sweet brotherly love. The Lord went before us, opened our service to us day by day, and enabled us to answer it; so that we found great encouragement to follow him fully. We had many meetings in these counties; exhorting Friends to prize the day of their visitation, (seeing the Lord had been pleased to make known his way and Truth to them,) lest their day should pass over. We laboured to stir up all to faithfulness to the Lord; and to wait to know their communion and fellowship to increase with him, and one with another, and the blood of Jesus Christ to cleanse them from all unrighteousness. Having finished this service, I returned to my wife and family in peace.

It was cause for thankfulness to find the secret hand of Providence attended us both inwardly and outwardly, and helped us to bear our testimony for Truth, both in doing and suffering. A law was now passed to recover tithes by warrant, and Friends were thereby

brought into great suffering; but the Lord was near to bear up, and give boldness to stand in our testimony against that anti-christian yoke; and herein we found true peace. Many justices who were impropiators of tithes, laid heavy charges upon Friends; and some who had very little, suffered deeply. For a demand of three half-pence, they would often lay on ten shillings charges, and to recover their claims, make spoil of Friends' goods. Many of their honest neighbours were troubled that such things should be, and would have paid for them; but Friends held their refusal to pay, to be matter of faith and conscience, God's cause which he had entrusted us with, and not our own; Christ having put an end to the first priesthood and fulfilled the law that gave tithes, and is himself a holy High Priest for ever, not after the order of Aaron, but after the order of Melchisedec. This being our faith, for which many Friends had suffered, and laid down their lives in nasty jails, we could not accept of this offer to pay for us, lest we should make shipwreck of faith and a good conscience, and lose our peace with God.

Great was my exercise many times for the promotion of Truth's testimony, and in standing against that which caused it to suffer. About this time there appeared some in our county very hot and zealous for order and discipline in the church, and busied themselves in church affairs. I saw they were going into Ranterism, and told Friends of it, desiring that endeavours might be used to help them, which was done; but they refusing to take advice, ran out into strife and contention, and became bitter opposers of Friends and Truth, to their own irreparable loss. My spirit was deeply afflicted, and under great exercise; but I could not help them. The Lord showed me it was a false birth, begotten in them by the power of darkness, and that all who joined with them would be hurt; but that they should proceed no further than to manifest their folly.

I had many journies on the account of the testimony God had given me to bear; for whenever I found the Lord to draw me forth, I gave up in obedience thereunto. My dear wife was a true helpmate to me, and never hindered me at any time; but often desired me to mind my service, and answer it; and let all other concerns give way to Truth's concerns. We found godliness was truly "profitable unto all things, having promise of the life that now is, and of that which is to come," life everlasting; so that we were encouraged to follow the Lord fully, and keep to his eternal power that had prevailed over us. And the more our eyes were kept to him, the greater necessity we found of the help of his Holy Spirit to keep us in our way heaven-wards; knowing without him

we could do nothing, and seeing our own infirmities to be great. But as we kept to the light and guidings of his Holy Spirit, we witnessed his strength manifested in our weakness; so that we were made to magnify that Arm which is strong, and as near to help his people as ever. Those who are alive to God know it; and the reason why people know it not, is, because they do not turn to and mind the manifestation of the light of the Lord in themselves, and come to walk in it; for "to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i. 12. God is still faithful in fulfilling his promises; and whatever they ask in his name, he gives them: such are bound in duty to return to him thanksgiving and glory, who is worthy thereof.

I had a concern, for several years, to visit Friends a third time, in America; and understanding my ancient companion and fellow-labourer in the gospel, Thomas Wilson, had a concern for that land, I wrote to him, and we agreed to meet at Dublin. I acquainted my brethren with what I had upon my mind; and they having unity with me therein, our hearts were broken and tendered before the Lord, and our prayers were poured forth unto him for one another's preservation. I agreed with Richard Kelsey of Whitehaven, for my passage; and on the first-day of the week, I, with my dear wife, went to our own meeting at Pardshaw-Cragg: there I received notice that the master had ordered all his men to be on board by the tenth hour at night, intending to sail that tide. We had a blessed, heavenly meeting; after which I went to Whitehaven, my wife and several Friends accompanying me. We alighted at an inn, and had a sweet opportunity together; then went down to the ship-side, where I parted with my wife and Friends, (except John Robinson and Joseph Steel, who in pure love, accompanied me to Dublin) in much bowed-downness of mind before the Lord, in a sense of his love that had prevailed over me to answer his requirings; in which I found my peace to flow abundantly. Then I went on board, and in two days' time arrived at Dublin, where I met with my dear companion, Thomas Wilson, who was ready to embark with me. We staid two weeks in Dublin, had a comfortable time among Friends, and parted with them in much love and tenderness.

On the 8th of the tenth month, 1713, we sailed for Virginia. The wind being southerly, we stood down the North Channel, and in three days' time got clear of the land: but soon after, we met with a hard gale of wind, and were driven to the northward, near Greenland; so that we got but little on our voyage for several weeks. The master was very diligent and

careful in the ship, and among his men, and respectful to us. He being a serious, thoughtful man, we had much discourse with him about religion; and he was several times reached by the power of the Lord, and confessed to the Truth. The Lord was kind to us, filled our hearts with his love, and sweetened our exercises when upon the deep ocean. The wind favouring us, we got well into Lynhaven bay, within the capes of Virginia, that day nine weeks we lost sight of Ireland; then sailed up Chesapeake bay into Rappahannock river, and went on shore at Queen Anne's town, on the 14th of the twelfth month, where we parted with our kind captain in great love. He spoke to us to take some of our provisions along with us, and gave us loving counsel; which counsel we took kindly.

After we landed, we found the people seemingly kind, went to a house and refreshed ourselves: from thence we hired horses to York river. Next day we got over to the western shore, took our saddles, bags, and great coats, upon our shoulders, and travelled several miles: then met a man who knew me, and said he had best alight and take our things upon his horse; which we kindly accepted. So he went along with us to James Bates's house, who received us gladly. It being their week-day meeting, we went along with them, though we were very weary with travelling; yet the Lord remembered us in mercy, and we had a comfortable meeting with the few Friends there. Then we travelled through Virginia to North Carolina, and had many good meetings, both among Friends and others. Truth was manifested, and the gospel of life and salvation freely declared; and we were comforted with our brethren. In Carolina we found a hopeful stock of young people, whom the Lord was qualifying for his service; and they received the testimony of Truth with gladness: we also met with several who had been convinced when we laboured in these parts before; and it was a great comfort to us to find them walking in the Truth.

After we were clear, we returned back to Chuckatuck, where we had a precious meeting; then travelled towards Nancemond, and had good service: after which we visited Friends up James river, and so returned by Black creek, and had several meetings. We directed the minds of people unto the Lord Jesus Christ, and to the blessed teachings of his Holy Spirit, which we found at work in the hearts of several, which was cause of gladness to us. Then we passed over Potomac river, travelled late, and got to a justice's house. He kindly invited us to stay all night, which we did, and had some religious discourse with him; he was very friendly, and confessed to the Truth. Next day we passed over Patuxent river, and visited

Friends on the western shore of Maryland; where we found great openness both among them and others. From thence we crossed the bay to the eastern shore, several Friends accompanying us: we travelled to Salem, in Jersey, having many glorious meetings, the Lord's good presence still attending us; and we staid the yearly meeting at Salem, which was large and to satisfaction. After we visited the meetings on that side of Delaware river, we passed over to Philadelphia, and visited Friends in that city: the Lord's power was witnessed in our assemblies, and the doctrine of Truth largely opened. From thence we travelled to Germantown, and visited the meetings of Friends in Pennsylvania, some of which were the largest I had ever been at: people flocked so to them, that several hundreds were forced to stand without doors, the meeting-house not being large enough to contain them. We preached unto them the doctrine of Truth, whereby the hearts of several were reached. Then we crossed over the river Delaware again, and visited Friends in the Jerseys. After which, we took boat at Woodbridge for New York; from thence to Flushing, and so to the yearly meeting in Long Island, which began the 30th of third month, and held four days: it was very large, and we had a good opportunity among Friends and others. Friends were in sweet unity, and the affairs of the church were managed in true brotherly love.

Being pressed in spirit to be at the yearly meeting at Rhode Island, we took shipping and arrived at Newport, the day before the meeting began. The universal love of God was held forth to the people, and many hearts were reached and tendered thereby. After the meeting, we travelled to Taunton, and had a meeting there among the Presbyterians: many came and were generally well satisfied; several were reached, and some convinced; and a meeting is since settled there. From thence we travelled to Dartmouth: and finding a concern on my mind to go to the yearly meeting at Nantucket, I left my companion and took ship for that island. We were in some danger in passing through Woodse's Hole, which had a great many rocks in it; but having a fresh gale of wind, we got well through; the vessel struck ground several times, yet went off again without damage. Many of the inhabitants came to the meeting: the gospel was freely preached, and all directed to the Lord Jesus Christ, and to the word of his grace, that is still able to keep from evil, and give them a place among them that are sanctified. The people were generally sober, and some were convinced.

Being clear, I took shipping for Dartmouth; but meeting with a contrary wind, got to a harbour: and understanding there would be a meet-

ing the next day at a Friend's house, about eight miles distant, I left the vessel and travelled along with the Friend to Daniel Butler's house, and staid there all night. Next morning went along with the Friends to the meeting: many sober people came, the testimony of Truth was declared, and the Lord's power witnessed to our comfort. After the meeting, I proceeded to Sandwich, where I met with my companion. We travelled through the country to Boston, and had some meetings to satisfaction as we went. At Boston we had several meetings; the testimony of Truth was declared, and the way of life and salvation manifested; and several were reached and affected thereby. From thence we went to Lynn, Salem, and the eastern parts of New England, and as far as Dover; setting forth to the people that the love of God was extended unto them in order for their salvation. The priests were enraged against us, and laboured to keep the people from coming to our meetings; but Truth prevailed, and abundance of people flocked to hear the gospel preached; so that several were convinced, and the mouths of gainsayers stopped. After we had cleared ourselves there, we returned back to Boston and had several meetings: Truth prevailed, many hearts were affected, and divers convinced. From thence we travelled to the yearly meeting at Providence: there came several rude and disorderly persons; but we warned them to repent of their wickedness and turn to the Lord. The power of the Lord came mightily over the people, and we had a glorious, heavenly meeting. From thence we travelled to Rhode Island, and had several meetings in our way.

After our service was over in that place, we parted with Friends, and returned by water to Long Island; being desirous to be at the yearly meeting at Burlington, which is held there for West Jersey and Pennsylvania. We took shipping at Newport, and were nine days at sea; had a meeting on board, and had several opportunities to vindicate our principles: some were reached by the Truth. We landed at Flushing, had a meeting there, and several more on the island: abundance of people attended them; the Lord's power was eminently witnessed, and the hearts of the faithful truly comforted. From thence we went to New York, several Friends accompanying us; and we had a precious meeting there: then crossed over to Elizabeth-town by sea; so travelled to Woodbridge and had good service there: many hearts were reached by the Truth, and some convinced. Then we travelled through Jersey to Pennsylvania again, where we met with John Salkeld and John Wright at the Falls meeting, who were travelling in Truth's service. The next day, we were at their quarterly meeting,

and encouraged Friends to keep to the good order established among us; the Lord owned us, and filled our hearts with love to him and one another. After the meeting, we travelled towards the wilderness, and visited Friends in North Wales: we had several meetings in the country thereabouts, and many were reached and convinced of God's blessed Truth. At Nottingham we had a large and heavenly meeting; it was held in the woods, because the house was not large enough to contain the people. From thence we came back by way of New Garden, were at a marriage there, and had good service in opening to the people the way of life and salvation; and showed them it was the Lord that joined people, and not the work of any priest under the law, nor minister under the gospel, but the parties concerned by consent; and those that were present were witnesses, as in the case of Boaz and Ruth: the Lord owned us, and Truth came up into dominion.

We travelled to Philadelphia, took boat and went to Burlington yearly meeting; where the Lord owned us with his living presence, and we had a glorious season together: The meeting held five days; and there was such a concourse of people that we had two meetings at once, one at the court-house, and the other at Friends' meeting-house. The affairs of Truth were managed in love and meekness, to the edification of the church. We parted in love, returned to Philadelphia, and visited the out-corners of Pennsylvania. Afterwards we proceeded to the yearly meeting on the eastern shore of Maryland, which held four days: we had good service and came away in peace of mind. Then we visited the lower counties of Pennsylvania, where we had many precious meetings, and several were convinced of the Truth. We returned again to Philadelphia; and after some stay in and about that city, we parted with Friends in the love of God, travelled down to Oxford, in Maryland, and agreed with the master of a vessel for our passage to England: but not being fully clear, we were desirous to have staid a little longer. The master told us, his signal for sailing should be the firing of a gun, and so we might stay till then; but we were called on board before we had quite gone through our service.

On the 7th of the ninth month, 1714, we took shipping at Oxford; and within two days after we set sail, the ship sprung a leak. We were greatly exercised in our spirits, and treated with the captain to return back, in order to get the leak stopped; but he and the rest of the officers resolved to proceed on their voyage. The wind being contrary, they could get little forward, but rode at anchor; in which time we told the captain, it appeared to us that divine

Providence had put the opportunity into his hand, whereby he might save his own life, and all that were with him, and the ship too. When we had got about twenty leagues from the land, we were becalmed; and the leak increased so, that she made near two feet water in half an hour; then they all repented that they did not take our advice. We were deeply exercised, and poured forth our prayers unto the Almighty; who was graciously pleased to grant our petition, and caused a gentle south wind to blow the next day; and the leak stopped so as the pumps kept her clear; and after some difficulty we got to an anchor in Lynhaven bay.

We went on shore the 25th of the ninth month, and the next day got among Friends. They were glad to see us; and our hearts were deeply thankful to the Almighty for so signal a preservation. We laboured in the work of the gospel at Nancemond, where several hearts were thoroughly reached by the penetrating power of God. After which, we visited several places remote from the body of Friends; then crossed James river, and visited Friends in York county; we had several meetings, to which abundance of people came: the doctrine of Truth was declared, and several convinced, which was cause of gladness to us. From thence we travelled into the county of Kent, where we had laboured in the work of the ministry twenty-three years before: several were then convinced, and a meeting settled from that time. We rejoiced to find people gathered to God; and we had many precious meetings in those parts. We travelled next into the county of Westmoreland; had good service there, and found great openness among the people: several were convinced of the Truth, the mouths of gainsayers were stopped, and the testimony of Truth exalted over all. Then we found our hearts engaged to visit Friends on the western shore of Maryland; so travelled to Potomac river, which we got over with some difficulty and charge; being willing to spend and be spent to answer the Lord's requirings; who had been kind to us and his people, in blessing us both inwardly and outwardly. Friends were willing to accompany us; and we were truly thankful unto the Lord, that he had raised up a people, and made them willing to serve him: for when we travelled in those parts in 1692, we had no guide for a hundred miles, and lay out in the woods; yet we travelled in faith that the Lord would spread his Truth, and exalt it in the earth. We saw it fulfilled in part; and firmly believe that he will carry it on to his own glory. We took our journey through the woods, and lodged at a poor man's house that night. We gave him money for his kind entertainment: he told us he had entertained many, but never had taken any thing before: we told him

we were not willing to be chargeable to any, but would freely pay him.

We travelled to Patuxent river, and had a meeting on the first-day: it was a day of visitation to the youth, whose hearts were opened by the love of God, in which we laboured to turn their minds to his teaching. We made a thorough visit on the western shore: many flocked to our meetings and heard the gospel freely declared, and the principles of Truth laid open: several were convinced, and the faithful comforted in the Lord. Then we passed over the river to the eastern shore, and had a meeting; to which abundance of people came, that were not Friends. The Lord appeared to our comfort, and we had good service in many places in those parts. Being clear of that shore, several young men got a boat, and set us over the bay. It being very foggy, we landed at Sharp's Island, and went on shore: the young men made a fire near the boat, and lay by it all night; my companion and I went to a house upon the island, where we staid until the next morning. The people were very loving, and would take nothing for our bed. Then we took boat, and through some difficulty got to West river, and had several meetings among Friends: we laboured in the love of God, to settle them upon Christ, the Rock and Foundation.

After which, finding our spirits fully clear, we concluded to take shipping for England. There being a ship bound for London, we agreed for our passage; went on board on the 10th of the twelfth month, 1714, and on the 17th of the same, weighed anchor, and came out of the capes of Virginia. We had a good passage till we came near the coasts of Ireland, where we met with a small ship bound for Cork: we left the ship we were in and went on board the small vessel. Afterwards we met with a contrary wind, and were seven days at sea; then landed safe at Cork, on the 30th of the first month, 1715. We staid a meeting with Friends at Cork, and the Lord's power was manifested among us; his love melted our hearts, and prepared sacrifices of praises to the God and Father of all our mercies, who with his dear Son, is worthy thereof.

After the meeting, we took our journey towards the province meeting at Mountmelick, and with hard travel got there on the first-day. Friends were settled in the meeting before we went in: the Lord's power overshadowed the meeting in a wonderful manner, so that we were sweetly comforted together. After this meeting, I parted with my dear companion, Thomas Wilson, in the love of God, and went with Friends to Dublin. The next day, had a meeting to satisfaction: after which I took shipping, sailed that night, and landed next evening

at Whitehaven, and was at our own meeting at Pardshaw Cragg; where Friends were glad to see me returned safely from so long a journey; and we were comforted in the Lord and one another.

In all this voyage and journey, we were highly favoured with health for the most part, and way was made for us far beyond what we could expect; having travelled by sea and land about 12,000 miles. At my return home, I found my wife and family well, for which I was truly thankful: the Lord who separated us for his name sake, brought us together again to our great comfort; which caused us to admire his goodness, and to bless his most worthy name.

I staid but a few weeks at home before I took my journey for London; having drawings in my mind to be at the yearly meeting there. I travelled to Yorkshire, and had several meetings as I went along, which were to the satisfaction and comfort of Friends. I got to London the day before the meeting began, and met with several brethren from Ireland, and most parts of this nation. The Lord crowned our assemblies with his living presence, and filled our hearts with the joy of his salvation.

In the year 1717, I passed through various exercises, yet the Lord's power supported and enabled me to stand in my testimony both in doing and suffering. A concern increased in my mind for the peace and welfare of the church, and that every thing might be kept out which would hurt the growth and prosperity thereof. We were greatly exercised in our county with many filthy and unclean spirits; and much abused by them both in meetings and out of meetings. I went to the yearly meeting for the northern counties, held at Chester, which was to the satisfaction and comfort of Friends.

On the 29th of the third month, I took my journey from my own house to the yearly meeting in London, and had service at several places on the road. I got to London the night before the meeting began, and met with brethren from several parts of this nation and Ireland. The meeting was large; and Friends were zealously concerned for the prosperity of Truth, and that every thing might be kept out of the church which would hinder the growth thereof. We had many precious seasons, and were comforted in the Lord.

After the meeting, I was engaged by the love of God, to visit several parts of this nation. At Reading, Friends were under a great exercise with a rending, dividing spirit, that many were betrayed into; yet the Lord's power came over them, and they who had gone out into separation, left their meeting and returned to Friends again. My travail among them was, That all

might be baptised down, as into the bottom of Jordan, there to be purged from their uncleanness; and so be fitted for the camp of God, and know him to tabernacle with them. The Lord's power was manifested among us, to the comfort of all who truly loved it. Then I travelled to Newbury; and through Wiltshire to Bristol. My exercise was, That all might be sensible of the work of the Lord to sanctify and fit them for his kingdom. I saw the fields ripe unto harvest, which was great, and the faithful labourers therein were but a few; my cries went forth unto the Lord, That he would fit many, and send them forth into his harvest. He was near to answer and to bow the spirits of many under the operation of his hand; of which I was glad, under a sense of his great love to mankind. After I was clear of that city, I returned homewards; visited many places, and had good satisfaction.

Having some drawings to visit Friends and others in Northumberland and Durham, on the 11th of the eleventh month, 1717, I took my journey and went to Wigton; and was exercised with some ranting spirits: yet the Lord's power came over them, and the faithful were comforted. Then I travelled to Carlisle, and from thence to Alstone, where I found several who were convinced of the Truth, and brought forth in public testimony: it was cause of gladness to me, thus to behold the Lord's work to prosper. After which I passed on through Alldendale, where I found some young people convinced, and hopeful to do well. Then I travelled to Newcastle, and warned people to give up their hearts unto the Lord. From thence I went to Shields and Sunderland, where I met with Thomas Story, who was travelling upon Truth's account, and had been above three years from his own habitation; having visited Friends in America, and many parts of England, Wales, Holland, Scotland, and Ireland. I was glad to see him, and to hear of the prosperity of Truth in those parts. After which, I proceeded on my journey to Stockton, Darlington, Auckland, and Raby, visiting Friends; and being clear I returned home.

Some time after my return, I went to our quarterly meeting at Carlisle; and so to the yearly meeting at Kendal, which was large. Several people of other persuasions came into the meeting, who were sober and attentive, and pretty much affected with the testimonies that were borne: the meeting ended well, and to good satisfaction.

On the 17th of the third month, 1718, I took my journey for the yearly meeting in London along with Peter Fearon. We had several meetings as we went; and in London we met with Friends from several parts of this nation and Ireland, who were come to attend that

meeting. We laboured together for the good of the church; and the Lord was with us, and enabled us to go through our respective services to his glory, and our mutual edification. After the meeting I returned home to my family, and found peace; as I always did in answering that service I believed the Lord required of me. When I was at liberty I laboured diligently in my outward business, not only because of the benefit I received therefrom, but that I might be exemplary among my neighbours.

A concern having been upon my mind for some time, to visit the western parts of England, I took my journey on the 2nd of the ninth month, 1718, and visited several counties as far as Bristol, and had service in that city: after which I travelled into Devonshire; then returned to Bristol, and from thence I travelled through Wiltshire, by way of Reading to London. After some stay in and about that city, I returned home, having had many precious meetings among my brethren. My labour and travail was, to encourage the faithful, stir up the backward, and warn the wicked to repent, and turn to the teachings of the Lord Jesus Christ.

Finding myself engaged to visit Friends in the nation of Ireland once more, on the 23rd of the eighth month, 1722, I set forward on my journey, and went to David Hodgson's [near Carlisle,] in company with several Friends. Next morning we met John Urwen,* (who had

* "John Urwen was born at Parkrigg, in the north of Cumberland. He was educated in a sober, religious manner, and was favoured with the visitations of divine love in his early years, whereby he was engaged to seek the Lord, and to love him above all. About the twenty-eighth year of his age, he was called to the ministry. His testimony for some time was not large, but very edifying and acceptable: and as he kept in pure, humble dependence upon the Lord, he improved in his gift greatly, and, in due time became a truly evangelical minister. He was often in those small meetings [of his own neighbourhood,] powerfully engaged in the ministry; also in fervent supplication, in which he was favoured with near access to the Almighty. His services in the discipline were likewise weighty; for being a man of great natural abilities, and those sanctified, and made subservient to the Truth, he became singularly eminent in the church. He repeatedly visited Friends of this nation, Scotland and Ireland. In the latter part of his time, Divine Wisdom permitted him to be deeply tried in divers respects: he went through evil report and good report: but the Lord was with him, enabling him to bear all with calmness and Christian fortitude, and to persevere faithfully many years after, both in the ministry and the discipline of the church. Some time before his departure he said, that nothing stood in his way; and that if he had his life to

the like concern with me,) at Allason's Bank in Scotland; and proceeding to Dumfries we lodged there. Next morning the Friends who came to accompany me returning home, we continued our journey, and found the people high in notion, and bent against the Truth, which occasioned us to mourn before the Lord. We then went to Baldown to William Boyges's, and had a comfortable meeting there on the first-day. The day following we travelled to Port Patrick, where we staid some time, (the wind being contrary,) under great exercise of spirit, because of the wickedness of the people. We had a meeting among them at a widow's house where we lodged, and the gospel was freely preached unto them; some were affected therewith, and confessed to the Truth, which filled our hearts with thankfulness unto the Lord, who made way for us to clear our consciences among them. On the first-day of the week my companion had a concern upon him to go to their worship house, and I found it my place to go with him. After the priest had done, my companion stood up to clear himself of what was upon his mind; but the priest, contrary to his promise, that 'he should be heard,' went out, and ordered all the rest to follow him, or else the door should be locked: so they all came out, and we found ourselves clear, and came away in peace.

Next day we took boat for Ireland, and had a great storm at sea, and were in danger of being cast away; but the Lord preserved us, and we arrived safe on shore; and went next day to Lisnagarvy, where Friends were glad to see us. We travelled through the north, and had many precious meetings. After we were clear of the north, we proceeded to Edenderry, visiting meetings all along; labouring in that ability God gave us, for the stirring up of all to faithfulness. We went from thence to the province meeting at Carlow. After our service there, we travelled into the counties of Wicklow and Waterford, and had many blessed seasons in those parts; labouring to gather people to God's teaching, and to turn them from that of Satan. Then we travelled to Ross, and through several places to the province meeting at Cork, which was large. The affairs of the church were carried on and managed in the peaceable spirit of Christ, and the meeting ended well. After which we visited Friends in the county of Limerick; then travelled to the province meeting at Mountmelick; and from thence to my former dear companion Thomas Wilson's, and were sweetly refreshed together in the enjoyment of

God's love. We parted with him in much tenderness at Edenderry, travelled to Dublin, and had some service there.

Finding ourselves clear of that city we took shipping for England. On our voyage we had a great storm, and cast anchor in Ramsey bay. The wind was so strong that we could not raise our anchor, and in the night, another ship was driven upon the bow of ours; our bow-sprit got between her main-mast and mizen-mast, and she was like to have driven us from our anchor; but our men cut their mizen-shrouds, and we got clear one of another, which was a great mercy; for had it been otherwise, we might all have perished. Thus the Lord's arm was made bare for our help; and we landed safe at Parton in Cumberland. The next day, I parted with my companion, returned home and found my family well. Thus was I brought under renewed obligation to return praise and thanksgiving to the holy name of the Lord, who had helped me through my travels, been with my dear wife, and brought us together again, with an increase of peace in our bosoms. I staid at home some time, and was very diligent in attending meetings, and visiting Friends to and again in our county.

After this, a concern came upon me to visit Friends in the west of England. My wife at this time being under great weakness of body, I was unwilling to leave her; but she bid me answer what the Lord required of me, and not let any thing hinder my service; for life is in the hand of the Lord, and he can give or take away at his pleasure. So I gave up to the Lord's requirings, in which I witnessed peace. I set forth on my journey with William Dixon,*

* "William Dixon, resided at Waterend in Loweswater, Cumberland. He was descended of believing parents, and educated in the way of Truth. It pleased the Lord to visit him in his tender age, and he freely gave up to follow his leadings. About the twenty-first or twenty-second year of his age, he came forth in public testimony; and being faithful to the gift bestowed upon him, he grew and became very serviceable. He travelled pretty much in his early coming forth, into most of the adjacent counties, as also in some western counties. He was rather backward in appearance; but his doctrine was sound, and often dropped as the dew, and distilled as the rain on the tender plants; and he was very fervent in his approaches in prayer. He was of a weakly constitution, and about the thirty-sixth year of his age, fell into a decline. During his illness, among other sweet expressions he said, 'I am satisfied when this poor body goes to the dust, there is a place of rest prepared for my soul. Oh! it is good to make use of time. I rejoice that I die in unity with my friends, and that the Lord is now near me.' He died in the year 1734, and thirty-seventh of his age."—*Testimony of Cumberland Quarterly meeting.*

live over again, he did not well know how to do better. He died at Mosside, in Cumberland, in the year 1762, aged about 86, and a minister 58 years."—*Testimony of Carlisle monthly meeting.*

a Friend of our meeting, who had the like concern with me. We travelled through Lancashire, and the west parts of England, as far as the Land's end : our labour was, to turn people to the Lord, and settle them on his teachings. We found an openness in many places to receive the testimony of Truth, for which we were truly thankful : after which, finding ourselves clear, we returned home.

On the 2nd of the tenth month, 1726, I set forward on my journey, and William Dixon along with me, to visit Friends in Yorkshire. We had a meeting at Soulby, among some people who had been hurt by a wrong spirit, and were gone into separation from Friends ; yet we found the reaches of the love of God unto them, and several hearts were touched therewith. We went to Penrith that evening, and had a meeting there, to which several of the Separates, and abundance of other people came. The Lord's power was manifested, and the testimony of Truth declared : we directed them to the light of the Lord Jesus Christ which shineth in their hearts, in order to give them the knowledge of God, whom to know is life eternal. Many hearts were reached, and we had the answer of peace for our labours of love among them. After which we went to Strickland and had a meeting there, which was to satisfaction ; and from thence to Swaledale, Richmond, and several parts of Yorkshire to the quarterly meeting at York, where we met with John Salkeld, who was come from America to visit Friends in England. At this meeting I laid before Friends the necessity there was to take care to preserve the accounts of Friends' sufferings, and of their exercises and deep trials they had undergone for the testimony the Lord had given them to bear : and how he had made manifest his eternal power for their help, and wrought wonders for their deliverance ; that those accounts might be serviceable to future generations ; and the quarterly meeting took notice of it, and agreed that it should be offered to the yearly meeting in London. I had offered the same to our quarterly meeting in Cumberland, [which meeting] agreed with me. Afterwards we travelled to the quarterly meetings at Lancaster and Kendal ; both of which meetings agreed with me in my proposition for collecting the accounts of Friends' sufferings. Then being clear of what was upon our minds, we returned home, and found things well, which was cause of gladness to me.

After I had staid some time at home, I took shipping at Whitehaven for the half-year's meeting at Dublin, at which meeting I offered the concern which was upon my mind, for putting Friends' sufferings in order for future service. The meeting took it under consideration,

and became zealously concerned that care might be taken for preserving the records of Friends' sufferings, for the benefit of future ages ; that they might know how the Lord had raised up a people, who were no people, to bear testimony to his name and Truth upon earth, not only to believe, but also to suffer for it. After the meeting was over, I returned home.

In the year 1727, I travelled to the yearly meeting at Chester, which was large ; and many testimonies were borne, directing all to the Lord's teachings : after which I travelled through several counties to the yearly meeting at Bristol ; still labouring in that ability God gave me, to gather people to the teachings of his Holy Spirit. From thence I travelled to the yearly meeting in London ; and laid the concern which had been upon my mind for some time, about collecting and printing an account of the deep sufferings which Friends had undergone ; that they might be transmitted to future ages, for a testimony of the great favours and mercies of God to his faithful people. The meeting saw it was necessary, and the same was soon after proceeded upon. Then I got ease of the concern which had been so long upon me. After the meeting was over, visiting some meetings in my way, I returned home and found things well ; for which I was made humbly thankful to the Lord, who provided for me both inwardly and outwardly ; blessed be his holy name for ever.

And thus ended, as far as appears, the writings of this worthy man ; for after the year 1727, we find no account, though he travelled several times to the yearly meeting in London, and through many parts of this nation ; but being seized about that time with a paralytic disorder, that might probably be the reason that he committed no more to writing.

In the year 1726, his wife died, which was a great loss to him, (his bodily infirmities considered ;) but he bore it with patience, and resignation unto the divine will, believing it was her great and everlasting gain.

He was very constant in attending the quarterly meetings in this county, and also the meetings for worship and discipline he belonged to, even when under great weakness of body ; which is a convincing testimony of his steady and unshaken zeal for the promotion of Truth, and the good of souls.

About a year before his death, his distemper, the palsy, increased upon him to such a degree that he lost the use of one side, and his speech was in a great measure taken from him ; yet he had small intervals, in which he seemed to surmount the decays of sinking nature, and appeared in a sweet and heavenly disposition of

mind; intimating that his day's work was done; and that God, whom he had served, was still with him; that he had the evidence of peace and future felicity sealed upon his soul, and was only waiting to be removed; but was fully resigned unto the Lord to wait his time: and leaning upon the divine Arm of consolation, his afflictions and exercises became more easy to him.

He departed this life on the 6th day of the third month, 1741, and was buried on the 8th of the same, at Friends' burying-ground at Eaglesfield, in the county of Cumberland.

The TESTIMONY of [Pardshaw] monthly meeting concerning our worthy Friend, JAMES DICKINSON, deceased.

JAMES DICKINSON of Greentrees (otherwise Moorside,) belonging to Pardshaw meeting, in the county of Cumberland, was born at Low-moor, of honest parents, in the year 1658. The Lord was pleased tenderly to visit him in his young years, whereby he became acquainted measurably with his teachings when but a child; but for want of keeping a steadfast eye to the guidings thereof, was led forth into those follies and vanities of the world incident to youth. But such was the love of the heavenly Father, (as he often declared amongst us in the spring of the gospel) that he was met with again, and brought back as a sheep strayed from the Father's fold; and after much affliction and solitary exercise, was fitted for future service; and engaged in a public testimony about the eighteenth year of his age. He was shortly after concerned to go to several meetings of the dissenters in the country where he lived, and underwent hardships among them; yet Truth crowned his labours with some conviction. After which he travelled in the service of the ministry, in divers counties through England, Ireland, and Scotland; undergoing sufferings in the times of persecution. He visited Friends in Ireland twelve times, three times in America, once in Holland and Germany, and laboured much in his native country and nation of England, many having been convinced by him. Much more might have been said concerning his labours and travels in the work of the ministry, but we refer to the preceding journal.

We have this testimony to give concerning our dear deceased Friend: he was a diligent labourer at home, a constant attender of meetings, a sincere traveller therein, very tender over the youth, a nursing father to the least, and full of charity to all rightly anointed; yet not hasty to join with forward spirits. He was also careful not to join in party causes, but was greatly concerned for the promotion and unity

of the church; and often expressed his steadfast faith of Truth's testimony being exalted in the nations, and the antichristian oppression of tithes brought down; and with concern declared his sorrow for such as weakly complied therewith.

When his natural abilities failed, he would speak strongly, apparently beyond his age and constitution. He was seized with a palsy near a year before he died, which detained him from coming to meetings, and by which his speech was much taken from him; but he would often say, Though he was weak, he was well, and had nothing but peace on every hand; expressing his care and concern for the growth and preservation of the church.

He died on the 6th of the third month, 1741, and was interred on the 8th of the same, in Friends' burying-ground, at Eaglesfield, being accompanied by a great many Friends and others. Aged eighty-three, a minister sixty-five years.

Read, approved, and signed, at our quarterly meeting, held at Pardshaw Hall, in the county of Cumberland, the 1st of the second month, 1742, BY JOHN WILSON.

The TESTIMONY of JOHN BELL, to the memory of our worthy Friend, JAMES DICKINSON, deceased.

[READER,] thou art, with this, presented with a brief account of the diligent labours and hard travels, of that faithful servant and eminent minister of the gospel of Christ, James Dickinson; to whose faithfulness to the Truth, manifested in an humble, self-denying life and circumspect, godly conversation, I could not but give this brief testimony; for it was this which greatly recommended that ministry in which he zealously laboured for the promotion of piety and virtue, both at home and abroad; so that it often proved effectual to reach the witness of God in the consciences of those to whom he ministered. It may be truly said of him, that he went not about to publish the gospel of life and salvation with enticing words which man's wisdom teacheth, but in the power and demonstration of the Spirit; for he was not a minister of the letter only, but of the Spirit: it was by being obedient to the powerful workings thereof in himself, and by waiting diligently for the movings and openings of it, that he became well qualified for that service. His testimony was living and powerful, and often very terrible to the workers of iniquity, yet very edifying and comfortable to the well-minded, and encouraging to them to wait for the help of the Holy Spirit, whereby they might be made able to persevere in the way of life and salvation; which way is revealed and made

manifest by the light of the Son of God, which in some degree shineth in the hearts of all mankind, and is the unerring Guide to all such who believe in it, and are obedient to its discoveries, to bring them to the strait gate, and into the narrow way which leads to eternal happiness. By his powerful and lively testimonies, the weak and doubtful were often encouraged to depend upon that powerful Arm, whereby they had been gathered out of the many evils which are in the world; and the feeble-minded confirmed in the belief of the Truth, and their faith strengthened in Jesus Christ the way to the Father. For he was often concerned in the openings of Truth, to speak to the divers states and conditions of the people to whom he was called to minister, having through the mercy of God the word to preach, and wisdom given him to divide it aright; and many yet living who have sat under his testimonies with great comfort and satisfaction, can witness that he did not "handle the word of God deceitfully," but was "a workman that needed not to be ashamed."

He was an able minister of the new covenant, a zealous promoter of the cause of Truth, and laboured faithfully in that good work whereunto he was called, in that ability which God gave. He travelled much in that service through many difficulties and hardships, and at times in great jeopardy; but as his dependence was upon God, whom he faithfully served and obeyed, he was preserved through all those difficulties, and enabled to perform his service, and cheerfully to undergo the hardships he met with; for the Lord had blessed him with a good constitution and bodily strength, so that he was well qualified both with spiritual and temporal ability, for that service whereunto he was called and appointed, as plainly appears by his journal. For, as hath been already said, he laboured faithfully where he came; in word and doctrine; and many were turned from darkness to light, and from the power of satan to God by his ministry, and the flock of Christ edified, comforted, and encouraged in a faithful perseverance. And although he travelled much, and often hard, as plainly appears by his said journal, (not being willing to make the gospel chargeable,) yet when he was drawn forth to visit the churches abroad, as soon as his service was over; and his spirit eased of the concern which was upon him, it appears, he was diligent to return to his outward habitation and business, that he might not only be a good example to others, but might also mind his service among Friends at home. A good example indeed of an able minister and faithful elder of the church of Christ! worthy to be observed and followed by all, to whom a dispensation of the same gospel is given to preach; for where-

soever any are truly qualified and called to the ministry, there will be a service for them among Friends where they dwell, in that ministry whereunto they are called; so that when any are called to visit any of the churches, there ought still to be a care upon their minds to return, when they have discharged themselves faithfully of that concern required of them: for the truly called of God will find, if they diligently mind the manifestations of the Holy Spirit which qualifies for service, and leads the obedient servants of Christ into it, that there is a service for them to do among Friends, in those places where they are inhabitants; and the care of the churches there, according to their several growths, will fall upon them; and this service ought not to be neglected; for wheresoever that may happen, such will suffer loss. Therefore I would tenderly advise, in the love of Christ, all who are concerned in the work of the ministry, that they be very careful to mind this their service; and, by that help given of God, endeavour to follow the example of this faithful and experienced elder: for, according to his account in the preceding journal, (to the truth whereof many now living can testify,) when he returned from his labours and travels abroad in visiting the churches, he diligently attended the particular meeting to which he belonged, also was often concerned to visit neighbouring meetings; and not less careful to frequent meetings for discipline, that he might be helpful to his brethren in the management of the affairs of Truth; which nearly united them one to another.

But, by what is above said by way of caution, I do not intend to discourage any who are rightly concerned; but on the contrary hand, would recommend the advice of the apostle to Timothy, "Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine."—1 Tim. v. 17, and not only so, but I would also beseech Friends, when it may please God to raise up and qualify any for the work of the ministry, that they do not slight it, nor despise the instruments who may be so concerned, how mean soever they may appear in the eyes of men; for it is the Lord's work, who is able to qualify: but be diligently exercised in your minds, that they may feel the help of your spirits for their strength and encouragement; for the exercise and concern of the true ministers, is of more weight to them than some are aware of.

As to this our worthy Friend, he was a man much esteemed in his own country, and Friends there highly valued him for his work's sake and his faithfulness therein; and his humble deportment, circumspect life and godly conversation, gained him a good report among

his neighbours, and those with whom he conversed.

He also frequently attended the yearly meeting in London; and the still, retired frame of mind he often sat in, when in that meeting, hath affected the minds of some who have beheld him; and when he spoke to matters, it was in humility, and very weighty, greatly to the satisfaction of divers brethren, his words being seasoned with grace. Yet he was not so peculiarly gifted, for the management of the discipline of the church, as some others in his time, who were not so eminent in the ministry; whereby the great wisdom of the Almighty is plainly seen; for he fits and qualifies his faithful servants, by his own power and Holy Spirit, for that work and service in the church, to which he sees meet to appoint them; as the apostle said; "Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."—1 Cor. xii. 4—6. And the apostle, when he speaks of Christ's ascending up on high, when he led captivity captive, and gave gifts unto men, goes on, and further saith, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. And as the church comes to be restored into its primitive purity, the same Lord is able, in our day, to qualify his faithful servants, and give gifts to them for the perfecting the saints, that the body may edify itself in love. It was for the work of the ministry that this our worthy Friend was peculiarly gifted, in which he laboured faithfully many years, and was an example of humility and meekness; which with his pious life and godly conversation, greatly adorned the doctrine he had given him to preach; for he walked in the "just man's path," which "is as the shining light, that shineth more and more unto the perfect day;"—Prov. iv. 18; and his

zeal for the cause of Truth continued, whilst strength of body was given him to perform his service.

I shall now recommend to Friends in general, the serious perusal of the foregoing journal; wherein is set forth the protection, and many preservations of the author, by that mighty Hand and Power on which he depended; that every one may be stirred up to rely on the same divine Arm which preserved him during a long pilgrimage, through many exercises and difficulties; that by the help of the Holy Spirit, many may be enabled to follow this faithful man's good example in humility, piety, virtue, and faithfulness to the Truth we profess. And [now that] it hath pleased the Great Creator of all things to remove him from us, and to take him to himself, he having ceased from his labours, his works follow him; and I doubt not, but through Jesus Christ our Mediator, he hath obtained an entrance into that everlasting rest which remains for the righteous. And his memory lives with the faithful who knew him: for, as the psalmist saith, "The righteous shall be in everlasting remembrance;"—Psal. cxii. 6: and, as Daniel the prophet saith, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. xii. 3. May we, by following his steps, attain the like reward; and with him, among saints and angels, and the spirits of just men made perfect, praise God our Redeemer, and receive that crown of righteousness, which is laid up for all those who love the appearance of Jesus Christ our Lord; unto whom, with the Father, be dominion and glory, thanksgiving and praise, now and for ever.

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.

JOHN BELL.

Bromley, the 12th of the
Ninth month, 1744.

MEMOIR

OF THE

LIFE, TRAVELS, AND RELIGIOUS EXPERIENCE

OF

MARTHA ROUTH,

A MINISTER IN THE RELIGIOUS SOCIETY OF FRIENDS.

CHAPTER I.

From her birth to the 25th year of her age.

MARTHA ROUTH was born at Stourbridge, in Worcestershire, the 25th of the fourth month, 1743. She was the youngest of ten children, four of whom died in their infancy; and the rest were brought up by their parents; Henry and Jane Winter, with religious care. "By keeping us," she observes in her narrative, "in subjection to parental authority, to do or leave undone what they thought best for us, and by being careful not to let their affection sway their better judgment, they very much prevented the necessity of correction, which I do not remember to have been made use of."

The restraining hand of the religiously concerned parent, appears to have been, in her own case, early followed by the visitations of the Divine principle of grace and Truth in the mind. "I felt," she says, "the convicting evidence thereof very early, so as to cause me to stand still in the midst of play, to which I was much inclined; yet I knew not what it was. But as conviction followed, from time to time, I felt desires raised, that I might be a better child, and become more steady and watchful. I had impressive thoughts of a future state, and often when in bed at night, felt troubled lest I might die before the morning. At such times I was constrained to offer prayer, that I might 'stand in awe, and sin not.'"

About the seventh year of her age, her understanding became more fully opened; and then she could look back on her very infant days, knowing of a certainty, that what she had experienced, was the work which Truth

had operated in her soul; and she felt a desire to cleave thereto. "Yet," she says, "I too often forgot myself; and although accounted by others a grave or sober child, I had to mourn in secret, that a contrary disposition would often prevail; of which I was more sensible than others, who might judge by my outward deportment."

This deep seriousness and tenderness of conscience in early childhood, is not unfrequently found described in the biography of religious characters; and probably, in very many instances, more has passed unrecorded. It yet may be thought by some persons unnatural, and by others be decried as enthusiasm. Let such readers, (if this work should meet with such,) be pleased to suspend their judgment in this respect, at least until it may appear, what kind of fruit succeeded to those early buddings of piety. For we shall hereafter find the subject of this memoir, dividing her time, in conscientious obedience to the further manifestations of grace in her heart; between the office of instructor of the youth in useful knowledge, and that of minister of the gospel; in a society, in which the liberty of prophesying being maintained on the original apostolic foundation, women are admitted, together with men, to the discharge of the Christian duty, of speaking to the church, "to edification, and exhortation, and comfort." 1 Cor. xiv. 3, xi. 4, 5.

The same serious cast of mind, which induced thoughtfulness on her own account, appears to have led her frequently, about this time, to steal away from home, when she saw a corpse carried along for interment, and be present during the reading of what is termed

the burial service. On these occasions, she says: "I attentively watched the lips of the priest, and found from one time to another, that he read the same testimony over all that were buried. And though it seemed very grateful to the human mind, to hear that all died in a sure and certain hope of a joyful resurrection; the better part in me, was stirred up to inquire how it could be, that all were in that state. For by some knowledge and future inquiry respecting their manner of life, I found that some of them were very different from such as I had read and heard of, as having had hope in their death; as being of the righteous number, and of the just, whose memory is blessed.

"These circumstances took deep hold on my thoughts: I had to ponder them in my heart, little thinking it would be like bread cast upon the waters, to return after many days. For, as it now revives, (having sometimes had to touch on the subject in gospel ministry,) I think it would be as rational to admit of a purgatory fire, as professedly to believe that the righteous and unrighteous are companions in the general assembly and church of the First born. Our blessed Lord saith, John v. 28: 'The hour is coming, in the which all that are in the graves shall hear his voice, (the voice of the Son of God, v. 25.) and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Oh Christendom! why are not thy professed advocates for religion, better skilled in the mystery of true godliness? Were the tender scruples, arising in well disposed minds, enough cherished, many might become wiser than their teachers, in things appertaining to life and salvation."

Being placed at a day school, where she had not much of the company of other Friends' children, she found, in this situation, an inducement to deviate from the simplicity of language, inculcated by her parents at home; and she gave way, to a certain extent, to the temptation. Some time afterwards, two Friends in the ministry, came to visit the families in that meeting; "At which," she says, "I greatly rejoiced, though I did not expect to have been so found out and melted down under their ministry, as proved to be the case. After reminding us who were children, of the example of our parents, how carefully we had been brought up, and the steady attention, manifested in the discharge of their duty, that we might act consistently with the principles of Truth; they said, 'What a loss and pity it would be if any of us should deviate therefrom, when out of the sight of our parents, in not using the plain language,' which I well knew was my own case. I seemed like one broken to pieces, and could scarcely forbear weeping aloud. As soon

as I could get to my cousin Mary Bradley, who had learned to write before me; I got her to write me a letter, which I dictated, to a scholar to whom I was much attached, expressing a hope that she would not be offended, that I could not any longer give her the title of Miss, but must call her by her proper name, as well as the other girls, though I should love them no less but rather better, because I knew it was acting contrary to the mind of my parents, and the way in which Friends spoke to one another.

"When I went to school again on second-day morning following, it was under as much weightiness of spirit, as mind or body could well bear; but going early, few were in the school, and I took my seat close to that of my governess, whom I loved much. When she came in, she spoke to me in her usual kind way, as did the other girls, and took no notice of my change of language, or more serious deportment."

About her twelfth year, her mother fell into a lingering illness which ultimately proved mortal. She suffered much in her feelings on this occasion herself, and the effects upon her spirits were apparent for several weeks afterwards. Of this affectionate and tenderly beloved parent she relates as follows: "Sitting by my mother's bed-side one evening, while my sisters were gone down to tea, after dozing a little, she awoke, and asked me who was with her. I went to her, and said it was I; when she embraced me with endeared affection, and said: 'My dear child, I have been praying for thee, that the Almighty would graciously take thee under his notice, and preserve thee in his fear, that thou mayest be made meet for an entrance into his holy kingdom; where He is, in great mercy, preparing a place for me.' Expression would fail to set forth my feelings at that time."

She relates also the following anecdote of her mother: "The back part of our house looked into the yard of a large inn, that was in great reputation, which Friends as well as others usually preferred. The landlord and his wife were very kind neighbours to us; the latter would often come and ask advice of my mother. An officer of distinction happened to be taking up his quarters there; one evening having got too much liquor, he began to quarrel with some of the company, and after some time concluded to go into the yard to decide the fray. The landlord was not at home, and the landlady seeing the officer draw his sword, fainted: one of the servants exceedingly alarmed, came to acquaint us with the circumstance, fearing murder might ensue. My father was from home, but my mother quickly slipped out, passed through those who surrounded the officer; and as he was holding up his glittering

sword, took it out of his hand and brought it into our house. The act so surprised him and the rest of the company, that they soon separated, and the family thereby were greatly relieved. In about two hours after, understanding who had got his weapon, the officer sent a submissive request to have it returned; but my mother told the servant, it was safely locked up in our parlour; that she wished it to remain there till morning, and would be glad the officer himself would then call for it, and put it into the sheath. This he did, and very civilly acknowledged her kind interference. Herein was the Scripture declaration fulfilled: 'The righteous are bold as a lion.'"

It appears from her narrative, that as early as her fourteenth year, the mind of Martha Routh was awfully impressed, after many months of deep exercise, with a sense of duty, under the divine requirings, to appear as a minister, and tell to others what the Lord had done for her soul; but that giving way to fear, and to an apprehension that it was impossible for her, at so early an age, steadily to practice those things to which she might have to exhort others, she lost ground through disobedience, and began to be less thoughtful about her own state. And as one wrong step, she observes, often makes way for another, she began now to dislike the restrictions imposed upon her in dress, and would have chosen such apparel as might not have discovered her to be a Friend; from which, however, her father's firmness, and the example and advice of her elder sister, were the means of restraining her.

She likewise got into the company of such young persons, as she had not heretofore been allowed to associate with, and for whose society, indeed, she had before no relish; concealing these improprieties, under the pretext of visiting a relation who lived near. "Thus," she observes, "in giving way to my own delusions, I found the truth of the assertion, 'That evil communications corrupt good manners:' yea, worse, they lead into 'vanity and vexation of spirit.'" But it was not long, ere, through the influence of her friend Catharine Payton, whose ministry had before been made of great service to her, she was effectually checked in these wrong propensities.

The same Friend soon afterwards proposed to her father and sister, that a situation should be sought for her, as teacher in a boarding school, remarking that she apprehended there was something in her natural disposition, which, with a little improvement in learning, might render her useful in this laudable occupation; and that well-ordered schools, according to her observations in her travels, were much wanted for Friends' children. This proposal being accepted by her father, she was in due time in-

troduced, in that capacity, to a Friend at Nottingham; with a prospect of succeeding, in the course of two years, to the entire care of the school.

The account of herself, may now best proceed in her own words:

I was now turned of seventeen, and my time was much employed in taking the care and oversight of the girls, which was not an unpleasant employ; though there was a variety of dispositions. Our governess [Anna Coulson] was a well qualified person; and we loved her husband much, his disposition being very pleasant. He had lost his outward sight, yet he often heard us read, and could readily observe the mistakes we made, and correct them. He had also a precious gift in the ministry, and was to me, like a tender spiritual father.

About this time I received the following letter from my dear father.

MY DEAR CHILD,—This comes with a large salutation of my dear love to thee. I have also to inform thee, that through the mercy of our God, my health is pretty well restored; blessed be his holy name. We are now got into another house, which suits us better than that we left: so my dear, all things work together for good, to those that love and fear God. My dear child, my mind is biassed very near to thee, hoping the Lord, whom thou has been taught to love and fear, from thy youth even until now, will preserve thee, and keep thee from falling; which will be more joy to me than great riches; so that if I should never see thee more in this world, I hope we shall meet in that which is to come, "where the wicked cease from troubling, and the weary are at rest." So my dear, I rest in dear love to thee, and remain

Thy affectionate father, until death.

HENRY WINTER.

The longer I was thus employed, the more weighty and arduous the task appeared to enter into for life. I had many secret thoughts and desires to resign the prospect of a public school, and be a private tutoress in a Friend's family, though I said nothing to either friend or relative on the subject. Just at this time, my kind friend and care-taker, C. Payton, being again at Nottingham in the course of her religious labours, when conversing with her in her chamber on the subject, she tenderly expressed a hope, that it would not discourage me from pursuing the prospect of taking the school when resigned; and that I might not think of accepting a situation as a private tutoress, which would render my qualifications for a public station useless. I told her, a situation in a private family, was what I had seemed to prefer

for myself, but was desirous of following best direction.

When I had been with Anna Coulson, from my first going, five years, her worthy husband departed this life. I was closely with him during his illness, and took down the expressions that dropped from him, which are printed in one of the volumes of "Dying Sayings." His close was peaceful, and his removal a great loss to us all, his company being very pleasant and instructive.

A few months before his death, a young woman from a distant county, came with her mother to see two of her younger sisters, who were in the school, and during their stay, took great notice of me; she had accomplished a very liberal education, and was as lively and sensible a young person as any I have met with. After their return home, her mother wrote to inquire, if she might be admitted into the school as a parlour boarder, and have the opportunity of being in my company as much as circumstances would admit. The proposal was joined in with, though I almost marvelled at her choice; but was clearly instructed in my own mind, that through unmerited favour, there was something to be observed of the gracious dealings of divine kindness, which had stirred up and attracted the better part in her.

With this discovery, the watch word was clearly sounded in the ear of my understanding, that I must not let go my hold, and be drawn aside by her vivacity and strong affection; but be instrumental, in the divine hand, to draw her to greater stability, which was mercifully granted; and the cement of our union became very strong, through our frequently sitting alone in silence, to wait for a renewal of strength.

After some months had thus passed away, a person who called to see her, reported to her parents the great alteration that appeared in her, and that he thought her health might be endangered thereby. This so alarmed her father, who was much better acquainted with the world, and the love of money, than with the nature and power of religion operating on the mind, that he soon came to see her, and would not be prevailed upon, either by herself or others to leave her behind. Her mother was a woman of steady and religious character, but could not persuade her husband to let her return.

This separation was so wounding to nature and spirit, that it seemed like dividing the joints and marrow; for I exceedingly feared the consequence of her removal, yea, more than a final separation, in the state she then was: for she had informed me of an attachment to a young man, who had greatly desired to have her in marriage; but her mother did not ap-

prove of it, and they were both thankful she was removed from him. But alas! alas! the golden bait prevailed! and her father suffered her to be united to an unworthy character, very unlike herself every way, though at that time a member of our Society. The sorrowful tears that flowed from me on her account, are only known to that penetrating eye, which seeth in secret. What cause of mourning it is, that all parents, to whom the precious charge of children is committed, are not careful to train them up in the nurture and admonition of the Lord, coveting for them the best gifts; desiring that their tender minds may be replenished with the dew of heaven, rather than craving for them the fatness of the earth, knowing that all things here perish with using!

I was then about twenty-four years of age; and in my twenty-fifth year, Anna Coulson resigned the school. I had mentioned to her, the prospect of having one of my sisters to join me therein, which she seemed to object to, telling me the profits divided, would answer but little end. In reply I remarked, that I had had opportunity of knowing the great propriety and necessity of keeping a constant eye over the children, not only during school hours, but on all other occasions; and if for want of that care and watchfulness, evil should befall any of those committed to my charge, it would be more cause of regret and concern, than a double or treble profit could make up.

CHAPTER II.

From opening a boarding School, to her marriage with Richard Routh.

My eldest sister being now married and a very precious one, next to her in age, having been removed by death, my sister Ann was willing to join me in the important concern of keeping a school. She was a faithful helper, and took the whole charge of family affairs; which she was particularly qualified for. My employment was entirely the care and instruction of the children, and we went on comfortably together.

Our beginnings were small, with regard to outward circumstances; but we were favoured with contentment to move within compass; and, through divine favour, nothing was lacking. We got a suitable dwelling near the meeting-house, which we found of great advantage; and the school increased to our satisfaction. We had no desire to have a large number, and about fourteen was as many as was convenient. We had a steady religious servant; the children were also submissive, and agreeable one with another. Thus we got along for sometime.

About my twenty-sixth year, our dear and honoured father departed this life. He had been an approved elder in the church many years; and in the last religious meeting he attended, we were informed, he stood up, and in a very solemn manner repeated the encouraging declaration: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them." This, there was no cause to doubt, was his own blessed experience; and though at a distance from him, yet my nature suffered deeply when I heard of the change.

It was not long before another deep and weighty exercise, the work of the ministry, was again set before me. The necessary preparation and restrictions, were clearly presented; when I experienced in deed and in truth, that "straight is the gate, and narrow the way that leads to life;" and found I was still unwilling to enter it on those terms; though anything short thereof, I thought I could be resigned to, even to be clothed in sack-cloth, if it was required. But this was not the sacrifice called for, though I had some alterations to make in my outward appearance, which as none had ever hinted the least inconsistency of, I felt a great struggle about; and let in such arguments, as to conceive it must be a delusion; yet as I had lost my peace by gainsaying, I concluded I would do what I once saw to be right; and in great self-abasement, I made the alteration in my clothing, giving up all that seemed called for. Then, in adorable mercy and loving kindness, light again sprung up, and my darkness became as the noon-day; that my soul knew right well, the divine hand of power was underneath, opening the pathway for obedience, in what many esteem the "little things," scarcely worth their notice. I likewise found it my place, to have all those who were put under my care, consistent in their apparel, so as to admit of no superfluity; and was never opposed by any parent on that account.

My heavenly Director saw meet to carry on his own work, and to lead me gently forward; though I went heavily on my way; finding, at times, the exercise of my mind to be so great, that I seemed disqualified for the usual and proper attention to the children; but when school hours were over, I retired alone, and poured out my soul in secret, with many tears, that my Almighty helper would be pleased to show me, with clearness, what I should do and what I should leave undone. I greatly desired to move forward in the obedience of faith, consistently with his divine will.

The dear children were often aware of my exercise; and I was sensible that their tender minds felt sympathy with me. The spirit of

prophecy was given both to servants and to handmaids: those who came from far, as well as those who were near, clearly pointed out my state in public ministry; and some of them told me afterwards, they could have laid their hands on my head; but I kept as close as was possible from any discovery on my part, till my health became so impaired, that I was scarcely able to stand; and at length I was confined to my chamber and bed; a skilful physician having done his utmost for me to little purpose, and those who kindly watched with me in the night season, thought I could not continue long.

One night my sister sat up with me, and seeing her bathed in tears, I asked her why she was so sorrowful. She replied, "How can I be otherwise, when I am likely to lose thee, and be left alone." Her tried state so much affected me, as to cause me to make some disclosure for the first time of my own; I then said to her: "My dear sister! my sickness is not designed by the great Physician of value, for the death of the body; if that would have been accepted as a peace offering, thankfully could I have resigned it: but resignation of will, to the Divine will, in a way more trying to my nature, is what is required, and what I have been struggling under, till I am brought thus low."

Her tender solicitude was such as might have been expected to be felt by one, so nearly interested in my welfare every way. She said, she had been fully aware, with many others of my friends, of the deep exercise I had long been under; but as I had never opened the subject to her, she was backward and fearful of mentioning her thoughts to me.

I told her, I had gone several times to our valued friend John Storer, when I seemed as under the weight of the mountains, to have opened my state, and have got a little relief; but though I mostly found him alone, I could not utter a word; which made me think, it was best to have my lips sealed with silence, as long as I could endure it. I greatly desired her supplication, with that of my nearly concerned friends, for my preservation and help, when they might be favoured to draw near the throne of grace. And feeling relieved in my spirit, after this opportunity, I was better in the morning; with my sister's help sat up a little in my bed; and in a few days left it, though so weak I could not stand alone. Having afresh entered into covenant, with a covenant keeping God, willing, through his divine help, to do what he required of me; my recovery became speedy, beyond all expectation. How rejoiced were our dear children, and many others thereat, which greatly humbled my mind!

We had now kept the school nearly three years, and most of the children had nearly

finished their education; that I secretly but fervently prayed, if the time was nigh at hand, when I must yield obedience to the divine will, in becoming a public advocate for the cause of righteousness, my compassionate Father would be graciously pleased so to order, that no new scholars might offer, until I became fully satisfied with his designs concerning me; for, indeed, the weight thereof seemed at times more than I was well able to bear.

The time of the yearly meeting in London coming on, my sister and myself attended it, having several of our scholars who came from that city to take home. A few weeks previous to our going, that worthy Seer in Israel, William Hunt, from North Carolina, with his companion Thomas Thornborough, were at our meeting, accompanied by Joseph Row and his wife, from London. William seemed both in public and private, as though he was led to "search" me "with candles;" and attached himself to me, in so fatherly and affectionate a manner, that dear Joseph Row and his wife, tenderly entreated me to go along with them, they travelling in a post-chaise. I did not want a will to go, yet was afraid lest any thing should fall out by the way, in regard to public exposure; but after setting forward I was favoured with quietness and consolation, accompanying them to Mansfield, Chesterfield, and Sheffield.

When taking leave of my aforesaid dear friends, who had manifested a most tender regard, William said in a very emphatical manner: "Dear child, my love is with thee in the light and in the truth of our God: therein I dearly salute thee, and bid thee farewell!" I felt exceedingly contrited, but so far strengthened, that if I had had the wings of a dove, I should soon have fled home, having no wish to be seen by any.

When the time came for setting out for London, the three girls who were to return to school, went to their respective homes during our absence. We met with a very kind reception from the parents of the children we took with us, and from many other Friends. Many times did the current of ministry so flow towards me, in an encouraging manner, that my soul at times seemed melted within me; and I think through no instrument, more evidently pointed, or with more consolation, than through that worthy handmaid, Frances Dodshon. How had she to proclaim as on the house-top, the secret sentiments of my heart, in offering up for sacrifice, all but the one thing required! but, in this, "I pray thee have me excused." She was till then, an entire stranger to me, but afterwards became a near and intimate friend.

After our return home, we were a quiet little family, having only the three boarders before

mentioned for nearly a year, during which time our kind friends were thoughtful in regard to our outward circumstances; and lest we should be discouraged, on account of the school being so small, several kindly offered to make up our loss: but I was not free to accept any thing of the kind, knowing on what ground I stood; yet I had not liberty to tell any one but my sister, that I had craved the release for a season; and requested she would not mention it to others. So I had to bear the imputation of some for a time, that I was not humble enough to accept a free will offering, which was by no means the case; and in due season they were satisfied of the contrary.

Our justly valued friends Mary Ridgway and Jane Watson, being at Nottingham, in their way from the yearly meeting, both, but especially Mary, were so evidently led to open my state, and administer to it, that I was afraid all in the meeting would know who was meant. I think this proved the breaking up of my controversy; for I was so brought down and humbled, in deep self-abasement, that when I got into my lodging-room, I was constrained to fall on my knees, and to offer vocally the resignation of my will, to the will of my Heavenly Father: that if He would be with me in the way I should go, and send me to "say to the north, give up," and to "the south, keep not back," I would obey his holy commands.

Soon after this offering, my bonds were broken, in the ninth month, and twenty-ninth year of my age, in our first-day morning meeting; though as little expected by me, at that time, as at any preceding one. After resignation took place, I scarcely knew how I was raised from my seat to say: "Keep thy foot, when thou goest into the house of the Lord; and be more willing to hear, than to offer the sacrifice of fools." I concluded this was on account of a man of a ranting spirit, who had been disowned, and used to disturb meetings so as often to be carried out: but he kept quiet at that time, which I trust was generally felt to be a solemn season. I was thankful I had been thus far helped to do what appeared right; it was to myself a solemn day throughout, and also to our little family.

During the seasons of deep probation, from the fourteenth year of my age, to the present time, I had much cause to sympathize with the poor Israelites, in their wilderness travel, and to exercise more charity than I had done aforetime, in reading their manifold back-slidings from the divine commands; on which account, they had to go backwards and forwards, and long to encompass the mountain; until the compassionate eye beheld them, with his wonted kindness, and opened the way for their entrance into the promised land. I think I

never murmured, or thought any of the dispensations of unerring wisdom hard, neither any of his sayings such as could not be complied with, but through my own default; so in mercy he did not slay me, but permitted life to be given for a prey.

I was soon again and again called upon, to bear further testimony to the divine requirings, but the reluctance was yet so great, that I was plunged into unutterable distress; and our quarterly meeting drawing near, for the joint counties of Derbyshire and Nottinghamshire, to be held at Mansfield, I exceedingly dreaded to go, yet durst not stay away. It was fourteen miles from Nottingham, a forest road most of the way. My sister, myself, and our three scholars, set out early, in order to reach in due season. When within three miles of the town, how did I long to have been left among the trees of the forest, there to have received the echo of my plaintive cry! I should have feared no danger to the body, had I remained there till my companions returned; but I went forward, and as soon as we alighted at the inn, retired to a chamber alone. The members of the select meeting being there the evening before, two of them soon came to me, offering as much sympathy as they were capable of, but I was not in a state to be comforted.

I went to meeting, which soon felt a gathering of great solemnity; and my wounded spirit felt a little healed thereby. Our friend John Storer, stood up, and in a very weighty manner, opened his gospel mission, with an invitation to those who were afar off to draw near, and those that were near, to acknowledge the Lord's might; which he enlarged on, in a powerful and encouraging manner; by which I was again so far divinely quickened, as to promise obedience if called for in the women's meeting, if I might only be permitted to keep silence in that for worship. I retired a little alone after the first meeting broke up, and thought my state must somewhat resemble Jonah's, when he was under the weight of the mountains, the weeds wrapped about his head, and thought the earth with her bars was about him for ever. I went up stairs in much fear and trembling. The meeting was for sometime very silent, when, a sentence or two powerfully arising, I stood up and expressed them, so that I believed the whole meeting could fully hear, and then remained through the business in peaceful quiet. When meeting was over, and I had returned to the inn, I was glad to lie on the bed, till our family were ready to return; thankful that I was then able to join them in the carriage. Oh my soul! canst thou cease to remember thy misery and thy affliction, "the worm-wood and the gall," and not be humbled, under a grateful sense, that it was of

the divine mercy thou wast not consumed? I moved along in great weakness and fear, according to my own apprehension, for many months; seldom a meeting day came, but my bodily frame was affected at the thoughts of going.

Our ancient friend Sarah Beck, being at Nottingham about this time, and having no companion, I was encouraged by Friends to go with her a few days; and I found her a tender nursing mother. After parting with her, my valued friend John Burgess, accompanied me back to a country meeting, about five miles from Nottingham, which was kept up once a quarter, where several Friends from thence met us. As we rode along, one in the station of an elder remarked, that she thought it was as good for spiritual children to breathe fresh air, as for those who wanted to recruit bodily health: and then inquired if in the little turn I had taken, I had heard of any more scholars? I said no, but I then thought it would not be long before I should: and the next day, a letter came from a Friend of Bridgewater, to inquire if we could take two of his daughters.

In a short time, so many offered that the house was quite full; and an addition to our number still presenting, Friends were desirous we should take a larger house. I did not feel liberty to comply with their desire: yet in condescension to it, wished my sister to go, and look at one that was thought eligible, and the rent reasonable, both which she found to be the case. In compliance with the wish of my friend Hannah Storer, I afterwards went; but as I passed from room to room, was attended with a secret, but clear intimation, that I was not to entangle myself with a greater number of scholars, than the house we already had would accommodate; so I entirely gave up the thought, and felt peace.

I was glad our occupation was of such a kind, that we could lock up doors and attend religious meetings diligently, when favoured with health, which was in general mercifully granted; and being near the meeting-house was a great convenience; yet one afternoon, from a heavy fall of snow, we left several of the younger girls at home by themselves; for our servant being a religious woman, attended with us. Whilst sitting in meeting, I got thoughtful lest any hurt should befall them, accompanied with an intimation, that it was best to accustom children to endure a little hardness, and to impress their minds with the sentiment, that to attend religious meetings, was worth encountering some difficulties for; that many of tender age, when their parents were cast into prison, and the meeting-houses shut up, had, with other Friends, met out of doors, and some

had been taken to prison. I believed it right in the evening, to revive these hints among the children, which had a contriting effect on their tender minds.

In the winter season, it was our practice to have them all gathered in the evening, and for one or two to read to the rest, after a little space of silence; their needle-work being of such a nature as not to interrupt the solemnity: sometimes one kind Friend or other would come and sit amongst us, acknowledging it was like being in a little evening meeting.

Thus we were enabled to go forward, because the good hand of our Heavenly Father was near us; and He inclined my heart, by day and by night, to supplicate for his blessing on the children; evidently feeling, that no arts, parts, or acquirements of mine, were sufficient to discharge the duty, or fulfil the trust reposed in me: and being thus engaged to seek after divine assistance, I do not remember that any dissatisfaction was manifested, either in parents or children.

About a year after my first appearance in public ministry, the Friends of our monthly meeting, united in receiving me as an approved minister, of which an elder was desired to inform me, and to request my attendance at the next select meeting. This request I was not forward to comply with, for I still feared how I might stand my ground.

Soon after this, I received a few lines from my friend John Burgess, informing me that Mary Malham, (now Proud), who was on a religious visit, was coming our way, and so on to Lincolnshire, and would be glad if I would accompany her through that county. This brought me under exercise, both on account of leaving the school, and the little time allowed for consulting my friends on the subject; but my dear sister encouraged me to do both, which I did, and had the approbation of the latter: yet there was something still, in my own mind, that was not forward to close in with the proposal, for I was afraid my own inexperience might give way to the affectionate part: so that although I knew she was come into town, and lodged at a Friend's house, whose door was always open to me, I did not go to see her that night. The next day attending our meeting, I was so fully satisfied, that I no longer hesitated. We travelled with great diligence, mostly taking two meetings each day; and got in time to attend our quarterly meeting at Chesterfield. Thence she went to York, and I returned home.

Some months after, I felt an impression to attend the quarterly meeting at York, which my friends uniting with, I was accompanied by a kind female Friend in the station of an elder. We got to York in time for the select meeting,

but I had not courage to attend it: and when entering the great meeting-house, the next morning, I scarcely knew how I got towards the gallery; for though the gathering was very large, I saw no person, except the skirts of those who sat near me, until in awfulness, I had bowed the knee in supplication. I was then favoured to feel a peaceful quiet; thankful to hear the gospel preached by those of greater experience. After meeting, divers Friends noticed me very kindly, none more so, than my valued friend Esther Tuke. Our further knowledge of and union with each other became very strong, even like "a threefold cord." When the meetings were over, my dear companion and self returned home, taking the meeting at Sheffield in our way, on first-day following; where Friends received us with great kindness.

Being now apprehensive that resignation of this kind, might continue to be called for; I thought it best to seek out for a steady qualified helper in my school, and found such a one in my cousin Ann Lowe, of Worcester.

I often visited my dear and much tried friend, Ruth Fallows of Castle Donnington, and sometimes accompanied her to a few neighbouring meetings. She was a true living gospel minister, and her company was helpful, encouraging, and edifying. She told me of a prospect she had of religious duty, to visit some of the northern counties, and Scotland; to which I made no other remark, than the expression of a full belief, that the same divine hand which had been her support in all her trials, travails, and exercises, would still be with her.

Some time after this conversation, my own mind was impressed with a prospect of visiting the meetings of Nottinghamshire, Derbyshire, and some parts of Lancashire. While this was under my notice, though not mentioned to any, dear Ruth Fallows came to Nottingham, and being at our house, remarked, she was not gone the journey she had told me of. I said: "No, though I expected thou wouldst, yet I don't want to part with thee."

She replied: "I don't know what I am waiting for, except it be for thee to go along with me; and if so, I am willing to wait still longer; so be honest, and let me know thy thoughts." I then opened to her my prospect of the before-mentioned counties, but thought, if my friends should set me at liberty, it would be proper to inform the parents of the children, as my absence would be for a longer period than at any time before: which I did, and received their cordial approbation, and from some the expression of near sympathy.

Way being thus opened, I laid my concern before friends of our monthly meeting, who

gave me a certificate, the first I had had of the kind; and after carefully endeavouring to put all things in order, relative to the children and family affairs, and my dear sister being willing, as she always was, to give me up to the pointings of duty, we took a solemn and heart tendering leave of each other.

We had many long days' journeys, and I often felt much fatigued; my bodily frame not being yet strong, and my appetite poor, that I could not take much food: but the season of the year being favourable, through divine favour, we got as speedily along, as most who had travelled the like journey. We had much cause gratefully and humbly to acknowledge, that mercy and kindness had been with us, who went to the battle, and with those who staid by the stuff; for on my safe return, I found my family well, to our mutual rejoicing: as did my worthy companion her kind husband.

On the 7th of the eighth month, 1776, Martha Winter was married, at Nottingham, to Richard Routh, of Manchester; and removed to his residence in that town. Her Journal proceeds in the next chapter.

CHAPTER III.

Several visits after her marriage—travels with Rebecca Wright—and at different times with several other Friends—visits Worcestershire—Ireland—Dunkirk, &c.

My bodily health, for two or three years after our marriage, was not very strong, and my exercises were many; yet I went several short journeys, besides attending our monthly and quarterly meetings, and several times the yearly meeting in London; going on horseback with my husband and divers other Friends, which was the general mode of travelling at that time.

I attended the yearly meeting for the principality of Wales several times, once in company with my dear and valued friend Frances Dodshon; and on our return we visited the meetings and families of Friends in Shropshire. My dear and much esteemed companion, though in a very low, depressed state of mind, was often clothed in her gospel mission, as with the King's royal apparel.

Some time after, I felt again the pointings of duty to attend another yearly meeting in Wales, to go from thence to Bristol, and to take meetings as they lay in the way to the yearly meeting in London, and others on my return home. For this service I had a certificate from our monthly meeting, and was accompanied by my dear friend Elizabeth Jolly; but not having gone such a journey before, without a yoke-fellow in gospel labour, it felt very weighty.

My mind was often under secret discouragement, and in a particular manner, when my kind companion was likely to return home from London, and leave me alone, having several counties to visit.

This time of holding our annual solemnity in 1784, was a very memorable one, not only in being favoured with the company of many ambassadors from America, fraught with gospel mission, but in having the women's yearly meeting fully authorised and established. When the yearly meeting closed, I felt exceedingly dismayed; which my dear uncle John Routh perceiving, inquired the cause of my being so affected. I told him I was likely to be left without a companion, and scarcely knew how to sustain the prospect.

He encouraged me, with all the tenderness of a beloved father in the Truth, not doubting, but I should be helped along beyond my expectation: and the way soon opened for my joining my dear friend, Rebecca Wright, one of the before-mentioned Friends from America.

Friends in general appeared well satisfied with our being united as companions; and after visiting the meetings in the city, we set forward through the counties I had in view, till we came to Manchester, where finding my dear husband and relations well, was cause of renewed thankfulness to the Author of all good, who had thus helped and provided for me beyond all expectation. It was needful for Rebecca to make some stay here, and my dear aunt, Sarah Taylor, accompanied her to several places, and meetings, which was very acceptable and encouraging to her.

My husband and friends being willing for me to join her again, we bent our course northward, taking our quarterly meeting in the way, where we had the acceptable company of Nicholas Waln. We proceeded through the northern counties into Scotland, more than twenty miles north of Aberdeen, visiting not only the meetings, but the families of Friends. It was in the depth of winter, which proved a very cold one, attended with more snow, than aged people in those parts could remember; but Friends were very kind, in caring for us. We had much trial and jeopardy in crossing some of the large rivers, on our return to Edinburgh; where we also visited the families, and had deep exercise in the labour. In coming thence to Kelso, forty miles, a very bleak open road, scarcely a track was to be found for the horses, the snow was so deep; yet that Almighty power, who calleth forth his servants and handmaids, thus to work in his vineyard, was graciously pleased to lead us safely through our perilous journey, in time to attend the quarterly meeting for Yorkshire, held at Leeds; whence I returned home, and Sarah Birkbeck accom-

panied my dear companion for sometime; as did also my dear friend Elizabeth Jolly.

After this, I joined Rebecca Wright again, and accompanied her through the western counties, nearly to the Land's end in Cornwall.

My dear companion Rebecca Wright was a greatly tried traveller, and was often in the deeps, of which, according to my measure, I took part with her: and sometimes hearing her mention, how differently she got along in her own country in her gospel travels, was fearful I was not such a companion to her as she had there, which often caused me to weep in the night season, and think it might be best for me to return home: but this she could scarcely bear to hear mentioned; and being closely united to her in the bonds of the gospel, I staid with her, till I saw her on ship-board, with several others of her fellow-labourers, returning to their native land. I then staid at home a considerable time, and was thankful I had peaceful liberty to do so.

About the year 1787, I had for some time had an opening prospect of religious duty, not only to visit the meetings, but also the families of Friends in Worcestershire, my native county; and with this impression was led to look towards Martha Howarth, a member of our quarterly meeting, as a companion.

When the time came for moving, being furnished with certificates from our respective monthly meetings, we set forward by way of Cheshire, and Coalbrookdale; and entered the county of Worcester, at Dudley, where the ancient and honourable family of the Paytons used to live; but they were then all removed by death or otherwise. Thence we went to Stourbridge, where I first drew breath. In the city of Worcester, as in other places, in visiting the families of Friends, we were favoured with the company of one in the station of an elder, who could bear testimony to what we had to minister; which has always been my choice in such service. This Friend being baptised with the one baptism, could feelingly partake with us in the cup of suffering, and rejoice with us when Truth was raised into dominion; that our spirits were tenderly united, and also to the seed of God in that place. Our labours there closed with a public meeting on a first-day evening, which was a large, open, and satisfactory opportunity. We then took the other side of the county, and were favoured in like manner, with the company of helpers in the work, which closed at the monthly meeting at Alcester.

I felt pressed in spirit to return to Tredington, about six miles distant, to our friends John and Sarah Lambley's, though the evening was very stormy, the snow falling very thick. We got there safely, and were taking some refresh-

ment, when a young man, son of Thomas Norton, came into the house, and seemed much affected. His father had been threatened with imprisonment for non-payment of tithes; and he said two constables were at their house, and talked of taking him part of the way to Worcester that night. I then believed that this was the cause of my being impressed to return there: so we sent the young man back to request the constables to stop a while, as some Friends wished to see his father.

The distance was about a mile, and the snow falling so thick, it was not safe to go any other way but on foot, which we willingly did, accompanied by John Lambley and his valuable wife. We found Thomas Norton in a quiet, resigned state. The men very civilly offered to leave the room, and withdrew into the kitchen. Our visit was very grateful to him, and seemed to strengthen his mind in resignation to the permitted trial. His children also seemed more settled; and the constables were willing to stay in the village till morning. On our return through Worcester, we went to see him in his prison-house, found him very composed, and reading Sewel's History; the jailer and his wife were very kind to him. Some skillful Friends in the city, on looking over the indictment believed it faulty, and took a counsellor's opinion, who advised them to bring it to an assize trial; which they did, and the judge quashed the indictment, and set the prisoner at liberty in open court.

Soon after our return from this visit, a weighty exercise came over me, the time appearing to draw near for my paying a religious visit to Friends in Ireland. The prospect had been opening for several years, and on its nearer approach, believing from some hints dropped by Martha Howarth, that she had something of the same kind in view, I opened my mind to her, and pointed out the season when it might be right to move, if Friends united with us therein. So being furnished with certificates from our monthly meetings, endorsed by the quarterly meeting, held at Lancaster in the ninth month, 1789, a Friend was appointed by that meeting to accompany us to Whitehaven, where we intended to take shipping. We were detained twelve days by contrary winds; during which time we visited divers families; and being at the house of our endeared friend Jane Pearson, a living minister of the gospel, the detention was made more easy.

We crossed the sea in a small vessel, were two nights out, greatly tossed, and very sick. We had two religious young women with us, who had been assistants at Friends' school at York, and were then going to be in the like station, with dear Sarah Grubb, at the boarding school at Clonmel. We were favoured to

land safe at Dublin, and were cordially received by our kind friends, Joseph Williams and his family.

Next day, the first of the week, my companion was opened in testimony in the morning meeting; but I felt closely shut up from anything of that kind, with a secret intimation very clear to my understanding:—"Thou shalt not go forth in haste or by flight, so the Lord shall go before thee, and the God of Israel be thy rereward." The revival of this divine promise gratefully humbled my spirit.

The half-year's meeting drawing near, Joseph Williams accompanied us to the meeting at Bal-tibois, once the dwelling-place of that great and excellent minister Mary Peisley, which lying rather at an outside, it was thought best to take it then. It was a small meeting, but owned by the blessed Master; and was the closing meeting to our dear friend Samuel Smith, from Philadelphia, who after attending the half-year's meeting, returned to England. But my dear companion and myself had to travel diligently for the space of six months, in which time, according to our measure, we largely partook of the tribulations of the gospel: and were also partakers of some of the consolations in Christ Jesus our Lord, being nearly united to the Seed in that land. Our justly valued friend Richard Shackleton, at different times and places, accompanied us many weeks, much to our comfort and satisfaction.

We had likewise in the course of our travels, the company of several very hopeful young men, who appeared to be coming forward in the paths of righteousness, and with many others had not only made a good beginning, but they ran well for a considerable time; yet alas! alas! how has the gold become dim! and the most fine gold changed! the precious sons of Zion comparable thereto, through the devices of Satan, become like earthen pitchers! and those things which they not only once knew, but held sacred, have, like the stones of the sanctuary, been poured forth, as at the top of every street! May the merciful Lord, be graciously pleased to turn back the captivity of all such, even as the streams of the south; then shall Jacob rejoice, and Israel be made glad.

When leaving Ireland, we had the company of many Friends who were coming to attend our yearly meeting in London. We took shipping for Parkgate, but the wind being against us, we had to go to Holyhead, where we had much difficulty in landing; the sea was so boisterous. Our beloved friends Robert Grubb and his wife, &c., came with us to Liverpool; from whence my companion and self got safe to our respective homes.

Sometime after returning home from this visit in Ireland, I found an engagement to visit

Friends in some of the southern, eastern, and western counties; but not wholly through any of them. I was accompanied, in this journey, by my endeared friend Christianna Hustler, who being taken ill in London, my dear friend Sarah Row of that city, went with me to the eastern quarterly meetings, in which we had the very acceptable company of George Gibson and his wife, and David Priestman and his wife, who all, except David, have been sometime past, gathered to the mansions prepared for them in the heavenly Father's house. The near unity and fellowship in which we travelled together, is grateful in remembrance.

On our return to London, finding my dear companion restored, we crossed the channel to visit Friends at Dunkirk; about seven families, who had lately removed from the island of Nantucket, in North America. We visited their families and sat several of their meetings: our valued friend William Bleckly being with us on the like gospel errand. We were obliged to have passports at Calais, which gave liberty for us to travel to any part of France, during the space of one year. After stopping about eight days in the city, we were easy to leave, and wished to go thence by water to Dover; but whilst one of the Friends was gone to the wharf, to see if there was a suitable vessel, it suddenly presented to my mind, we should not get away that day, which I told my companion, and other Friends present; and had but just done so, when the Friend returned, saying the city was all in an uproar, the draw-bridges taken up, no passage by land or water, and that cannon were going to be placed at the avenues of the streets. This was occasioned by the arrival of an account, that the poor King had attempted to make his escape. It felt an awful time. Next morning, with a fresh endorsement on our passports, we were permitted to go to Calais by land, and crossed the water, the same evening, to Dover, which felt cause of mutual thankfulness. We were again kindly received at our friend Richard Baker's.

My companion and self then proceeded to London, and westward as far as Bristol. In our return we came through Worcester and Stourbridge, my native place, staid a few days with my dear brother William Winter, who some months after departed this life. He had been an approved elder in the church many years, though not an aged man. He had feared the Lord from his youth. He left a precious widow and three children. My dear companion and I proceeded pretty directly home, and found our near connexions favoured with health, which, with other manifold marks of divine regard, was cause of reverent thankfulness to our Almighty Helper.

CHAPTER IV.

Goes to America—Incidents on the voyage.

FOR several years previous to her last journey, Martha Routh had had a prospect, that it might become her religious duty, to visit the meetings of Friends in North America; under which exercise she was strengthened, by the concurrent sense and sympathy of some experienced Friends; of whom she particularly mentions John Storer, of Nottingham, and Job Scott, from North America, who respectively spoke encouragingly to her on this subject, before she herself had made known her concern. This having at length been spread before her friends, at her monthly and quarterly meetings, and lastly at the yearly meeting of ministers and elders in 1794, she obtained their near sympathy and concurrence, and was provided with certificates accordingly.

She embarked at London, in the ship Barclay, bound for Boston, New England, the 21st of seventh month, having for fellow-passengers, John Wigham, from Scotland, who was proceeding on a similar religious visit to America, and Samuel Emlen, returning from one he had been performing to Friends in England; also William Rotch, his wife and two daughters, with other Friends to the number of fourteen in all. The voyage, through contrary winds proved tedious, and they met with much rough weather; yet were enabled frequently to hold religious meetings on board, to which many of the ship's company and passengers came. The following incidents and remarks occur in the course of this voyage:

We continued at Deal on sixth-day, the wind being against us, the sea rough, and sickness continuing; but towards evening it got more calm. I slept comfortably that night, and waking pretty early in the morning, felt much refreshed both in body and mind. I was humbled and contrited to silent weeping, in my little but commodious lodging room, under a fresh sense of the bountiful dealings of Infinite Wisdom towards me, even from my childish years! great was the love renewed in my heart, towards my fellow passengers; and in a particular manner to William Rotch, who for some years, hath been to me a brother beloved in the unchangeable Truth; and as our friendship did not commence on the surface of things, but in a heartfelt cement, whence flowed a language, as when deep uttereth unto deep; so it hath continued gaining ground, on that rock which cannot be shaken, against which the gates of hell shall not be able to prevail; and under this uniting impression, a trust was renewed that our heavenly Pilot would, in his own time, land us safely at the desired port;

for which fresh mark of divine regard, my soul desired to render the tribute of praise to our God, who is worthy for ever.

28th of seventh month.—About two o'clock on first-day morning, I heard the captain call to his men, that the wind was got more in our favour. They were quickly upon deck, weighed anchor, and set sail; but it blowing hard, and not quite fair for us, we had a tossing time, till we anchored again at Dungeness, when we retired quietly together in our cabin, in the latter part of the afternoon; though on sitting down, I felt very feeble both in body and mind. The latter became a little helped through the impression of a belief raised therein, that many brethren and sisters, from whom we were separated in body, had been caring for us, and breathing on our behalf, both in public and private, to the great Preserver of men; which felt humbling, accompanied with secret desires, that I might be watchful over myself, and spreading towards others, I had liberty though in weakness to make some mention of it, which was followed with an instructive addition from dear Samuel Emlen.

In the evening we sat together again, and several of our young men read to us; when, after a pause, dear John Wigham had to revive a passage that had been read: "It is not in man that walketh to direct his own steps, &c.," from which he was led to drop several instructive remarks, in a particular manner addressed to the young men. He was followed by Samuel Emlen, in tender emphatical expostulation; and I believe our minds according to our measures, were bowed in thankfulness, through the renewings of the Lord's power, for being thus owned by Him, who, in former years, ordained a morning oblation, and an evening sacrifice.

3rd of eighth month, first-day.—About noon the wind became more still, and gave us an opportunity of sitting down quietly together; and through the renewings of our heavenly Father's love, it was rendered a contriting season. As I lay in bed, I had been tenderly looking towards my dear friends at home, gathered in our own meeting, not without some apprehension that their minds might be turned towards us; and my heart seemed to salute Zion's travellers, secretly breathing to the God and Father of all our mercies, that they with us, and we with them, might witness the continuation of preservation; which desires I have no doubt are acceptable to Him, who is the blessed author of all good, and who, in unspeakable loving kindness, hath been near to sustain my mind, when outward strength and health seemed much to fail. I have thought the reduction of bodily powers, under suffering, is not without instruction, for it leads into a disposition to try the foundation we are upon, and

to appreciate the blessing of knowing there is One that standeth sure, having, in the language of Scripture, "This seal, the Lord knoweth them that are his;" and if this evidence is mercifully vouchsafed to me, through the course of the passage, however attended with bodily trial, I humbly trust my soul will be enabled to say, it is enough.

We have two captains on board who mess in the cabin, and appear quiet, steady men, setting a good example to the mariners, from whom I have not heard of any unbecoming conduct or expressions proceeding, which I think well worthy of the observation of those, exercised in the like trying occupation. Our steward or cook, is a black man named Quares Bailey. He was brought from Guinea, and sold as a slave, to the person from whom he received his latter name. His bonds were broken through the interest of W. R. He is a man of distinguished quietude, and readiness to oblige all in his power. We have live stock, sheep, goats, pigs, geese, ducks and fowls. Several of the latter have died, and others appear sickly, and do not thrive; that these poor animals seem to have their portion of suffering as well as we, which induces me to think, if I was master of a vessel, I would not bring many.

On fifth-day morning, several went out of the cabin to see the mast of a French man-of-war floating near us, the account of which made my heart sad, in considering, that probably many of our fellow creatures had sunk with the wreck of the vessel: and how entirely repugnant the ground work of such desolation is, to the nature of His kingdom, who came not to destroy men's lives, but to save them; that I got an attendant to read me that most excellent of all sermons, preached by our blessed Lord on the mount. His doctrine astonished those who heard him; setting forth the nature of that peaceable government he was about to set up; but how few of the sons of men have been willing to understand his counsel, or follow his example, who, "when he was reviled, reviled not again, and who was led as a sheep to the slaughter, or as a lamb dumb before his shearers, opened not his mouth." But ah! how widely different are the actions of many who profess the Christian name in the present day, who are destroying one another by every engine and artifice, that fallen nature, through the suggestions of the enemy of souls, can invent for their destruction.

Third-day, the 12th.—Sitting alone near dark in my little cabin, dear Samuel Emlen came down from walking the deck, and had to dispense in the renewing of life, the language of encouragement amongst us; like a well-instructed scribe from the heavenly treasury, bringing forth things new and old, which drew

me forth out of my closet to hear, and participate in the feeling of it.

The early part of fourth-day morning, the wind freshened and we went about six knots an hour, the vessel keeping a moderate motion, that I have nothing to complain of, either in body or mind, though the latter hath felt more secretly pressed down, than at some other times; yet I trust not forsaken; for I have felt united to the few who are diligent in the attendance of our week-day meetings, who I have seemed to look at, scattered in their respective seats; and desires have been raised, that none should be discouraged or drawn aside from meeting together, when bodily health is afforded, bringing a sacrifice of that which costs them something; yet how little do we render to God of that which is his due, in the most diligent attendance of our meetings both on first and week days? I trust a remnant know this, and are engaged to offer a daily sacrifice.

I have often looked towards my valued fellow labourer, John Thorp, in the bond of the gospel in our own meeting, in that fellowship which hath united our spirits in worship, and raised desires that the Lord on high might strengthen his little ones, on whom, we had cause to believe, his anointing oil was poured forth, that they might offer to Him the turtle doves, or young pigeons, as He might see meet to call for them; similar to the disposition cherished in that dignified but meek and humble leader of the tribes in days of old, who said: "Would God that all the Lord's people were prophets," &c.

Second-day, 18th.—This evening the vessel continued much in motion, and remained so till towards morning, when the wind changed; and for a short time, we went nearly eight miles an hour. The tossing of the night and little sleep made me feel very languid. My mind also was much proved, though not with fear of our safe landing; but under a renewed searching of heart, respecting the embassy I was going upon; and much solicitude was raised in me, that I might so experience preservation, as to bring no dishonour to the cause. Being thus humbled, my feelings were relieved by such an effusion of tears, as I have not often shed; and I remembered, to some instruction and profit, the interesting farewell salutation of a beloved friend and younger sister: "Let thy Urim and thy Thummim be with the holy one of Israel, and all thy wants will be made known unto Him," &c. In a little time I seemed refreshed both in body and mind, and evidently felt in this proving season, the help of the spirits of fellow travellers, to whom I am nearly united in our present allotment together; so that I found I had much to be thankful for.

On sixth-day morning, 29th, when about to

rise, our quietude was interrupted by information, that a ship, about three miles to windward, had made a signal of distress; and on its nearer approach, appeared to have lost part of the mainmast. Our captain laid to, in order to let her come up with us, with the humane intention of rendering assistance, which disposition I could not but commend, when men are at peace one with another; but at a time like this, I thought it required great clearness of judgment to know what was best to be done; and the little I felt, was entirely against stopping to aid that vessel: as it was possible that not only such appearance, and the signal that was given, but much more, might be done treacherously to decoy. When the captain perceived it was a ship of war with two tier of guns, he hoisted sail to make the best of his way, and their conduct did not wear a kind aspect, for they fired after us four times; twice the balls came so near, as to be heard whistling along the water.

Though in feeling the attention of my mind drawn inward, I was somewhat renewedly strengthened and consoled in a hope, that no material harm would be suffered to reach us; yet it was a great trial of faith, &c., and some I tenderly loved, seemed to feel it so much, that all within me was moved; and my soul bowed in supplication to our alone Almighty helper, in like manner as when I was engaged in the congregation of his people, in the last meeting I sat in London, that we might be preserved out of the hands of unreasonable men, which favour is still mercifully granted; for after our sails were set, we had a fresh breeze, and they seeing we outsailed them, though not more than a mile distant, tacked about towards England and left us; for which I believe feeling minds were humbled in thankfulness.

In a little time we were quite becalmed, and had that been permitted at the critical juncture, they might have come up with us, for they were not then out of sight.

31st, first-day.—In the morning about ten o'clock we quietly sat down together as heretofore, and had cause humbly to acknowledge that our Heavenly Father owned us, by the breaking of bread, and the opening of counsel through his servants, to the states of those present. Dear John Wigham, in a particular manner, has been rendered an instrument of instructive labour to the seamen. We had also another meeting in the evening; and as we have a hope, that the latter part of our voyage may be attended with less hindrance to quietude from contrary winds, our meeting together on fourth-day morning was then proposed.

Fifth-day.—We have felt a remarkable change in the air these few days, the weather being much colder, and the water a different colour. This evening we saw a large island

of ice about a mile off, supposed to be brought from Davis's strait.

Sixth-day.—On the grand bank of Newfoundland. The captain sounded, found forty fathoms water; about seven lay to, and put out fishing lines, but did not catch anything. Saw the Good Intent from Dartmouth, in Nova Scotia, one of the mates and some of the men being desirous to go to her, put out the boat, not without some reluctance on the part of our friend, W. Rotch, who was very anxious lest they should come to any damage. I was glad when they got safe back, for the boat seemed at times so covered by the waves, that I scarcely durst look at it. They took a present of rum and porter, and brought back thirty-five codfish; some supposed to weigh fifteen pounds.

Sixth-day, 12th.—The weather very fine, sea calm. I can scarcely regret our slow motion, which is so salutary to my bodily feelings. In the evening I went again on deck, and stood on the hen-coop to view the solemnity of the sky. The moon was risen; the stars were also beautifully bright; and the sea so smooth, that the captain thought he could go safely on a plank; such are the changes in this vast and wonderful element!

Fourth-day, 17th.—The weather still fine, the wind favourable, going smoothly along. We held our week-day meeting, which some of us were ready to apprehend might be the closing one of a public kind; we had cause humbly to acknowledge it was a favoured season, graciously owned by Him, who is a God hearing prayer, to whom solemn supplication was made by our valued brother J. Wigham, for the continuation of the blessing of preservation unto us.

They were preserved from any serious accident until very near the port of Boston; where the captain's brother, acting as a seaman on board, went up to reef the sails of the main-topmast, and falling thence into the boat on deck, was killed on the spot. This accident cast an impression of sadness over an arrival, in other respects most acceptable to the company; and their tender sympathy with the captain was called forth, in due attention to his feelings, in a parting religious opportunity with the sailors, and in the attendance of the burial of the deceased, by the men Friends who were passengers. Our friend landed the 23rd of the ninth month, from which period her narrative proceeds in the next chapter.

CHAPTER V.

Her labours during the remainder of the year 1794 and part of 1795.

On fifth-day, the 25th of ninth month, I attended the week-day meeting at Boston, in com-

pany with my valued brethren Samuel Emlen and John Wigham, and my dear friends Wm. Rotch and family, &c. On our sitting down my mind was much contrited, under a renewed sense of the protection of Divine Providence, who had seen meet to favour us to assemble together, at the desired port; when the testimony of the apostle was feelingly illustrated in my view: "That peace which surpasseth the understanding of man;" of which I had to make some mention, and a little to point out, who were likely to partake of this peace, and what were their trials, &c. My aforesaid brethren bore living testimonies to the sufficiency of the Lord's power, to make us what He would have us to be; and the meeting ended in supplication for the continuance of His care, over those He called forth in his work.

My mind still felt much weight and exercise, respecting the families that professed with us; and my dear friends W. and E. Rotch were willing to stop with me, till I felt liberty to go. We staid till third-day, which gave time to sit with the families accordingly; to mourn over the desolation which seems so general, that when a few who have kept their places, may be removed from works to rewards, it looks likely our Society will become extinct in that city; unless it should please Him, who sends forth his servants to the highways and hedges, when those that are bidden will not come to the supper, to call in others. Amongst such, there seemed great openness, and I cannot but think, if the few had all kept their places, there might have been here a gathering.

On first-day morning, I had opportunity to clear myself, in a close expostulating testimony towards Friends. The afternoon meeting being put off till six o'clock, was largely attended by those not of our Society, so that a great number could not get into the house. This for some time prevented that quiet, which on all such occasions is desirable; yet as my mind was preserved in stillness, I was so far strengthened to labour, as to encourage a hope, that the precious cause did not suffer. I felt a peaceful release to depart with my friends W. and E. R. and their son, who met us there, and went to Bedford; getting well there on fourth-day evening.

A few miles before we reached the town, a silent solemn covering spread over us, under which I believe our hearts were mutually comforted, in a grateful tribute to our Almighty Helper, in that my beloved friends were so near being restored to their dear connexions; on whose account I had often felt greater solicitude than for myself, during our watery passage; and now I was made in some measure to partake in their humble rejoicing.

The next day was the select meeting for the

quarterly meeting, to be held there, which felt to me rather a low, trying season; yet my mind seemed peacefully sustained in quiet poverty. I was most easy to confer with my valued friends W. and E. Rotch alone, to propose and have their consent for their daughter L.'s accompanying me; on which account I was not void of near sympathetic feelings, in so soon taking her from her justly beloved connections; all which her parents endeavoured to remove, and, through their love to the cause, and near sympathy with me, freely gave her up, believing she would also give up to what was thought best for her; and her father wrote to her on the subject to Nantucket, where she and her sister Mary were gone.

Next morning at Bedford, I was favoured with inward quiet, but little opening for public labour, till near the close, when I thought it safe to express the plaintive language, that had been much the attendant on my mind: "They have taken away my Lord, and I know not where they have laid him;" which in a spiritual sense, appeared to be the language of Zion's travellers. A few remarks were given me to add, to encourage the labour of such, that the exercise might not be let go; for I had to believe, that, in the appointed time, the joyful tidings would be heard: "He is risen from the dead, and goeth before you, &c." I continued there over first-day, waiting L. R.'s arrival from Nantucket, which the wind did not favour, till second-day evening; when she came with John Wigham and David Sands, a Friend from the state of New York, bound for England on gospel labour, and who was taking leave of Friends of this part.

14th of tenth month, 1794.—On third-day morning, after a precious humbling opportunity with them, and the near relations of my companion, under the melting influence of gospel love, we took leave of each other; and were accompanied by ——— to Salem, about eighty miles, and sat their week-day meeting. In the evening he returned home. Parting with him proved a fresh trial; but being provided with a suitable carriage, and a Friend who had been eastward before, we set forward on sixth-day morning in company with several Friends. On first-day morning, we went to their meeting at Hailstown, which was largely attended by Friends and others, amongst whom I had to labour in the discharge of duty; but not feeling quite clear, and the people living too distant to meet again that day, another meeting was appointed at eleven on second-day morning, which was also fully attended, and proved an open, satisfactory opportunity, particularly towards those not professing with us. My mind still felt heavily laden respecting Friends, whom I requested to stop till others had withdrawn;

when, through the renewings of best help, I was enabled to leave the burden with them in much plain counsel, as my way opened, and thought I felt quite clear of all ranks; but going home with a friend to dine, as I entered under the roof, my mind became again secretly and painfully exercised; and I found I had something more to do. Being desirous to stand in resignation, I requested the family might be brought together, and endeavoured faithfully to impart such counsel as Truth opened; for which I felt the reward of peace.

Third-day morning.—Soon after breakfast we set off for Pittsfield, about thirty miles, which took ten hours diligent riding; so that it was dark some time before we got to our lodging place, though, through favour, without accident. We there met very agreeably and unexpectedly with Joshua Evans, a Friend from near Philadelphia, on a religious visit to Friends of these parts, accompanied by T. R., brother to my companion, and they not having seen each other for more than four years, I was thankful our way was ordered for them to meet. Friends being largely collected, with divers not of our Society next morning, I thought I evidently felt the travail of their spirits to help mine, and I was enabled to discharge my duty, both in what appeared the greater, and lesser matters, that concern our exemplary walking, consistently with the Truth we profess. We staid the rest of the evening together, in the course of which, remarks were dropped to one another's help. Early on fifth-day morning we took leave, and moved on in our different allotments. We went to Gilmantown, fourteen miles of rough road, where a meeting was appointed at two o'clock in the afternoon, which was largely attended by Friends and others; and through the renewings of best help, the doctrines of the gospel were opened among them, to some degree of satisfaction. On sixth-day morning early, we set off for Sandwich, thirty miles, the road mostly rough, that we only went about three miles an hour; yet, getting safely and peacefully along, we had no cause to complain, but much for thankfulness; having an evidence that our Holy helper sendeth not forth his servants, in regard to spiritual things, at their own charge; but, as formerly, bids them go without purse, or scrip: and while preserved in a state of dependence upon him alone, they can likewise say they lack nothing.

On fourth-day afternoon, we got well to the widow Folsom's, twenty miles. She is an ancient Friend, who has been much tried with bodily illness many years, and recently has experienced several close provings, in the loss of husband and children, that she was very low, as also her daughter Abigail; who is an exercised woman, and felt very near to me in spirit.

We had a religious opportunity that evening in her mother's bed-room. On fifth-day morning, we had a meeting with Friends and others, wherein I felt, for about an hour, as much emptiness, as I thought any one could do; except a desire that the divine will might be done not only in, and through me, but by others then with me, for whom I felt a near and sympathetic travail, insomuch that I apprehended it might be right for me to express something of it; and further communication was then opened to the people. Though it was rather a low exercising time, yet when the meeting was over I was favoured to feel peaceful poverty. When about to take leave of the ancient Friend, her daughter, &c. my mind was replenished with the quickening of the word of life; and under its humbling operation we parted, and for several miles a profitable solemnity was the covering of our minds.

We got well to Lee, eight miles, about five o'clock, were kindly received at Joseph Carthing's, and next morning had a meeting there, with Friends and others, which I humbly trust was a season owned by our Heavenly Father, who waiteth to be gracious. On fifth-day, we had the company of Comfort Collins, an ancient Friend, who in earlier years gave up in resignation to pay a religious visit to Friends in England, but, after embarking, found her mind set at liberty from the concern.*

2nd of eleventh month.—First-day we attended meeting, at which was the largest number of Friends we have met, and it proved the most exercising meeting to labour in; yet, endeavouring to be faithful, I felt pretty quiet, though not much relieved in my own mind. In the evening we went about two miles to lodge, had a quiet opportunity to drop some hints of counsel and caution, which I believe were received in the same love, wherein they were communicated.

On second-day we crossed the river, and attended a meeting at Kitteray seven miles distant, which seemed for a time a low stripping season, yet not void of secret instruction to myself, and through attention to the leadings of it, the meeting closed much more to my relief than that on the day before. We dined with Elizabeth Allen, an ancient widowed Friend,

* It is related of Comfort Collins, that about the year 1760, she embarked with Sarah Barney, of Nantucket, to pay a religious visit to Friends in Europe. When they had been a while at sea, she pleasantly told her companion, she believed the will was taken for the deed. "How is that," said the Friend, "we are now on our way." "No matter," replied Comfort, "keep this to thyself and we shall see." Soon after the vessel sprang a leak, the captain thought it best to return, and they were set on shore.

who through indisposition had been confined to the house nearly twelve years; but she was very resigned and cheerful, feeling to me to be alive in the Truth; so that I was glad of the opportunity of sitting with her; my mind being humbled, and strengthened, in a renewed sense of the sufficiency of the Divine power to preserve, through every dispensation of trial, within or without, if we cleave to it. Several steady young Friends coming into her room, our parting was, I trust, felt to be under the humbling prevalence of our Heavenly Father's love.

We returned to Dover that evening; and next morning went nine miles to Rochester, a large gathering of Friends and others. It was felt to be a season of heavy labour, yet not without near sympathy with Zion's travellers. That afternoon we went to Berwick, ten miles, and in the morning five miles farther to a large meeting, which, through the renewings of best help, was an open, relieving opportunity; though it seemed hard labour to awaken the minds of divers, to dig through the form, and seek after the power, which, from meeting to meeting, hath felt to me to be too much neglected, by many professing the Truth.

Early on fifth-day morning we set off for Portland, forty miles, which we were favoured to reach about seven in the evening. Next day we sat at meeting with Friends and a few others. Though the number was not great, a humble trust was raised that we were owned together, by the administering of a little bread from that bountiful hand, which waiteth to be gracious to those who trust in Him.

9th of eleventh month, first-day.—We came to Falmouth yesterday, six miles, and to day attended meeting, which was large. In the early part of it, my mind felt much stripped, and according to my measure, dipped into sympathy with the honestly concerned labourers, believing there were divers present, towards whom the language of encouragement went forth; but too many appeared of a contrary sort, who were hard to reach, and made the labour heavy; but, endeavouring to move in the ability given, my mind was pretty quiet. On consulting with Friends about our further movements, several different ways being proposed, which I had not before heard mentioned, I seemed a little confused, so that I could see no way, but was instructed in the fresh remembrance of these expressions of Scripture: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." I was thankful and felt favoured with quietude, the way opening again for our going as had been before proposed. In the evening, divers Friends being present, with John Winslow and his wife, at whose house we lodged, under the

covering of solemnity, the acknowledgement of the royal Psalmist was impressively opened in my view: "Great peace have they that love thy law, &c." which I had to make mention of with some addition; and trust it was a humbling season to most present. Soon after my dear companion and I retired to bed, fully satisfied our stopping there was right.

Second-day morning.—We set forward for Lymington, twenty miles; dined at a Friend's house, who has lately joined the Society by conviction, had a religious opportunity in the family; and then proceeded on our way, but the road so extremely rough, it was dark before we arrived at Lewistown. We had a meeting on fifth-day, with a few members of our Society scattered in the wilderness, and divers others. Though they appeared a poor company indeed, as to the outward, had a poor place to meet in, and it was a very cold snowy morning; yet divine compassion, owning the opportunity, abundantly made up for all these trials. In the afternoon we went to Green, twelve miles of very difficult road, among rocks, wood and snow; the latter covering some deep sloughs we had to plunge through, rendered it hazardous; but we were favoured to get safe; and though our trials did not end with the journey, were strengthened to bear them pretty cheerfully.

16th of eleventh month, first-day.—We rode two miles to meeting, through the woods, and over a high mountain, but we met with no accident. A few newly convinced Friends belonging to this meeting, and a considerable number not of our Society also attended. I felt much weight to attend my mind, and thought for about an hour, no one there could feel more unfruitful than myself. Then life seemed gently to move, I stood up, and through steady attention to farther openings, and the renewings of best help, it became an instructive opportunity. In the evening, we had a sitting with a few of the Friends, to whom I felt much love and sympathy, and a strong solicitude for their preservation, under the direction of the holy Shepherd.

This was the first log-house in which we slept, and so open that we could see the moon and stars. Soon after sunrise on second-day morning, we resumed our woody travel. The snow being about six inches deep, made the track difficult for some miles; but the road becoming more open, we got fast along and reached Winthrop at ten o'clock, eighteen miles. A meeting there in the evening, was a time of exercising labour. On third-day we proceeded to Vassalborough, twenty miles. The next day at their monthly meeting, my mind was humbled and renewedly strengthened, under an undoubted evidence, that the Father of the

family had not forgotten to be gracious, to his humble depending children. I found it my duty to bear testimony thereunto, and believe it was a time of consolation to some secretly tried minds in that place.

On fifth-day we went to Fairfield, sixteen miles, and were kindly received at Harper Bowerman's, where we lodged, and were comfortably accommodated; but in the night a great storm of wind arose, with heavy rain, which beat upon us so that we had to rise, and move our bed to another part of the room, but I don't know that we took any cold. During the storm, my mind was much dipped into sympathy with those on the sea, in grateful remembrance of our preservation, when in a like situation. We found on our return, trees both great and small, blown down across the road, yet were favoured to meet with no accident.

23rd of eleventh month, first-day.—Public notice had been given of the meeting, and many not of our Society attended. Through the fresh extendings of best help, the doctrines of the gospel were opened, and I trust well received by divers. At the close I requested a meeting in the afternoon, particularly of the young people among Friends, which was fully attended by such, and divers others; and under the prevalence of our Heavenly Father's love, there was I trust a renewed visitation to many tender minds then present.

On second-day morning before sunrise, we left our lodgings, crossed the river, which was very full of ice, in a canoe, and after about ten miles of very rough road through the woods, came to the Ponds, where a few convinced Friends lived. Many not of our Society attended the meeting appointed there, and through the regard of our Heavenly Father, who is pleased to visit his workmanship in the most remote corners, it proved an open time to preach the gospel; for which my soul desired to render the tribute of praise to Him, the God of all grace and consolation, for his manifold mercies to the children of men.

We were favoured to get safe back to R. H.'s, who accompanied us in the evening to pay a visit to a woman Friend, apparently in a declining state of health, with whom we had a religious opportunity; encouraging to an humble confidence in the sufficiency of divine power, to bring about his own blessed design, in the administration of such dispensations as in his unerring wisdom he may see meet.

On sixth-day morning, we left Vassalborough, for Pownalborough, twenty-six miles, part of it a very hilly rough road, yet got well to George Ramsdell's about five o'clock, the only Friend's family thereabouts, with whom we had a religious opportunity that evening. Before sunrise on seventh-day, we set forward

for Bread Cove, thirty-eight miles. We had a river to cross, the day also was very cold, and great part of the road in the woods was so exceedingly difficult, that sometimes we could not go more than two miles an hour. This made it more trying to us than any day before; but Moses Sleeper from Vassalborough, who was with us, and well acquainted with every track, encouraged us to hope we should get safely along, which we did, arriving at the Friend's house before dark, without any material accident. The ground being hollow in many places, occasioned by the frost, it broke under the hind feet of the horse I was upon, and threw him down; I fell backwards on the ground, and John Robinson, the Friend before me, on the other side; yet, through Divine favour, neither we nor the beast received any hurt.

A meeting was appointed next day at two in the afternoon, which was fully attended by those not of our Society; and after a season of stripping, and poverty of spirit, a little life arose, and though it was a time rather of labouring in, than preaching the gospel, my mind was favoured to feel a peaceful release.

After meeting, a German being very desirous we should call at his house, whose wife also appeared kindly disposed, we took some refreshment with them; and some of their neighbours coming in sat down quietly with us. In the renewings of gospel love, I had a few hints to communicate, by way of encouragement to their minds, who felt to me to be seekers after Truth. We then returned to our lodgings at Isaac Lincoln's, who came into the Society by conviction, and is the only member of it [there]. His wife and family were as kind to us as any Friends we had been with. This being the farthest part of our travel eastward, we set forward on sixth-day morning, and got to Arnold's ferry, thirty-eight miles. On seventh-day as soon as we could see, we crossed it, and went to Bath, five miles, where are a few convinced Friends, but no meeting is kept up.

30th of eleventh month, first-day.—The meeting was fully attended by those of other societies, and through the renewings of best help, was in some degree a satisfactory opportunity, but I believe would have been more so, if the slow gathering of the people had not interrupted silent worship.

Third-day.—We visited a Friend who appeared to be drawing near the solemn close of life, likely to leave a wife, and flock of young children; yet his mind seemed preserved in much quietude, and ours were drawn into near sympathy with them: I was glad we went.

In the evening Friends came from divers parts to attend the quarterly meeting, among

whom was David Sands, who about ten years ago spent much time in this eastern country, and was made instrumental in the divine hand, to convince many of the inhabitants of the principle of Truth; and though then under extreme outward difficulties and trial, it appeared rather a time of rejoicing, that Truth gained ground; but, in the course of this journey, his soul hath been made sorrowful, which he expressed in much brokenness; finding many have left their first love, and others settled down, more in the form than in the power, of pure undefiled religion. His sense of these things, was somewhat encouraging to me, having secretly mourned from place to place, under the feeling thereof. The number of professors among us is very considerable in these parts: the yearly meeting had given liberty for the quarterly meeting to be divided, and low as things seemed, it appeared to be the pointing of best wisdom; and through renewed condescension, I hope proved a time of close searching to divers on their own accounts, as well as through the line of ministry; uniting to strengthen a solemn inquiry into the state of our minds, in a general manner, and whether we are grateful receivers of the manifold mercies of our Heavenly Father. I trust it was a season that will not soon be forgotten.

The several meetings held three days, and from and to our lodgings took eighteen miles riding. On seventh-day morning, we took a tender leave of the family we had lodged with, and in company with many Friends, returned to Falmouth twenty-eight miles.

First-day, 7th of twelfth month.—We went to Portland. When there before, I felt my mind secretly touched with gospel love to the inhabitants, which increased so that I requested a religious opportunity. It was held in the town-hall, and more fully attended than I had expected, supposing many would be strict in going to their own places of worship on that day. Help being near to open counsel, the opportunity appeared satisfactory to Friends, and a humble trust was revived in my own mind, that the cause did not suffer. At the close of this meeting there was much inquiry, if there would not be another in the evening; but I was thankful to feel peacefully released; and having but just time to get to the quarterly meeting at Dover, we proceeded sixteen miles that evening. We were accompanied by Jacob Mott, Joseph Harris, and ———, who were part of a committee, appointed by the yearly meeting, to sit with Friends in these parts, and to feel with them respecting the division of their quarterly meeting.

On second-day, we went to Paul Rogers's, twenty three miles; and on third-day in our way to Dover, breakfasted with our valued

friend Mehetabel Jenkins, who, some years ago, paid a religious visit to Friends in Europe. On fourth-day we attended the select quarterly meeting for Dover, where I again met our valued friend David Sands, who had the most close searching labour in the line of gospel ministry, I ever witnessed; yet the evidence of Truth left no doubt there was cause for it; and it greatly tended to relieve my mind from a load of secret exercise, that had attended it from place to place. In the quarterly meeting at large, attended by Friends and others, there seemed but little channel for communication, though I felt much exercise of spirit; and a sentiment was revived, that the more select our meetings for worship are kept, previous to those for discipline, the more the way is open, to point out the situation of things among ourselves; and it felt to me to be obstructed at that season.

When separated, my mind was dipped into sympathy with women Friends, and made willing to encourage and instruct them, as far as lay in my power; for though their number was considerable, and there were divers well minded Friends present; yet there seemed little exertion for right order in transacting the affairs of the church. Meeting was adjourned to next day, when David Sands was engaged to come in, and bear a lively testimony to the state of things, so entirely corresponding with my feelings, that I could say in truth, he was indeed a fellow-helper in the Lord. Parting with many Friends in much tenderness, we returned to our lodgings, where divers were collected; further religious labour opened, and our minds were preserved under profitable exercise, till we retired to rest.

Seventh-day morning.—We went early to breakfast with a Friend's family, one mile and a half distant from where we had lodged before; for I apprehended a little debt was left unpaid; and best help being renewed, I believe it will be safe to say, it was a humbling, satisfactory opportunity. Returning to our lodgings, we found David Sands and several others. Under the influence of our Heavenly Father's love, we had a solemn parting, likely to be a final one to divers; but if, as was expressed, we are favoured to keep our habitations in the Truth, so as to meet in an enduring inheritance, all will be well, and the pain of separation be felt no more. Dear ———, having the care of us, we proceeded to Seabrook, twenty-four miles.

14th of twelfth month, first-day.—Attended meeting, a large gathering of Friends and others. My mind being stripped of all former clothing for religious labour, the prospect of sitting among them was humbling. Early did I feel there were dark, opposing spirits in the

meeting; but patiently seeking for the renewings of holy help, my mind became raised above all fear, within or without, and I humbly trust counsel was opened, and strength afforded to communicate it to the people in the wisdom of Truth. The meeting was quiet, and ended under a solemn covering.

After an opportunity among a few Friends at our lodgings, wherein encouragement was handed to the faithful labourers, we went to Amesbury seven miles; the next day we had a meeting at Newtown, seven miles, fully attended, but long in gathering; which made the labour more exercising; yet it concluded to some relief and satisfaction. We dined with a Friend who had lately lost her husband, to whom and a few other Friends, religious labour was extended. Parting in tenderness, we returned to Amesbury, seven miles, had a meeting there on third-day, a time of close labour, being dipped into several states, yet relievingly so, and my mind was favoured to feel quiet poverty.

We went eight miles to breakfast on fourth-day morning, to a family, part of whom had deviated much from the principle of Truth: some solemn warnings went forth; also the language of encouragement, to such as had not departed from the faith. We returned two miles to meeting, which was a trying season indeed; but little relief was obtained in either silent or public labour. We got that evening to Salem, twenty-four miles; and next morning a meeting with Friends tended more to relief, than a similar one, in our going eastward. At the close, I felt an impression to have one for those not of our Society in the evening, which was fully attended, and through divine regard, proved an open satisfactory time. On sixth-day we went to Lynn, seven miles.

21st of twelfth month, first-day.—We attended the largest particular meeting we had been at during the journey; a time of close searching labour among some superficial professors, who thought more highly of themselves than they ought to think; but encouragement and consolation flowed freely to the humble depending children, among whom there is a considerable number of hopeful young people. In the evening we stepped into several Friends' families, where further religious labour opened; also a tender salutation at our lodgings before we parted. On second-day we called to visit a Friend who was ill, in our way to Boston, twelve miles, where a meeting was appointed in the evening, for the black people, which was fully attended by them and many others. The silence was remarkably solemn; my mind was humbled in thankfulness to the blessed Author of all good, that the bonds of that oppressed people, the enslaved Africans, are in those parts so fully broken: they have

now equal liberty with others. Tender counsel and caution were opened, and a grateful sense thereof was expressed at the close, by divers of them, who came to take leave of me.

On third-day morning we proceeded to Pembroke, twenty-five miles; next day we attended the week-day meeting, which having sat the usual time in silence, I felt liberty to express my expectation that it would have concluded so; but a few remarks opened of counsel and encouragement, to Friends then present, some of whom, I believed to be sincerely exercised members in the church; with whom I felt near sympathy; the pure life appeared to me much oppressed by others. Rode six miles before, and seventeen after meeting, on our way to Bedford, and lodged at an inn. We rose early, and got to a meeting at Longplain, fifteen miles; afterwards visited a widowed Friend and her children, who were detained at home with sickness; and had a tendering satisfactory opportunity. On fourth-day we reached Bedford, and found the relatives of my dear companions, generally favoured with health; my own mind being covered with peaceful quiet, claimed renewed thankfulness to the great Preserver, who had mercifully cared for us, both in perils by sea, and in the wilderness. I here met my beloved friend Rebecca Wright from New Jersey, with whom I had travelled nearly three years in England, in her gospel labours. Our now meeting again at so great a distance, was attended with humbling, but I trust not unprofitable feelings.

28th of twelfth month, first-day.—Having had previous apprehensions of visiting the families of Friends belonging to Bedford, I mentioned it at the close of the morning meeting; and it being united with, James Davis, a minister in good unity, was free to accompany me; as was also dear Rebecca Wright. We sat in two families that evening; and by that day week got through the whole, in number nearly fifty. Through the extension of divine regard, my mind felt peacefully relieved; and after returning to our lodgings, our valued friend and helper, James Davis, was drawn forth in solemn supplication, and grateful acknowledgment to our Heavenly Father.

6th of first month, 1795.—On third-day morning, James Davis, Rebecca Wright, and myself, with two other Friends, went to attend a quarterly meeting for Rhode Island, held at Somerset, near Swansea. The select meeting began at eleven next morning, which felt to me a low season, as did the succeeding meetings; for though largely attended by numbers, the life of Truth seemed in an oppressed state from various causes; some of which appeared very conspicuous, and were well observed by my valued friend and brother in gospel fellowship,

John Wigham, whom we met there, and who had visited many of the families belonging thereto.

This being the quarterly meeting to which our truly valued friend, Job Scott, belonged, the account from Friends in Ireland of the close of his gospel labours, and removal from works to rewards, was read therein. I was secretly ready to marvel, that the revival of his memory seemed so little to affect me, when I recollected what a struggle my very nature suffered, in my own habitation, when I heard of his death; but being at this time dipped into a mournful sense, of what such deeply exercised travellers have to pass through in their pilgrimage here, I was ready to congratulate his peaceful release; having no doubt of his being numbered among those who die in the Lord, and enter into his rest.

On our return to Bedford, I found letters from my endeared friends W. and E. Rotch, who were anxiously expecting us at Nantucket; the season of the year being much farther advanced, than usually admits of navigation; but the mildness of it had remarkably favoured our getting along hitherto. For this, and every other mark of divine regard in things spiritual and temporal, my soul humbly craves to be preserved in a reverent, thankful sense.

11th of first month, first-day. Was favoured to sit two open meetings with Friends, and one appointed in the evening, for those who had frequently attended our religious meetings, yet not joined in membership. Many others of several descriptions came in. The opportunity was owned by divine regard; and strength was renewed to labour among them; after which, my mind was fully at liberty to leave Friends here for the present.

On the 14th, parting with the family of ——— and other Friends, in much nearness, Rebecca Wright, L. R. and myself, sailed for Nantucket, sixty miles, about nine in the morning, and made two-thirds of our passage in little more than four hours; when the wind changed, so that, with frequent tacking, it was midnight before we reached. The night being very dark, it required great care and skill in the captain, to escape the rocks and sands; but our minds were preserved in much quiet, and we had cause to esteem it a favour from kind providence that we got safe; for before morning a heavy storm came on. Our endeared friends W. and E. Rotch had been anxious for our arrival, and were much relieved by it. Next morning R. Wright being unwell, I went to their week-day meeting without her, and though small, by reason of the continuation of the storm, I was glad I was there; feeling a peaceful evidence that I was in my place, and came in the right time to the island.

On first-day following, about the close of the meeting, I informed Friends of my prospect of a religious visit to their families; but knowing my valued fellow labourer John Wigham had felt the like impression, I was most easy to wait till I could hear from him; which contrary winds prevented for nearly two weeks, during which time I sat nine meetings, and was in some of them rather more opened in public labour than usual, when such a prospect has been before me; but beginning to feel my prospect very heavy, and my faith ready to fail respecting J. Wigham's coming, and Rebecca Wright apprehending she was not called to that labour, and that her health was unequal to it, I told her I believed I must be resigned to enter into it alone. I tried to keep quiet, and John Wigham came by the first packet in two days. We began the family visit, accompanied by our friend William Rotch; R. Wright also going with us to a few families, and my valued friend E. Rotch or ——— uniting therein; as it always has been my desire, to have in company a Friend or two belonging to the meeting, that were ensamples to the flock.

In the south meeting were about two hundred and twenty families. We then went to the north meeting, accompanied by Jethro Mitchell, and Sarah Barney, two valuable Friends in the station of elders. In that meeting, were about one hundred and thirteen families. Feeling clear of Friends, my mind was turned to those not of our own Society, and we had a public meeting on first-day afternoon, which was a time of close labour; the minds of the people appearing, in a general way, much strangers to the principle of Truth in themselves; yet through merciful regard I was somewhat relieved by the opportunity. We also attended the select and both monthly meetings, previous to the quarterly meeting, and had a public one appointed at the south meeting-house, for those in the seafaring line, (of whom there is a great number) and the black people. Through divine regard it proved an open, satisfactory opportunity. My mind now felt fully at liberty to leave the island, but the wind being contrary, we staid over first-day, which was not unpleasant; for I was glad to feel, the more I was among Friends, the more I loved them.

That evening we had an opportunity of sitting with a widowed Friend and her surviving children, who had that day buried her eldest daughter, a very comely young woman, who, about eleven months before, contrary to her mother's and friends' advice, had gone out in marriage with one not of our Society. When so ill that her dissolution appeared near, she requested to see me, if I was free to go. My dear friend E. Rotch accompanying me, we

went, and sat by her; an affecting time indeed it was; her near relations were in great distress, and her own was almost insupportable, begging earnestly in a plaintive language, that seemed almost to pierce my soul, for a little longer time, that she might be favoured to feel a hope of reconciliation to the Almighty, and to her friends; saying, she was afraid she had been deceived, in thinking she had a right to choose for herself, in the step she had taken.

I could say very little, but recommended to her and those about her, as much stillness and inward retirement as they could attain, and to seek the Father and fountain of all sure mercies; feeling little or no evidence respecting her life or death, acceptance or rejection by the Lord; yet I expressed a hope, that a little longer time would be given, remembering the compassion of Christ to the thief on the cross. This proved to be the case; during which time, my mind was brought under an unusual travail, both by day and night, on her account. When I went to see her again, she lay very quiet, though in great bodily pain, and seemed to have a ray of hope; saying, all she could endure while she lived, she desired to bear with patience, if her time might be lengthened until her peace was more fully made. While sitting with her, I was not afraid to believe, or mention, the evidence vouchsafed, that there was mercy for her with the Lord; at which she seemed much tendered.

On seeing her again, she had in the interim undergone much painful conflict; and going in with L. R. a few hours before her close, one of her sisters thought her in a quiet sleep, but on going to her, I found it was the sleep of death, which took place in about three hours. Nothing that could be said would then affect her, but a passage of Scripture rising again with life, which had opened livingly in my view, when sitting by her on a former visit, though not then to make mention of, I believed I was now commissioned to drop it: "Comfort ye, comfort ye my people," &c.; for I had a firm belief, "her warfare" was "accomplished," which was matter of much consolation to her afflicted mother and relatives; yet I had strongly to recommend to the younger part of the family, that the deeply affecting, and instructive lesson, might not be forgotten, but remembered like "the wormwood and the gall" to the humbling of their souls, which I thankfully hope will be the case with some of them at least.

My endeared friend Rebecca Wright, staid seven weeks with me, under the bonds of near uniting love; and when she was at liberty to return home, at the time of parting, was drawn forth in solemn supplication, for the preserva-

tion of those she left behind; particularly for the family we were in, and for us who were sojourners in a strange land.

24th of third month. On third-day, after an affecting parting with some of my dear friends, we left the island, in company with John Wigham and divers other Friends, to attend the quarterly meeting at Sandwich, and after a fine passage of four hours and a quarter, landed at Woodshole, forty miles, where our carriage was sent from Bedford. With dear L. R. we went to a meeting appointed at Falmouth, her dear father, attending us, not only taking care of driving the wagon, but being like Urbane, "a fellow helper in the Lord." Many not of our Society attended, and through the renewing of best help, it was an open satisfactory opportunity. In the afternoon we rode fifteen miles to Sandwich.

On sixth-day, the select quarterly meeting was held to some degree of satisfaction, mostly composed of aged Friends. I was afresh confirmed in what I felt, in the first select meeting I sat with Friends here, that those meetings suffer loss, by Friends not enough looking at the right anointing, and qualification in individuals, to bring such forward, before so far advanced in years, when they might be more lively, and fit for religious usefulness. The weather was remarkably fine on our coming to this place, and the sun shone very bright in the evening, yet before morning a great fall of snow, drifted by the violence of the wind, rendered it almost impracticable to get to the meeting-house; that only a few met, and adjourned the quarterly meeting till seventh-day, which was then attended with difficulty, and many that lodged at a distance did not get to it; yet the business was got through.

29th of third month. On first-day was a large public meeting, in which several Friends had to labour in the gospel, but not an open, or relieving time to me. We went that evening with Joseph Cloud and John Wigham, a few miles towards Barnstable, where a public meeting was held next day in the court-house, wherein J. Wigham, whose mind was impressed with the concern, had to preach the gospel. After dining at an inn we went to a little fishing place, called Bass river, and had a meeting there that evening, in which my valued brethren, Joseph Cloud and John Wigham had an open time in gospel labour. Next morning we went five miles to a meeting at Yarmouth, which was attended by Friends and others, and was a relieving opportunity to my mind; in the afternoon to Scorton ten miles; next day to Paul Wing's, where we had a religious sitting in the evening. Encouragement was handed to those that love Truth, of which number

were several both of the younger and elder rank: their children appear to be hopeful plants.

At Longplain monthly meeting on sixth-day, an acknowledgement was presented from a Friend, who for many years (before the American war) had stood in the station of a minister, but, through unwatchfulness at that time, giving way to a party spirit, got disunited from Friends, and divers others with him, who had kept up a separate meeting; but now, in his advanced age, he appeared uneasy with the practice, condemned the cause, and earnestly entreated Friends to receive him into membership, which, from my feelings, I was willing to hope would be complied with. That evening we went to New Bedford, ten miles, to which place the prospect of returning has always looked pleasant, since my first going there; and I believe mutually so to my beloved friends in that place.

5th of fourth month, first-day.—The forenoon meeting was to me a humbling, relieving opportunity: my heart was enlarged and my tongue loosened to preach the gospel, that I could truly acknowledge times and seasons were in the hand of the Lord; remembering divers, in which I had sat among Friends there, when the heavens seemed as brass, and the earth as iron. In the evening, we had a meeting at Acushnet, head of Bedford river, which I felt liberty to have appointed at three o'clock, at which time the Presbyterian meeting was gathering, about a stone's cast from ours. I rather expected we should have a small company; but, as that had appeared the right time, I felt easy. Contrary to apprehension the house was soon filled, and when settled, I felt gospel authority to stand up, and had an open relieving time. My valued friend W. Rotch, his son and wife, and several others in company, returned to Bedford in the evening.

On third-day we went to Newtown, five miles, where was a large meeting of professors, and a few not of our Society. A painful sense of lukewarmness and formality, caused heavy labour indeed; which was not very different next day at Aponaganset, six miles. We went that evening to Acoaxet, ten miles; and on fifth-day morning, had a meeting there, largely attended, and rather an open time; as was also one in the afternoon at Center. On sixth-day at Little Compton, the meeting-house was very open and cold, and the people long in gathering; yet I trust it was not an unprofitable meeting. After dinner we went six miles to Seco-net, and on seventh-day to Tiverton fourteen miles.

12th of fourth month, first-day. We had two meetings, attended by a solid number not of our religious Society, which were pretty sat-

isfactory. Though the life of Truth, with regard to Friends, appeared to me very low; yet I felt much sympathy with the few concerned to walk consistently therewith. On second-day a meeting was appointed at Swansea, at three o'clock. We had a pleasant time for crossing the ferry, but soon after a heavy storm came on, and continued without intermission. Friends living distant I hardly expected many would gather, and being oppressed with a sick headache, I almost doubted being able to sit the meeting, yet was most easy to go, and it was largely attended. After painful conflict of body and mind, I was strengthened beyond expectation in the discharge of duty; that I felt a peaceful quiet, and my head much relieved from pain. On third-day morning we had a meeting at Freetown. In the afternoon we went to Mansfield, twenty miles; part of it bad road, and it was nearly dark when we reached our lodging at a dirty inn.

On fourth-day morning, we went to Foxberry, three miles, at which place are a few who appear under conviction. A meeting at eleven, was attended by many more than we expected, and my mind was brought under great weight, it being the first meeting of Friends held there; but, through divine regard, it was in some degree a satisfactory opportunity. That afternoon we reached Providence. Our valued friend Moses Brown met us on the road, and we lodged at his house. Their meeting on fifth-day, was to me a strengthening time in silent waiting. Towards the close I had just to tell Friends, that I had had a good meeting. In the afternoon, called on some Friends who were indisposed, and in the evening returned to our lodgings, about a mile from the town, where we staid to give time for appointing a meeting at Smithfield on seventh-day, whither M. Brown and his wife accompanied us, also to Woonsoaket.

19th of fourth month, first-day.—A large open meeting at Woonsoaket with Friends and others. In the afternoon went to Elisha Thornton's, to see the children of our late valued friend Job Scott, with whom we had a tendering opportunity. On second-day we had a meeting at Mendham, a time of close labour; went that evening to Northbridge, and had a pretty open meeting there next day; thence to Leicester, called twenty-one miles, which appeared very long, from the roughness of the road. We had a meeting there on fourth-day; in which the necessity of looking beyond man for help, in our religious progress, was deeply impressed on my mind; which it seemed right to communicate. In the afternoon we called on divers Friends who, living distant, do not often see Friends but at meeting. On fifth-day morning we set off for Orange, thirty-five miles,

but the roads were so rough and hilly we stopped a little short at an inn, where we were agreeably accommodated; our guide going forward to get a meeting appointed on sixth-day morning. Many people attended; but it being a newly settled meeting, and containing only three members of our Society, my mind feeling very low and stripped, was brought under much inward exercise, lest the cause should suffer; but, through merciful regard, I hope it did not; and I had to believe, the visitation of Truth was offered to divers present. In the afternoon we had a continuation of very rough hilly road to Richmond.

26th of fourth month, first-day. A rainy morning, and considering the distant situations of Friends, the meeting was pretty fully attended. It was a season of close heavy labour, yet encouraging to those who desire to keep their habitations in the Truth. My own feelings are frequently so discouraging, that I can scarcely hope any good has been done; but leaving this to Him, whose ways are all wisdom, and his counsel a great deep, I find it safest to endeavour to be honest; and I trust am made thankful when favoured to feel a peaceful release thereby. This was the case at this place; also in collecting divers young people that were about the house we lodged at, in the evening, who I thought stood in great need of help; and I felt stirred up to cast in my mite. In this resignation I had the reward of peace.

This was the last meeting northward, excepting one ninety miles distant, which I then felt liberty to leave; and on second-day morning, was made glad we could turn our faces southward. The roads still very rocky and difficult, but I was favoured to feel a quietude, that over-balanced outward trials; under which I was led to visit in spirit, my dear friends and near connexions in my native land; with renewed desires, that the blessing of preservation may be so witnessed, that, if spared to meet again, we may be enabled to rejoice in the Lord, and joy in the God of our salvation.

This was a very wet day, and the rain beat directly into our carriage, that, after riding twenty-eight miles, we stopped at an inn to lodge. Next day we rode to Bolton, where, on fourth-day, we had a pretty satisfactory meeting. In the afternoon we went to Grafton, nineteen miles, and called in the way to see a Friend that was poorly; next day to Uxbridge; staid the monthly meeting on sixth-day, largely attended by Friends and others, a time of close searching labour among those of our own Society, and strength was given to open the doctrines of the gospel to those not professing with us. On seventh-day we had a meeting at Douglas.

3rd of fifth month, first-day.—At Gloucester

I was led nearly to sympathize with Zion's travellers, and remind the lukewarm of their dangerous state. After meeting we went with a Friend a few miles to dine, had a religious opportunity with several Friends collected there, and in the evening rode to Smithfield, where on second-day morning we had a large open meeting, many not professing with us attending. On third-day a meeting at Foston was in like manner favoured. Here our valued friend Moses Brown met us. On fourth-day we had a meeting at Scituate, a quiet solid opportunity. Before the close, I had a few remarks to make in public testimony. That evening we went to Cranston. At meeting there next day, my mind was dipped into sympathy with some exercised travellers; and I likewise endeavoured to awaken the lukewarm and inconsiderate. Here Moses Brown's wife and son also met us, with whom we returned that evening, and were glad to rest on sixth-day; the weather being hot and sultry, I felt relaxed and faint. On seventh-day, a gentle breeze made it more pleasant: we went a few miles to see the near relatives of our much beloved friend Job Scott, who was mostly the subject of our conversation; and in reading some of his remarks, solemnity was the attendant of our minds; that it was a satisfactory visit.

10th of fifth month, first-day.—Sat three meetings at Providence, and may in humble gratitude acknowledge, the evening crowned the day, though not so fully attended by people of other societies as was expected.

Second-day morning. Very heavy rain, yet it seemed best to proceed on our way, as a meeting was appointed at three that afternoon at Greenwich. The meeting was largely attended both by Friends and others; my mind soon became secretly exercised, and the more I bowed under it, the more I found the way closed up from public labour. After sitting about an hour and a half, I felt liberty to say I was free to sit a meeting in the court-house at Greenwich, if spared till ten next morning, when their company would be acceptable; but should take it kind if they would then withdraw, and leave the members of our Society. To these, after a short pause, I was helped to relieve my own mind. The public meeting next morning was large and satisfactory.

After dinner we proceeded to Wickford, nine miles, where a meeting appointed at the third hour, was largely attended; and great willingness manifested in the people, as in all other places, to hear the gospel preached; but too few are willing to become the disciples of our blessed Lord, by taking up their cross in the denial of self.

We had a long ride that evening to South Kingston, very foggy, and quite dark before we

reached the Friend's house. The road was so bad, that when we went over a part of it again next morning, it was marvellous in my eyes that the carriage had not been overturned; which raised in us grateful acknowledgements. We attended the Back meeting, which, though small, was in some degree satisfactory. That afternoon went a few miles through the woods to see a Friend very ill in a decline, though as to years in the bloom of life. She was married and had one child: we had a tendering opportunity with her. On sixth-day, at Hopkinton, we had a large meeting, in which my way was opened to deal plainly and honestly with the professors of Truth, among their neighbours; feeling my mind strengthened in hope, there were a few preserved, walking consistently with our high and holy profession. We staid that evening at a Friend's house, who had been a physician of considerable account, and of a lively disposition; but for sometime had lost the noble faculty of reason, and was reduced to the capacity of a child; his words and actions very innocent. It was more humbling than painful to be with him, proving how little as men and creatures, we can either procure or prevent.

17th of fifth month, first-day.—We had a very large meeting at South Kingston, of most descriptions of people, among whom I humbly trust the gospel was preached, and the nature and spirituality of the pure principle [the immediate manifestation of the Holy Spirit to the mind of man] set forth, as professed by us, in a manner distinguished from those of other religious societies; how it would guard and influence such as walked consistently with it: and what those were, who only made a profession of it. My mind was humbled under a thankful sense of our Heavenly Father's regard, towards the mixed multitude. It was near two o'clock when this meeting ended, and we had another appointed to begin at five that evening, nine miles distant, three of them by water. We had some detention at the ferry, and could not get our carriage over then; but we went forward on horseback, and reached the meeting in due season at Canonicut, and found the time more suitable than next morning would have been, as Friends were invited to attend a burial at a distance. It is not customary to have a meeting on such occasions, except at the house of the deceased. I felt a liberty to attend this sitting, which was a quiet opportunity; nothing was handed about to the company. This I could not help wishing might become generally the case in our country. We did not go to the burying ground, but called on a sick Friend; and in the evening crossed a ferry to Newport on Rhode Island, accompanied by John Hadwen, his son and

daughter, at whose house we lodged. We had rather a tossing passage, but were favoured to land safe.

On third-day evening we went to Portsmouth. Their meeting on fourth-day, was a time of close searching labour, yet attended with encouragement to the sincere hearted. We returned to Newport in the evening, calling on our way to visit a Friend confined, with whom we had a satisfactory opportunity; her mind appearing in a quiet, resigned state.

24th of fifth month, first-day. We sat both meetings at Newport. I was engaged in further labour, yet not fully relieved; but having a prospect of being there again, I was entirely at liberty to leave on second-day morning, and returned to Bedford with our kind attendant W. R. jun. who had been with us six weeks. Going again to his house, was in some degree like returning home, where we met with a most affectionate reception even from the little children, who feel very near to me; and these circumstances make a little respite from travelling, I trust in the liberty of Truth, a quiet enjoyment.

31st of fifth month, first-day. At Bedford. During my stay here we visited several Friends to my satisfaction, being favoured to feel the renewings of best love flow towards them, particularly to my ancient and honoured friend Mary Rodman, who was in a declining state of health, and at times much tried in mind, when the beloved of her soul saw meet to withdraw the sensible feeling of his life giving presence; yet there is no cause to doubt His arm being underneath, to support, and take into his own keeping, till the time of bodily conflict is over.

My valued friend William Rotch, being under appointment with another Friend, Jeremiah Austin, an elder, to attend the monthly meeting at Pembroke, I was free to accompany them, also to another at Longplain. On our return we met with dear Samuel Smith from Philadelphia, in whose company I had been both in England and Ireland; that it was cause of rejoicing to meet him again, and to feel unity and near fellowship with his spirit and gospel labours.

We came to Bedford, and staid first-day, 7th of sixth month. On second-day, I went with him to Aponaganset, which more clearly opened my way to leave Friends, than on my former visit. On third-day morning, I left Bedford, and accompanied by William Rotch and his wife, went to attend the yearly meeting for New England, held on Rhode Island. At a tavern on the way, we had the satisfaction of meeting my endeared fellow labourers from England, Deborah Darby and Rebecca Young, which I believe was felt to be a solemnly affecting season to us, and others present. Silence ensued for a considerable time; and much con-

trition spread amongst us; that I have scarcely known the like. What most deeply impressed my own feelings, was the renewed humbling sense, that we poor females were found worthy of being commissioned with such embassies to a distant land, and to become fellow sufferers in the bonds of the gospel. In our united labours through the various sittings of the yearly meeting, the strength of Israel being our hope, we were rendered a comfort to one another, and made at seasons a little joyful in the house of prayer, in near and dear fellowship with the living members of the church, in every rank of the family.

14th of sixth month, first-day evening. We sat a meeting appointed for the black people, which was largely attended by them and proved satisfactory. On third-day evening, we again parted under the renewed, humbling influence of our Heavenly Father's love, proceeding in our different allotments of labour in the vineyard. My valued friend John Wigham and others, eastward in New England; my dear companion and self, parting with her near relations at Portsmouth, proceeded through Connecticut towards New York, where of late time there is great openness in the people towards Friends, especially about Hartford; in the neighbourhood of which we had, on the 21st of sixth month, first-day morning, a satisfactory meeting among some who had requested to be joined in membership with our religious Society; and in the evening a public one held in the court-house, which also tended to some relief, and was the closing religious opportunity in New England, before proceeding to the southern states. Much solicitude was expressed by the people that we should stay and have more meetings, but I was pressed in spirit to journey forward. Sitting the week-day meeting at Mamaroneck in our way, we arrived safe at New York, on seventh-day evening, and were kindly received by John Murray, brother to my valued friend Lindley Murray, who has resided some years near York, in England.

28th of sixth month, 1795. First-day. At both meetings; we also attended the select monthly meeting, and that for discipline. We went to see divers Friends; but the time did not appear to be come for much communication in the line of gospel labour; and I felt entire resignation thus to pass through their borders, expecting if life and health permit, to return there again. We left this city for Philadelphia. On our way we went to Nathan Wright's, whose valuable wife I had travelled with in England as before mentioned. We reached safely next evening about five.

Our valued friends Samuel Emlen and Rebecca Jones, were much our acceptable companions, both in meetings, and at many Friends'

houses; but my way, as at New York, was rather closed from much gospel communication, except in one or two meetings. We visited Hannah Pemberton, widow of our late justly endeared friend John Pemberton, whose meek exemplary life closed at Pymont, in Germany, where his lot had been cast in gospel mission. After stopping eight days in the city, we proceeded on second-day morning, 13th of seventh month, and got that evening to George Valentine's, son of Robert Valentine, who was a noble warrior in the cause of Truth, and left many seals of his ministry in his travels in Europe. On third-day we had a meeting at Downingtown, held in a malt house, there being no settled meeting in that place. It was largely attended by Friends and others; and a humble trust was raised, that the Father of mercies owned us, by the breaking of bread.

Several Friends who had come with us from the city, returned from this place. P. B. son-in-law to Elizabeth Drinker, on hearing we were likely to want an attendant, felt his mind impressed with a desire to accompany us, which his friends and connexions uniting in, he continued with us. We took the meetings at Sadsbury, Lampeter, Lancaster, and Wright's Ferry, in all which we were favoured with a renewal of strength in the discharge of duty. We crossed the river Susquehanna, to Yorktown.

19th of seventh month, first-day. The morning meeting was a time of close searching labour, among those of our own Society. The evening meeting was fully attended, an open satisfactory opportunity. This week attended the meetings at Newberry, Warrington, Huntingdon, and Monallin: the weather so extremely warm, my frame felt at times exceedingly debilitated; yet, through divine regard, strength was renewed in the needful time, so as to feel a peaceful release, though through close searching labour.

26th of seventh month, first-day. We attended meeting at Pipe-creek, in Virginia, which was a time of close labour to the different states of the people. Through divine assistance, a peaceful acquittance was gained thereby, and my spirit was united to a small number who are exercised for the welfare of Zion.

A meeting that evening at Bush creek, a large mixed gathering, proved a time of heavy labour, many appearing hard to reach; but towards the close a little ground seemed gained. Next day crossed the rivers Monoquasy and Potomac; we found the roads very bad, that it was dark before we reached Fairfax, but preservation was still continued. We sat an appointed meeting next morning, in which an humble trust was renewed, that in the power of gospel authority, the state of things was spoken

to; and my soul bowed in supplication before the Lord, that he might bless the labour.

2nd of eighth month, first-day. Friends of Goose creek were desired to meet at ten, to give us time to attend another in the evening, ten miles distant, which they readily complied with. When we got there the house was so full, and many out of doors, that it was somewhat difficult to get in. A sense of the compassion of the Shepherd of Israel, was soon feelingly raised in my soul, and gospel power renewed, to the information and humbling, I believe, of many minds—with bodily strength to go through the exercise; having to stand about an hour and a half, with the heat very great. To the Lord alone belongs the praise of his own works! We called and got some refreshment at a Friend's on our way to Southfork. Though we had heavy rain, and the roads were bad and full of water, we got in time for meeting; in which the labour was more exercising, and less relieving than the former; but as resignation of will in the servants on all occasions, ought to take place, I felt no disposition to murmur, or to think either outward or inward labour hard, if but preserved in the line of divine appointment.

Between the meeting and the Friend's house where we lodged, is a creek, which soon becomes impassable with heavy rain. This being the case next morning, it was nearly eleven o'clock before we could get through, and then we were conveyed in the Friend's wagon, apprehending the water would run into ours. A meeting was appointed at Berkley, to begin at ten next morning. We had upwards of twenty miles of very stony road, over the mountains called Blue Ridge, and a dangerous river to cross, called the Shenandoah. The rain still continuing, the prospect for a time was discouraging, but being favoured with inward quiet, it soon brightened a little; yet I don't know that more secret thoughtfulness ever took hold on my mind, respecting our situation, during our crossing the great deep, than while in the boat. The stream of this water was so rapid, owing to the flood, that we had to steer up it a considerable way; and great was the diligence and care of three black men who attended the boat, to escape the trees that were standing in the water, and others floating in it; yet, with all their vigilance, we struck against one, which broke the oar, and made some of our horses ready to start overboard; but at this critical juncture, one of these careful mariners jumped on the side of the boat, and clasped his arms round the tree, with his feet keeping us from striking again, so as to do any material hurt: we then got in a right course for land.

The exertion of these men who are slaves to their employer, did not go unrewarded. This

opportunity, with many others, of observing their usefulness, and what they might be to the community at large, if in the way of receiving instruction, religious as well as civil, has affected my feelings with sorrow and mourning; that any should thus be continued in bonds by their oppressors; yet with many others concerned, a hope is renewed, that the oppressed will in the Lord's time be set free. On their account my soul travails, that neither they nor any of their race, may be bond slaves to sin; for as I have sometimes had to tell them, this would be the sorest of all evils, as the torture of the body can only kill that; but sin leads the soul into endless misery, where the worm dieth not, and the fire is not quenched.

We got in seasonable time to a Friend's house, and were kindly received: attended meeting next day, composed of Friends and others, situate in the midst of woods; a few black people were also among them. In the course of gospel communication, I had to make some remarks concerning them and the unjustice of the traffic; yet felt a care while speaking, that the zeal kindled in me might not be misguided, and so lose the desired effect; and having an humble trust that preservation was witnessed, in quiet recollection as we rode along, I thought I should not have cared, how many slave-holders had been present. I found afterwards from information, there were several, among whom was George Washington, nephew to the president, who made himself known to a Friend in company, acknowledged the truth of what was remarked, and gave us a kind invitation to his house.

CHAPTER VI.

Continuation of her Travels in America, in the remainder of 1795.

9th of eighth month, first-day.—We attended a very large meeting at Berkley. I had for some days been much indisposed, and rested on sixth and seventh, at a kind Friend's near the meeting-house. My natural strength was greatly reduced, through the oppressive heat of the weather; my head and throat were much affected, attended with strong symptoms of fever; swallowing even liquids was trying, and I could scarcely bear to sit up; but my mind was mercifully favoured with such entire resignation as I had not often felt.

I remembered the same Wisdom that had seen meet to remove other servants, when in a land distant from their connexions, could also give resignation to those most nearly allied to me, if I should be removed. So clear and strong, for some hours was this secret impression, that I was more than once very near acquainting

my tenderly beloved companion with what I felt, and how I should like to have the order of my burial; but believe it was best I did not, as it might have overwhelmed her with sorrow, being daily sensible of her near regard and affection to me.

I was instructed that this state of my mind was permitted, in order to fit me for further provings; that my day's work was not finished; yet had I been at home under such a weight of illness, I should not have thought it unlawful to have kept quiet in my chamber; but I went to meeting, and about an hour and a half was a time of unspeakable exercise, in silent wading, among a large mixed gathering; the minds of the people being much afloat, and the quietness becoming a religious opportunity interrupted, which is too often the case in many places. When it appeared near the time of breaking up the meeting, a gentle motion of life impressed me to say, that if no servant or handmaid had received more commission to speak than myself, I believed it right nothing had been said; not knowing that I should have any addition to make, or indeed that I could be heard, for my throat was much swelled, and very painful; but, to my humbling admiration, I was led forward, though in a line of labour in which no flesh could glory; but as resignation, and dedication of will took place, I felt healing virtue both of body and mind. Finding myself not quite clear of the members of our Society, I requested others to withdraw, and got peacefully relieved.

On third-day morning we were at Bear Garden, the last meeting on that side the Alleganies. In the afternoon we went fourteen miles towards them, had considerable difficulty in crossing Capon-creek, from great rains; the water ran into our carriage, but we were preserved from any material damage, and got before night to the tavern where we lodged, a poor dirty place, but the people appeared kindly disposed. I was taken very ill in the night, and got little rest; great was the conflict of flesh and spirit. My faith was tried as to a hair's breadth; and deep were the searchings of heart, whether I was right in going to encompass the rugged mountains sixty miles over, and we then thirty from the foot of them—because other servants had been sent; or whether it was really required of me, in the discharge of my own duty towards God and man.

I believe it would be difficult for any, but exercised travellers in the line of experience, to read my state at that time. How gratefully could I have embraced a peaceful release; but had then to remember, my resigned state of mind a few days before; and why not as willing to accept my life for a prey, in filling up

the measure of suffering yet behind? This secret inquiry and tender monition, so instructed, and brought into passiveness, that as soon as able to rise, we journeyed forward; and with some difficulty I bore to ride twelve miles; when, stopping at a tavern, I went directly to bed; but getting a little quiet rest that night, was somewhat refreshed; and after another day's very rough travel, we got to the foot of the Alleganies, beyond which is a settlement of Friends. The difficulty of travelling in a carriage was beyond description; yet without it I believe I could not have performed the journey. We hoped to have reached the first meeting of Friends by the seventh-day evening; but illness preventing, we were twenty six miles from it, and had to lodge at a miserably dirty tavern; yet the poor people were kind in their way. We rested very little, and great was the sympathy I felt for the inhabitants of such uncultivated places. The man and his wife acknowledged, that, though young people, they were old and almost worn out in constitution, by their toil for a livelihood; which appeared to be the case with many.

16th of eighth month, first day.—We rose very early and journeyed on—my strength a little recruited. We got one of our young men to hasten forward, so as to reach the first meeting of Friends before they separated, and request them to appoint one at four that afternoon.

We reached in due time the meeting called Sandy Hill, three miles from Union Town, and beyond all expectation, a renewal of strength was mercifully vouchsafed to labour, I humbly trust in the ability God giveth; that according to my measure I could acknowledge, that when the Son of Righteousness is graciously pleased to arise, healing virtue is witnessed, both inwardly and outwardly.

We went about three miles on our way after meeting, toward the next; and being favoured to lie down in peace, and rest well, I was much refreshed; and my mind was humbled in a thankful sense thereof.

We proceeded to the meetings on that side the mountains, as follows: Center, Providence, Sewickly, Fallowfield, Redstone, and Westland.

23rd of eighth month, first-day.—In the morning at Pike Run; in the evening we had another meeting appointed at Westland for Friends and others. At the monthly meetings at Redstone and Westland, which were largely attended, and many seemed innocently disposed, to transact the affairs of the church to the best of their understandings; and my mind felt impressed to encourage them, also to guard against receiving superficial requests to join our religious Society; but to endeavour to feel

whether real convincement was the ground work, that the church might not be enlarged with useless members.

On second-day morning, we turned our faces towards the mountains; and being informed of some friendly people on the way, I felt liberty in the Truth, to sit a meeting at nine on third-day morning, held in a barn. The number was not large; but I was favoured to feel there were some sincere seekers after Truth, towards whom encouragement went forth, that they might not rest satisfied until they had found, in and for themselves, Christ the true Teacher, and Bishop of souls. Exhortation and counsel were also extended to those less attentive to the inward principle or spirit of Christianity. The people in general seemed well satisfied with the meeting, and appeared to part with us in love: divers of them are called Menonists, or Dunkers. Some of the elders wear their beards, as they say, according to ancient custom, but do not enjoin it as a part of their religion.

We next went to Sandy creek, the last meeting of Friends in these parts, which was attended by divers not of our Society; and on early sitting down, what the Prophet had to express in the opening of vision, when he saw Israel scattered on the mountains, as sheep having no shepherd, was livingly opened in my view; attended with a motion of life to revive it, and put Friends in a particular manner, upon an examination how far it might be applicable to them: for in the outward it was indeed so, and whether their inward state was not similar.

The Most High was supplicated, that He might be graciously pleased to preserve those, who, not daring to lean to their own understanding, put their trust in Him alone.

After dinner we took leave one of another, and our little company proceeded, lodging that night at a disagreeable tavern, where we got little sleep; which proved trying to the bodily frame. This is often the case, and may be esteemed in its measure, a part of the sufferings we have to partake of; yet I felt a regard for the landlady, who was kind to us. We arose early and journeyed forward. From the prevalence of fogs, it seemed for some miles like riding in a cloud. On seventh-day night we reached a Friend's house at Back creek, which felt comfortable both to body and mind. Here we had an open meeting with Friends and others.

30th of eighth month, first-day.—We went to Hopewell, which we had left just three weeks; and our being favoured to witness the blessing of preservation, called for renewed humble thankfulness to our Heavenly Father, who hath a right to dispose of us, as He seeth

meet. After stopping two days for some repairs, &c. we proceeded southward, taking meetings at Center, Mount Pleasant, Crooked run, and Smith's creek.

6th of ninth month, first-day.—We were at the meeting at Smith's creek, attended by many not professing with us, in which exercising labour was my portion; but sincere are my desires to be preserved from murmuring, and that I may rather rejoice, that I am in any degree found worthy to suffer for the cause sake, or with the seed in suffering. After meeting, we went on to New-Market, a small town. When riding into it, about three, in the afternoon, many people standing about, the motion of life arose in me to "Gather the people:" and not having much time or desire to reason upon it, being brought in measure to experience, its becoming my meat and drink to do the will of my Heavenly Father, though we had rode about eighteen miles and sat a meeting, I could partake of no refreshment till I had inquired if there was a place in which we could hold a meeting. A person offered his store, &c. which we accepted. After dinner, our kind attendant assisted in procuring planks; the rooms were seated with such expedition, that the people had notice and were chiefly gathered by half past four: and an humble trust was renewed that the opportunity was owned; and I was favoured with the reward of peace.

Next day had a meeting at Linwell's creek, held in a barn, which was a time of heavy labour to me; and I gained not much relief; yet I believe some minds there have been visited for good; and strong was my solicitude, they might not rest in that which is polluted. Next morning we proceeded towards South river, the roads very rough and hilly, accommodations at taverns indifferent; particularly in lack of cleanliness.

We had upwards of three days' journey before we got among Friends. The last night was a very trying one, at the house of a slaveholder, there being no other to lodge at on the road, otherwise it was wounding to nature and spirit to be with such.

We arose early in the morning, and got to South river about nine o'clock, which we crossed, to a small town called Lynchburgh, where are several Friends; and finding it was their meeting day, we took breakfast and hasted to it, though five miles of rough, hilly road; and were there as early as some of the members. It was close work, but we did not regret it, being well satisfied in sitting with Friends, though a low exercising time, in silent travail.

13th of ninth month, first-day.—I had informed Friends at Lynchburgh, that I wished to have the company of their neighbours, both

black and white; and though the morning proved very rainy, yet there was a large gathering of people; and though I thought myself clear of Friends, great heaviness and exercise was again revived concerning them, but when relieved from it, through further discharge of duty, my way was opened towards others; and after meeting many of the black people, who appeared much reached, came to us, and expressed their gratitude. To this class, my companion and self in the course of our travels, felt great love and sympathy. A meeting was appointed in the town at four in the afternoon, and held in a large room called Free Mason's Hall; which was filled, and many stood without; and though divers appeared strangers to the doctrines of the gospel, through the channel of free ministry, they were quietly attentive, seemed well satisfied, and my own mind was relieved; so that we left the town next morning in peace.

We had a meeting on fourth-day appointed at Upper Goose creek, and another in the evening at Lower Goose creek, ten miles distant; which was largely attended, and an open satisfactory time; concluding in supplication to the Father and Fountain of all good, that the blessing of preservation might be continued to those, who are sincerely desirous to walk acceptably before him. Thence we went to Seneca and Hill's creek, both small as to Friends; but many seeking people attending; the regard of our Heavenly Father was manifested, who is no respecter of persons, and gospel truths were largely opened: the tribute of praise and thanksgiving ascending to his holy name, who is for ever worthy.

On seventh-day had a long trying journey to Bannister, in crossing rivers, &c. and had to beat about the woods till near ten o'clock, before we could get a lodging place.

20th of ninth month, first-day.—We sat their meeting, which was small of Friends, but largely attended by others, who mostly appeared so very raw and ignorant of the principles of religion, that it was hard to fasten the testimony of Truth on such minds. The iniquitous practice of trafficking in our fellow-creatures, and keeping them in bonds, was closely spread before them, which I expect was not very grateful, as few are clear in that part of the country; but in the discharge of duty I was favoured with relieving peace; feeling much sympathy with the few, who are desirous to walk consistently with the profession we make.

We went forward that evening towards North Carolina, and on second-day evening got to the first settlement of Friends there. On third-day morning we attended a meeting at Eno, where, finding some kindred spirits, and fellow-labourers in religious exercise, my spirit was com-

forted in the love of Truth; and in silent waiting, I thought I could adopt the language of the spouse in the mystical song: "My beloved is mine, and I am his." This time of renewed favour to my own mind, was esteemed as a mark of Divine regard, in order to sustain under future exercises, of which I had deeply to partake, in attending the succeeding meetings in North Carolina.

These were Spring meeting, Cane creek, Rocky river, Tyson's, Dixon's, Holly Spring, Euwary, Back creek, Hoover's, Springfield, Piney Woods, Deep river, Marlborough, Providence, Sandy creek, Center, Sherborne, New-garden, Hopewell, Dover, Muddy creek, and Blue creek. In all which I was led in a line of close searching labour, that my work seemed indeed in the furnace. I had also nearly to feel for, and sympathize with, the mourners in Zion; and was favoured to feel peaceful quiet in the faithful discharge of duty, which supported in a good degree of resignation, under the trials permitted.

We crossed the Blue Ridge a second time, to visit meetings in Old Virginia, from whence we were favoured to return in safety, to attend the yearly meeting at New Garden, having felt a release from proceeding further westward, to a small settlement of Friends, two hundred miles distant, which I thankfully accepted.

The yearly meeting was largely attended, and held by adjournment seven days, wherein several strangers from distant parts, were engaged to labour for the promotion of good order among Friends. After it was over, we staid two other meetings. In the last my mind was instructively led in silent waiting, to review the line of labour in which I had been exercised, wherein I witnessed the gracious acceptance of Christ, to a female servant in his day: "Let her alone,"—"she has done what she could," attended with an encouraging belief, that the renewings of Divine regard were towards his flock and family to do them good, which I had to make some mention of, in much brokenness of spirit.

8th of eleventh month, first-day.—We were at Hunting creek, where I had to labour among a mixed gathering, some of whom appeared very raw; others I hope were sincere seekers after truth. Near the close I requested to have a select opportunity with Friends, in which I reminded them of the many deviations that appeared in many places, some of which had caused great reproach; and the earnest solicitude I felt on their account, as members of a new settled meeting, was that they might watch and guard against every thing that hath a tendency to undue liberties; in a particular manner on account of the rising youth. I then felt a peaceful release; and after a tendering

opportunity in the family where we lodged, we proceeded on our way to the next settlement of Friends.

We had upwards of one hundred and fifty miles of wilderness travel, during which we had several times to seek lodgings, and entertainment from house to house, on the road; and with difficulty obtained it, after riding in the dark; and when obliged to stop at the houses of slave holders, our minds were deeply affected on their account, and that of the oppressed people under them. Where openness appeared, we dropped some remarks respecting the injustice of the traffic, in buying and selling their fellow-creatures. We had also divers large rivers, and deep creeks to ford, several bridges being washed away by the sudden rise and rapidity of the waters; but through providential care, we sustained no material hurt, and got to Cane creek, in South Carolina, on seventh-day.

15th of eleventh month, first-day.—We attended meeting there; early my mind was renewedly humbled, under a sense of the continuation of our Heavenly Father's love to the true seekers, who are waiting for his law: on which subject gospel labour opened, and though as too often is the case, the solemnity of the meeting was much hurt by the late coming in of divers, there seemed cause to hope it was a profitable season; closing in grateful acknowledgement to the blessed Author of all good, whose compassions fail not, towards the children of men.

22nd of eleventh month, first-day.—At Raybourn's creek: and I trust through the pouring forth of the Spirit it was a memorable day. In the afternoon we had a religious opportunity among a few Friends, and a tendering one next morning in the family where we lodged. We then set forward to Georgia, two close days' journey, and attended three meetings there.

29th of eleventh month, first-day.—At Allwood, the nature and spirituality of the principle of Truth was opened to a mixed gathering. Thence we returned to Bush river, and stopped two days on account of writing. On fourth-day proceeded to Charlestown, taking a small meeting in the way, at Edisto.

First-day, 6th of twelfth month.—This was another long and trying travel, from which I would gladly have escaped, if a peaceful release had been granted. As we drew near the city, suffering of spirit became more heavily the secret attendant of my mind; but I was favoured with a degree of hope, that I could bear testimony with an apostle of Christ: "Tribulation worketh patience;" and though I could not apprehend, that we found one among those professing to be of our religious Society, who acted consistently therewith, I had to be-

lieve there was a seed groaning under oppression; and that the regard of the compassionate Father was towards it as formerly. We staid there a week, and through the faithful discharge of duty in public and private, I was favoured with the reward of peace.

13th of twelfth month, first-day.—The last meeting we sat there was on this evening, requested for the black people, and such of their employers and others as chose to attend, in the City Hall, a very large commodious room for the purpose, which was nearly filled. The instruction given to the apostle Peter: "What God hath cleansed, call not thou common," &c. impressing my feelings with gospel authority, I stood up, and humbly trust, spoke as the Spirit gave utterance. A becoming attention appeared given to the illustration; yet I seemed as if standing among scorpions, and when the subject turned in a few sympathetic expressions towards the peculiar objects of that meeting, tending to draw their attention to what might further open in the line of instruction to them, a person stood up, who appeared of high rank, and said: "Madam! I am sorry to interrupt you; but as my office is the care of the police of this city, I must desire you to stop; for what you say is against it, and will not do."

I was favoured meekly, but with firmness to reply: "If thou wilt please to have patience, until I have discharged my duty, I believe thou wilt neither have cause to be hurt, or to be sorry that thou hast done so." He then remained silent; and the meeting ended in solemn supplication to that Almighty Being, who is no respecter of persons.

Before we left the room, this person, who we found was the mayor, requested a Friend to apologize for the interruption, acknowledging it was not anything I had said, but the apprehension of what I might say, that made him afraid; but hoped I should not take it as an affront. I desired the Friend to inform him, I had taken no offence, having nothing in view but the welfare of mankind; yet I was afresh sensible of the little openness in these southern states, to plead the cause of the oppressed: and therefore but little room for the spirit of Christianity to spread. We then set forward, having one hundred and sixty miles to travel, and five ferries to cross to the next settlement of Friends.

20th of twelfth month, first-day.—We reached a meeting in North Carolina, which was attended by a number not professing with us; and though a time of heavy exercise to myself, and not so relieving as some others, yet a little hope was afforded, that the labour was not wholly in vain. In the evening, requesting the family where we lodged to sit down, with several others present, I was closely led to open counsel, that Friends might be more

in the practice of gathering their children into quietude, which appeared greatly neglected; and for want of such care, their minds remain barren and uncultivated, and many seem more raw and ignorant than those who make no profession with us.

Several not of our Society, came twenty miles to attend the next meeting, which through Divine regard, was an open instructive opportunity. A grave elderly man with his wife, (the former had been at meeting on first-day,) came to our lodgings and said, the doctrines of the gospel had, in both those opportunities, been fully and clearly opened to him, as he had never heard or remembered before; for which he had cause to bless the Almighty. His wife also hoped what she had heard that day, would never be forgotten by her. They were by profession baptists. We parted in tenderness of spirit, and my mind was made humbly thankful, in hope the cause of Truth had not been hurt.

After dinner, we rode twenty-five miles towards the next settlement of Friends, much by moonlight, of which we mostly take advantage, both morning and evening. The third night of this travel we could get no lodging but in our wagon, which we had before found more comfortable, than some beds we had been in. Our brethren slept on the floor of the house in their clothes. And in our little inclosure, after getting some sleep, my mind was suddenly but pleasantly turned towards my friends at home, as though sitting in meeting with them; witnessing the renewing of that fellowship with some, with whom I had taken sweet counsel, and gone up to the house of the Lord in company. I thought I had scarcely ever felt the prevalency of best love, more strong to the different classes of the people, even to the most distant wanderers from the pure principle of Truth; and for this fresh mark of the Heavenly Father's regard, in the night season, my spirit was contrited.

27th of twelfth month, first-day.—We attended meeting at Neuse river, in which I had to arouse carnal professors, but to encourage those who were cast down on account of the low state of things. From thence to Upper Trent meeting, a time of close labour, both to professors and others, in having to point out the states of the righteous and unrighteous, and that such could not unite together in time, nor dwell together in eternity; we went about twenty miles after meeting, and night coming on, we missed our way in the woods, that it was near ten when we reached the Friend's house. We were out early again next morning, though it rained heavily, to reach a monthly meeting at Core-sound, full fifty miles distant; in which my mind was early impres-

sed with the remembrance of what our blessed Lord spoke of, that a man's enemies were those of his own household, which was much enlarged in my view, to my own instruction.

CHAPTER VII.

Her travels in America, in 1796, to the 26th of sixth month.

3rd of first month, 1796, first-day.—We attended a meeting at Club Foot creek, largely attended by those not of our Society, among whom were many black people; and the compassion of the Everlasting Father, who is no respecter of persons, was greatly manifested towards the different classes. In the afternoon, we attended a small meeting of ministers and elders; and on third-day, were at Lower Trent, where we met my valued friend John Wigham. I believe we were mutually glad to see each other again, and were nearly united, as we had often been, in the bonds of the gospel, wherein we were engaged among the people; and the meeting closed in supplication to our Heavenly Father, that His preserving power might continue near to those who put their trust in Him, whether in going forth or staying at home.

We proceeded to Bear creek, sat meeting there on fifth-day, which though small in number, was much interrupted with the noise and playing of children: a caution was given in the early part, but it had little or no effect, that I was ready to give wholly up the apprehension of its becoming a religious opportunity; yet after a time of painful exercise, through the watchful dedication of a younger brother, in opening the door with a few expressions, my spirit became somewhat at liberty to speak of things as I felt them, and to deal plainly with the careless professors of religion, who might have liked smooth things; but I had them not in commission. Next day we attended the monthly meeting at Contentney, where was a large gathering of Friends; yet it felt a low time, in secret travail, and was held in silence as to ministry. I had some remarks to make to women Friends in their meeting, who seemed honestly concerned to do their best; and they received the little help then afforded with gladness.

10th of first month, first-day.—At the meeting at Contentney, which was very large, divers not of our Society were present; and soon after retiring in spirit, to the measure of the Divine gift in my own mind, a clear opening of the states of the people was given, when on a sudden all was taken away, and I was favoured with much quietude and resignation. After sitting some time under it, I felt liberty simply to express how it had been with me;

that if it should then be the case, it would not be the first time, wherein I had known the scripture declaration fulfilled, that the spirits of the prophets were subject to the prophets, and that a small key unlocked a cabinet of rich treasures, when a larger could not do it. Soon after sitting down, a tender spirited Friend, who was then a stranger to me, dropped a few expressions in a lively manner, when my way was again opened to discharge my duty, and I humbly trust, through the renewings of divine help, to divide the word.

We attended the meetings in that neighbourhood, Holly Spring, Turner's Swamp, and Nahanty, in all which I had to labour in the gospel, and returned to Contentney, to the quarterly meeting. That for ministers and elders beginning on seventh-day, where we again met our beloved friend John Wigham.

17th of first month, first-day, in a very large gathering of people, the public labour fell to the lot of the brethren; and I was thankful to feel peace in silence. Towards the close, I felt it right to request the meeting, previous to entering on the discipline of the church next morning, might be select for our own members, which I believe was much the case; and I had to labour in a close searching line among the different ranks of the family, wherein I felt near sympathy with a lowly tried remnant, particularly in the women's meeting, who appeared humbly sensible of the situation of things among them. After this meeting I was at liberty in mind to depart, but it being a flat part of the country, and much rain falling for several days, the waters prevented our journeying, except to a meeting or two again in the neighbourhood. My valued fellow labourer, John Wigham, was detained there with us.

24th of first month, first-day. We each had some further labour in the gospel, then took a solemn and tender leave of Friends, and again parted for the work's sake, he going southward, and we northward. Some bridges being washed away, it was with difficulty we got to a settlement of Friends on third-day night, after ten o'clock, at Jack Swamp. We attended their week-day meeting, and though a time of heavy rain, many assembled. The outward trials were made easy through the gracious ownings of the Heavenly Shepherd, who influenced with the language of encouragement to the exercised travellers. The next meeting was called Rich-square, but too few of its member appeared to be so, in faith and good works; rather in love with the world, and other undue liberties. Hence it was a time of close labour; yet there seemed a few mourners in Zion, who were encouraged to keep to their exercises, that in the appointed season of the Holy Shepherd, His gracious promises might appertain to them; who through

the mouth of His prophet declared, He would give "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

31st of first month, first-day. We attended meeting at Piney Woods, in the morning, and Beach Spring, in the afternoon; the two following days we were at Wells's, Western Branch, Little river, and Simon's creek. On fifth and sixth-days, at Newbegun creek, and the Narrows; in all which I had deep exercise and secret travail of soul, that I might experience the blessing of preservation, in true discernment, and discharge of the trust committed to me. And my great and gracious helper condescended to accept the dedication, and favoured with a renewal of strength, to go through the almost unremitting labour, with a good degree of relieving peace, in sympathy with the oppressed seed; and in earnest expostulations with the backsliders, who were warned to flee from the wrath to come; and heads of families were entreated to look more closely to the well ordering of the flock; to keep them out of hurtful company, and the many evils which sorrowfully abound, even in a wilderness country.

Many black people attended these meetings, to whom the gospel was preached; and the testimony of Truth went forth in a close manner against their oppressors, who are grievously bending their wicked designs against those who never belonged to them, in taking up, imprisoning, and selling men, women, and children, whom Friends have set free, and settled on their own plantations, to work for themselves. The hearing of which, with many aggravating circumstances, hath brought nature and spirit into deep mourning. Great pains and care have been, and still remain to be taken by Friends, on account of this afflicted people, in pleading with the rulers of the state of North Carolina, to protect those who are set free; but such is their hardness of heart, the pleaders have yet pleaded in vain; neither are the people willing to bow to the chastising rod of Omnipotence, which hath been gently, yet increasingly shaken in this part of the vineyard, various ways.

On seventh-day we attended the monthly meeting at Piney Woods, wherein I had a little to open the right qualification for usefulness in the discipline of the church, and how preservation would be witnessed by those exercised therein, to keep their places and help to bring others forward. I had also some close remarks to make among women Friends, apprehending the true state of meetings was too easily passed over, in superficial answers to the queries; which sentiment the honestly disposed united with.

7th of second month, first-day. We staid meeting again at Piney Woods, and I was fa-

voured to feel, I trust, in the silence of all flesh, a peaceful release from the bonds of the gospel, wherein I had laboured in that part of the vineyard; and under a renewed feeling of the gracious condescension of our Heavenly Father towards the children of men, my soul was humbly bowed; and in fellowship with those whose fellowship is with Him, was led to supplicate his holy name, for the continued blessing of preservation to them that put their trust in Him; that those who were afar off might be brought near, to unite in the acknowledgement, that the kingdom, power, and glory, belong unto Him for ever. Afterwards my mind was covered with such solemn silence, as felt very instructive and precious, and I hope it was in degree witnessed by many in the meeting. In the evening, we had a religious opportunity in the family where we lodged. Several black people were present, who appeared very serious and tender in spirit; and I had to leave with Friends as my last testimony, that there was no way so likely to bring about a thorough reformation, as a frequent attention to religious retirement in their families, wherein useful instruction might be handed both to children and servants, which would scarcely be attained any other way, tending to preserve from evil, and encourage and strengthen them in that which is good.

In the morning, we set out early towards Somerton, in Virginia; and on third-day, attended a large meeting there, though few of our own Society, among whom the life of religion felt low; but in the discharge of duty towards them and others, I felt a peaceful release. In the same week attended the meeting at Bennet's creek, Western Branch, &c., in all which much exercise was assigned me, one was particularly trying; desolation appearing so much the state of it, that in returning, the secret impression was like visiting the sepulchres of the dead; without a sensible feeling, that the quickening power of Truth had any reach. On seventh-day, after a religious opportunity in the family where we lodged, which appeared to be a contriving one to some of the young people, we attended the quarterly meeting for ministers and elders, at Black Water, which felt to me a low time in silent wading.

14th of second month, first-day. A public meeting was held, composed of a large mixed gathering; but many, both professors with us and others, appeared so inattentive to what they were come about, that painful indeed was the labour. On second-day, previous to entering on the discipline, I was led in a close searching line among Friends, which tended greatly to the relief of my own mind. That evening, we went a few miles on our way to a meeting, called Stantons, which was appointed next day

at ten; attended another in the afternoon at Seaconch, and in the course of the week Burleigh, Gravelly Run, and Curles.

21st of second month, first-day. At Wainoak, which was a large gathering, many not of our Society attended, and through the renewings of holy help, the doctrines of the gospel were opened, and the Lord's power magnified, who is worthy for ever. On second-day we went to Skimino, had an appointed meeting there on third-day, in a poor miserable house, that needed no other light, than what came from the vacancies in the wood, that we were almost pierced with the cold; but finding a few worth visiting, we were somewhat comforted together; that I could feelingly bear testimony, I did not serve a hard master, but a rich rewarder of those that put their trust in Him. After meeting we rode thirty-five miles. On fourth-day at Black creek, a small meeting. On sixth-day, we had two at Richmond, the first with Friends, through the ownings of the great Shepherd, was a contriving time to some; who were tenderly counselled to keep under his direction. The other was in the Mason's-Hall, with the town's people, who conducted becomingly; and a humble trust was raised that the cause did not suffer. Thence we proceeded to Cedar creek, and attended the monthly meeting there on seventh-day, the business whereof seemed more agreeably and satisfactorily conducted, than that of any which we had been at.

28th of second month, first-day. The select quarterly meeting at Cedar creek began at nine, which felt more lively than some others we had attended, and my mind was strengthened in the discharge of duty. At eleven, the public meeting for worship came on, which was a large gathering. A Friend from North Carolina, in the course of a religious visit, being there, had a short but living testimony to bear. On his closing, the word of life arose in my heart, and opened gospel truths to the different states of the people; and near the close, the testimony went forth like a two-edged sword, against the iniquitous traffic of buying, selling, and evilly entreating the sons and daughters of men. Through the arising of His power, who binds Leviathan, the crooked serpent, the spirits of such were chained, so as to make no opposition; though I was afterwards informed, that divers were present who made it their particular business to buy and sell the black people. I humbly trust many minds were made thankful to the blessed Author of all good, who is worthy of praise.

On second-day, the quarterly meeting was held, wherein tender counsel was opened to Friends. On third-day, we were at meeting at Genito, and returned to Cedar creek in the evening, feeling a draught in my mind to be at

their meeting on fourth-day. There being a school for Friends' children and others, the first we had seen in the southern states, they were particularly desired to attend; and though a wet morning, and all lived distant from the house, they were fully gathered, with most of the members about the tenth hour; and through the gracious extendings of our Heavenly Father's love, I believe it was a tendering and instructive season, to the children and others. We then took leave, and went sixteen miles on our way to Carolina, where a meeting was appointed next day, in which through divine favour, spiritual strength was renewed to preach the gospel—setting forth the nature of, and qualification for such services—what the purity and spirituality of the Spirit of Truth would lead into, and preserve out of; and the true ministry as taught by Christ, was set over a false hireling one. Many not of our Society were present, who appeared attentive; and if any good was done, “Thanks be to God for his unspeakable gift,” mercifully dispensed to the children of men.

We next morning proceeded on our way to Stafford, and had considerable difficulty in getting through the waters, which were much out of usual bounds, by reason of heavy rain. One instance of preservation when we appeared in imminent danger, I think worthy of notice: when about the middle of a very wide and deep water, which covered a foot-bridge, one of our horses and the wheels of the wagon got upon it, and put the other in such a position, as hardly to be able to keep his feet; both he and the carriage appearing nearly thrown over. Our guides were at some distance; but at this critical juncture, when it seemed alike unsafe to stand still or to move, I was favoured with presence of mind to call them back, to hold up the top of the wagon, while we gently moved on to a level place; which we accomplished without any damage. Thus have we experienced merciful deliverance, through the great Care-taker, when much danger hath seemed to await us! We then requested our guides to ride abreast before us, at a suitable distance, that they might discover any bank or hollow, and avoid it; which we had often found very useful. I mention this for the help of other travellers in similar situations.

6th of third month, first-day.—We attended meeting at Stafford, a large mixed gathering, and the labour was exercising, yet I hoped might be to some profit. We lodged that night at a tavern on the way to Alexandria; in getting to which we had much difficulty, from the depth of mire and clay. Next day we called to see a family who had once been members of our Society, who still seemed to retain much

love for Friends; and being detained by a heavy snow storm, I felt religiously engaged to have the people of the village, both black and white, invited to come together; which was readily made way for, and the meeting held at our lodgings. Though divers appeared scarcely to have heard tell of the Holy Ghost, or the inward appearance of the Spirit of Truth; yet through an exercising labour, a hope revived that some little knowledge was communicated to the learned and unlearned.

Towards the close, I had to plead the cause of the oppressed, “to proclaim the acceptable year of the Lord, and the day of vengeance of our God,” in his own appointed season, on those who should continue the evil traffic; using our fellow-creatures, only differing from us in the colour of the skin, as the brute creation. When the meeting ended, a well looking man took leave of me, expressing a desire, that the Divine blessing might attend the work. When he was gone, I was told he kept many slaves and was far from being a kind master: so that there seemed some ground to apprehend, the power of conviction at that time touched his mind. We reached Alexandria next day, sat their meeting on fifth-day, and had to labour in the gospel in a close awakening manner, much to the relief of my own mind, which had felt secretly weary and heavy laden. Some not of our Society being present, had informed others, so that when about to depart next day, a Friend asked me if I had been informed, that one of their chief magistrates had sent a request I might be stopped longer in town: I told him I had heard nothing of it, and having often thought, when unclothed of strength, it would be no marvel if bonds and afflictions awaited me from the hands of unreasonable men, rather expected it might be something of that sort, and felt quieted in resignation if it should be the case. He then produced a letter he had received from the above mentioned magistrate, expressive of a desire on the part of himself and others, that my departure might be somewhat deferred, in order to admit of another meeting.

I wished the Friend to inform the writer, that having felt a peaceful liberty of mind from further religious labour in that town, I was then about to leave it; that I had found my way much shut up in the southern states, from having public meetings, being painfully impressed with a feeling, that there was but little room availingly to preach the gospel, which breathes peace on earth, and good will to men, while so much oppression and cruelty is exercised towards our fellow-creatures, entirely repugnant to the nature and spirit of Christianity; and until that evil was done away, I did not believe

it would spread much amongst them. The Friend said he would endeavour to communicate the message, agreeably to my desire.

13th of third month, first-day.—We attended a meeting at Indian Spring, in which much painful exercise was my portion, the state thereof appearing like that described by the prophet; the head sick, the heart faint, and scarcely any soundness to be found. On second-day we journeyed on to Elk Ridge, where a meeting was appointed on third-day, which was a large mixed gathering, and mercifully owned with a renewal of strength to labour in the gospel; though the testimony of Truth, as at many other seasons, went forth like a sharp threshing instrument, against those that oppressed their fellow-creatures.

From thence we went to Baltimore, in Maryland, where we rested one day; and the next attended their week-day meeting, which was a very large gathering of Friends, and many others not of our religious Society, who I evidently felt, were desirous to hear the gospel preached; but I was favoured with a peaceful acquittance, in keeping silence before the Lord. Next morning, we set forward to a meeting called Littlefalls; but there appeared a great falling away, from the purity and spirituality of the principle we profess, which caused heavy labour, to awaken carnal professors.

20th of third month, first-day.—We attended a small meeting; divers not of our Society came in, and counsel was opened, also encouragement to the few belonging to us, in a consistent walking. We went some miles on our way that evening, where we had fresh opportunity, painfully to observe, how little attention is paid by many Friends scattered in the country, to take their families steadily to religious meetings; for we found nine females where we lodged, none of whom had attended that day, though divers of the younger were then out, on an excursion of what is called pleasure. Mournful indeed is the neglect of many parents in the discharge of care towards their children; and great are the undue liberties taken by many of the young people, which hath been cause of much close and exercising labour, in public and private.

We crossed the Susquehanna next day, and called to see a family of Friends from England, who had been greatly tried with indisposition incident to that part of the country: we felt much sympathy with them, and our visit appeared comforting and reviving to their minds.

On fourth-day we were at White Clay creek, where it was satisfactory to feel there was a wrestling seed, with whom my spirit united in travail, though too many were in a lukewarm state. On fifth, we were at Wilmington, a time of close labour. On sixth, at the monthly

meeting at Providence, which was largely attended by Friends; and through the renewings of Divine help, it was an instructive season. That evening we got safe to Philadelphia, where we again met my beloved fellow-labourers, Deborah Darby and Rebecca Young, with other near and dear Friends; and under a grateful humbling sense of the manifold trials and difficulties, we had been preserved in and brought through, by the sustaining help of our Heavenly Father, the silent tribute of acknowledgement was raised in my soul: "Thine is the kingdom, the power, and the glory, both now and for ever."

On seventh-day morning, began the Spring meeting for ministers and elders, which was largely attended; and after the previous business was gone through, our friend Samuel Emlen and three others, spread their concern to pay a religious visit to some parts of Europe. It having been a short time since the former returned, the consideration of his going again, had impressed my mind with more than common exercise, almost to doubting the propriety of it; but in that opportunity I was favoured to feel the Spirit of Truth, so bear witness with my spirit, that the holy Shepherd was again putting him forth, that all within me was made to say, Amen.

In the evening of that day I was seized with a heavy cold, attended with sickness, and strong feverish symptoms; arising I believe from the heat of the house, and the chill in going into the cold air.

27th of third month.—I sat the meeting at Pine street in the morning, under so much bodily suffering, that I doubted the propriety of being there, believing I might rather be a hurt to it than otherwise: knowing by experience, that fellow-labourers are sometimes apt to look towards strangers, and neglect the exercise of their own gifts. As soon as I got to our lodgings, I found it needful to retire to bed, where I continued till next evening, in a serene peaceful state of mind, having all I stood in need of tenderly administered to the bodily frame; and I was so far restored as to attend the last sitting of the select meeting on third-day. Certificates of concurrence were then produced for the before mentioned Friends, also certificates for our beloved Deborah Darby and Rebecca Young, expressive of Friends' near unity with their religious labours and deportment.

3rd of fourth month, first-day.—Attended the meeting at Chichester, which was a large mixed gathering, wherein a renewal of strength was experienced, to labour in the gospel. In the evening we were at a meeting appointed for the inhabitants of Wilmington, which was largely attended. During the gathering of the people, greatly was my mind humbled, and I

was brought into a very low dependent state, with a secret but earnest cry, that the Holy Head of the Church, who had compassion on the multitude, might be graciously pleased to own us together by the breaking of bread, whether in silent waiting, or in public labour; and feeling the gentle moving of life, opening my way to express a word or two of my own feelings, I stood up, and in this dedication, the gradual arising of the water of life not only touched the soles of the feet, and reached the ankles, but became like a river. The doctrines of the gospel were largely opened, and the right anointing for gospel ministry, whether in male or female, was pointed out; also that life and salvation came by and through Christ, as we his creatures yield ourselves to obey his will; with an earnest solicitude, that all might be brought into that state. I humbly trust it was a solemn season, the tribute of acknowledgement ascending to the Lord on High, who is worthy for ever.

I was weary in body, but felt peaceful quietude of mind; and next morning we set forward to visit the meetings on the Eastern shore of Maryland and Delaware, taking them as follows: Sassafras on third-day, a very small meeting of Friends; divers others coming in, it proved a more satisfactory opportunity than I expected, in which some counsel was opened, I trust, to the states of those present, both in reproof, caution and encouragement. On fourth-day we sat the week-day meeting at the head of Chester. Many not of our Society attending, the house was filled; and the doctrines of the gospel were renewedly opened. We were at Cecil on fifth-day, and Chester on sixth-day morning; in the evening we had a public one in the town of Chester; in all which I was engaged to labour, in the ability received, for the discharge of duty, wherein I felt peace.

10th of fourth month, first-day. We sat a small meeting of Friends at Choptank bridge, where the inhabitants of the village came in; and gospel truths were opened, tending to awaken and stir up the mind, to seek after pure and undefiled religion; to which many appeared much strangers. On second-day, at Tuckahoe; in the silent part of the meeting, an instructive sense of the necessity of all that is of the creature, being reduced into entire submission, and dependence on the Creator, impressed my feelings, with pointings of duty to open the subject to others; and in the resignation of my own will, I humbly trust, I was enabled to speak, as the Spirit gave utterance, to the reaching of the witness in some minds then present.

On fourth-day, we were at Bayside, where more not of our Society came, than could get into the house; to whom the compassionate re-

gard of the Shepherd of Israel was manifested. The family where we lodged received us kindly, and the woman appeared like a steady Friend; yet I was secretly exercised, the cause being hid, and I felt no liberty to make inquiry. On going to meeting I told one of the Friends, I had no wish to return to that house of bondage; yet believe it was right we did: for on entering again under the roof, it feelingly presented to my view that the man was a slaveholder; and on asking a Friend who came with us, I found it was so; and that his wife had been convinced of Friends' principles. Before we left, I found my peace to consist in discharging my religious duty, not only respecting keeping our fellow creatures in bonds, but on some other subjects; and the remarks appeared to be well received. One of the daughters in particular was much tendered; that when I took leave of her, she laid her head on my shoulder, said nothing, but wept abundantly. We thence proceeded to Third Haven, and Marshy creek.

At the latter we had a meeting, among a people called Nicolites, who much resemble Friends in their outward deportment. I endeavoured to discharge my duty, according to renewed ability, and an apprehension took place, that they would not be long a distinct society from Friends.

17th of fourth month, first-day. We were at Cool Spring; on second-day at Three Runs; third-day at Mother-kill; in all which exercising labour was assigned: the latter in particular was a very large mixed gathering, in which were many black people. Strength was given to divide the word to the different states; and I humbly trust it was a time thankfully to be remembered: the praise thereof was given to the Holy Head of the Church, to whom alone it belonged. We went to Warner Mifflin's to dine, with several other Friends, and feeling an exercise that drew to silence, I found it right to give way to it; and it became general with those present, among whom were several young people; but very unexpected indeed were the remarks I had to make, of the state of some we read of, who had made a covenant with death, and were at an agreement with hell. The secret conflict of my mind was great, in having such a passage to mention in a small company, among whom appeared little visible sign of deviation. I was informed some weeks after, that a young woman then present, the only child of a valuable minister, married the same week, a man of deistical principles and ordinary character.

24th of fourth month, first-day. We were at a large meeting of Friends at Concord, and a very exercising one to me; though, had I been more honest to my feelings in the dis-

charge of duty, I might have felt a more peaceful reward. Another meeting being appointed in the evening, at Middletown, seven miles distant, and very rough road, we could not stay to dine; indeed I had no appetite to eat; so we took a little matter in the wagon, and reached the meeting in due time; which was also a very large gathering, and through the renewed extendings of Holy help, was an open time of labour, tending greatly to the relief of my oppressed mind. We went that night to Chester, where a meeting was appointed at ten next morning, as was another in the afternoon at Darby, both which were seasons of heavy exercise; but the healing balsam of peace being mercifully granted, was an ample reward for the labour of the day.

Fourth month, 25th. Returned to Philadelphia, where we were again favoured to meet my endeared friends Deborah Darby and Rebecca Young, with many others nearly united in the one precious faith. We attended the North monthly meeting on third-day; Pine street on fourth-day, and on fifth-day, accompanied by our valued friend Samuel Smith and others, attended one at Darby: where I was glad again to meet with Chalkley Albertson, a valuable minister from North Carolina, then on a religious visit: and thankful to the blessed Author of all good, that I had given up to the secret impression of duty in going there. We all returned to the city that evening, and next day were at the monthly meeting for the middle district; on seventh-day, at that for ministers and elders preceding the quarterly meeting.

1st of fifth month, first-day. We attended three meetings for worship; and on second-day the quarterly meeting, which seemed near closing the labours of my valued country women.

In the evening one appointed for the black people was largely attended, but was a time of heavy labour. Next morning we were at the week-day meeting at Pine street; after dinner we took a near and solemn leave of our before mentioned Friends, and crossed the river Delaware, to visit the meetings on a part of the Jersey shore, in our way to the yearly meeting, at New York.

8th of fifth month, first-day. A very large meeting at Salem, was graciously owned with the extendings of our Heavenly Father's love, tending to stir up the lukewarm and forgetful, and to encourage the righteous to hold on their way; that, being of the number of those who keep the Truth, they might become fitted to enter the everlasting kingdom. In the course of the week, we attended meetings at Alloway's Creek, Lower Greenwich, Cape May, Great Egg-harbour, and Little Egg-harbour.

15th of fifth month, first-day. We were at

Barnagat, a poor shattered meeting every way, yet I felt sympathy for the little that remained alive. That night we lodged at a tavern, and early next morning got to Squancum, where sickness so generally prevailed, that it was doubted whether any could get to the meeting; but after due consideration I was most easy to appoint one, at two o'clock; and many more came than we expected, both of our own Society and others; their minds appearing more staid and humble than common, perhaps by reason of the sickness. It was a contring opportunity, for which my heart was made thankful, to the blessed Author of all good. Thence to Squan, which was a laborious meeting; many seemed to love other things more than they loved Truth, and the pure seed was much oppressed; under a sense of which near sympathy and encouragement went forth, to a lowly tried remnant.

On third-day we travelled fifty miles to Rahway, part of it in very heavy rain; but the toils of the day were much made up, in finding there our endeared friend Rebecca Jones, and others we much loved, who were also on their way to New York. I had felt pressed in spirit to get there that evening, though we had sat a meeting with Friends there before. My religious prospect was now to have one with those not of our Society, for the lower class of the people, black or white; and when we got there we found their monthly meeting was next day, and a meeting of the above description already appointed at the request of John Simpson, a valuable minister, which felt very pleasant to me; this language being raised in my heart: "If the end designed by the All-wise Director is answered, it is enough."

I had some cause to apprehend, His providential hand pointed out the path to that monthly meeting. A large number attended in the evening, but were long in collecting, and quietude was much interrupted by the noise of young children, that great was the exercise of my mind, lest we should meet and separate in confusion, rather than religious order; when the before mentioned Friend arose, and in a few emphatical expressions recommended silence, and ingathering of mind; stating an apprehension that he should not have much to communicate. This tended to turn my attention more closely to that which had been secretly struggling in my mind; but faith was so weakened, and doubtful disputations had so far taken place, that I scarcely knew how to rise on my feet; yet that Almighty power who can disperse the darkest cloud, was graciously pleased to do so at that time, opening counsel, and breaking such bread as he saw meet for the multitude; raising grateful acknowledgements in the minds of the exercised.

22nd of fifth month, first-day. The public meetings at New York were very large: my valued fellow labourer John Wigham and myself, being strangers and foreigners, the desire of the people seemed raised to hear us in public testimony: but I trust He who commands the clouds, was pleased to order our way in silence, and strengthen peacefully to acquiesce in His holy will. The meetings for business began on second-day, and continued by adjournments till seventh-day, wherein Friends appeared to labour in the ability received, for the help one of another; and counsel was administered, as Truth opened the way, by those strangers present. The business of men Friends closing about the same time, the shutters that parted the house were opened; a quiet pause took place in both apartments, and the meeting appeared to end under a profitable solemnity.

29th of fifth month, first-day. Three public meetings were held; the last was one appointed in the evening for young people of all descriptions, and was graciously owned by the regard of the Heavenly Father, towards those in the slippery path of youth. On third-day we left the city, parting with some endeared Friends in near affection; and proceeded to visit the northern part of the state. On fourth-day morning we were at Purchase; and in the evening at North Castle, both very exercising meetings. Fifth-day at Shapauqua, sixth-day at Colerbarck, a small meeting; but some tender visited minds being present, it was a contriving opportunity.

5th of sixth month, first-day. In the morning, at Amawalk, the quietness becoming religious meetings was much interrupted; on which, as at many other seasons, I had close remarks to drop; and being faithful to the requirings of Truth, on that and other subjects which opened, I felt a peaceful release. In the evening a meeting appointed at Bedford, was largely attended by those not in profession with us, whose minds so generally appeared strangers to the principle of Truth, it was heavy work to labour among them; yet some sustaining hope was afforded, that a little ground was gained.

Next day, we were at Peach Pond, a painfully exercising time, in which I had a sense given, and had to tell Friends my apprehension, that their meeting was not kept up in a way likely to produce religious improvement, or even to be what is esteemed reputable among men. I was afterwards informed, this was the real state of the case; and that, some months before, a Friend expressing his feelings somewhat after the same manner, had been publicly opposed by one of these self confident members; when a tender spirited man, not of our religious

Society, arose, and declared, the stranger had told them the truth, it was just their situation. I felt a secret travail they might be brought to a profitable remembrance, that out of the mouths of two witnesses, things were to be established.

On third-day, we were at the Valley, a trying meeting, though I was dipped into near sympathy with some exercised travellers. A circumstance occurred there, which I think worthy of notice. A valuable Friend belonging thereto, found his mind so impressed with a belief that we should be there on third-day, that at the close of their meeting on first-day, he mentioned the same, though he did not know we were in the neighbourhood. This, however singular, proved favourable to us, as the request to appoint a meeting, had not come to hand. He afterwards accompanied us to several meetings, being a living minister, to whom we felt nearly united.

The next day, at Oblong, the life of religion seemed at a very low ebb; the outward quiet also was again painfully interrupted; but, through the renewings of best help, I was favoured to clear myself in a faithful discharge of duty, so as to feel the reward of peace. On fifth-day, we were at New Milford, a small meeting of Friends. Others who came in appeared so light and airy, that a close testimony was given me to bear; and though hard work to thresh the mountains of empty profession, among our own members or others, yet a humble trust was raised, that through painful labour, Truth gained some ground over contrary spirits; and the few mourners were somewhat comforted.

On sixth-day, we were at the Branch, a trying meeting, attended with close secret baptism of spirit; yet encouragement was handed to the exercised travellers. That evening, we crossed a high rough mountain to Apoquage. At meeting there next day, the number of Friends was small, and things felt very low in general; that my mind was dipped into near sympathy with the few that were alive in the Truth: counsel was opened, for the encouragement of such, and to awaken others out of their lapsed state.

12th of sixth month, first-day. In the evening, at Westside, the people gathered in due season, and settled down in rather an unusual quietude, which felt very grateful to my often tribulated mind; and I fully believed tended to draw down the divine blessing. The language of the Prophet, was livingly opened in my remembrance: "The Lord is in his holy temple, let all the earth keep silence before Him." And the Almighty Father, who enjoined the people formerly to wait on Him, for the renewal of their strength; to draw near, and then

to speak; was graciously pleased to open counsel, in testimony to the sufficiency of His own power; for the information, instruction, and encouragement of many present: that I humbly trust it may be said, it was a good meeting.

We went afterwards to visit an elderly Friend, in a declining state, who appeared in so prepared and resigned a frame of mind, that it was pleasant to sit by him. It was late when we got to our lodgings, having about eight miles to go; that I felt very weary: but on lying down I thought I could say with a pious author:

"Now another day is gone,
I'll sing my Maker's praise, &c."

On fourth-day, we attended the monthly meeting at Nine Partners. A large number of Friends belong to it, some of whom appeared well concerned for the maintenance of right order. The wide difference between the gospel dispensation and that of the law, was early opened in my view; and through the renewings of best help, I was enabled to point it out, for the encouragement of the faithful; reminding the lukewarm professors, of the purity and spirituality of that principle, which we hold forth in so distinguished a manner to the world. I felt much nearness of spirit towards some women Friends; and when separated from the brethren, my spirit was bowed before the throne of Grace, in supplication to the Holy Head, that He might be near to strengthen in every good word and work.

Next morning, we sat with a committee appointed to have the care of a boarding school in that yearly meeting; for which purpose Friends have purchased a large house. Feeling interested in the undertaking, I offered to return, after taking some meetings in the neighbourhood; and with them to review the premises, and render any assistance in my power; which appeared to be gladly accepted. That evening, we went to an appointed meeting at Stanford, to which few Friends belong; but it was fully attended by the lower class of people, who, I had to apprehend, made little profession of religion. Through the compassionate regard of the heavenly and universal Father, counsel was opened in a plain simple manner, so that the unlearned might understand; and I trust the witness for Truth was reached in some minds. On sixth-day, the monthly meeting at Creek was large, wherein I felt the help of the spirits of fellow labourers, who were encouraged to faithfulness; with some close labour to arouse carnal professors.

On seventh-day morning, we returned to Nine Partners, spent about four hours with Friends in viewing the house before mentioned, making such remarks as occurred, which were

taken down for further consideration. We left them in the evening, with unfeigned desires for the prosperity of the school, apprehending that many in the present day have imbibed a very false idea of a right education for children, and thereby such have lacked useful knowledge, in things both religious and civil.

26th of sixth month, first-day morning. At New Britain, the people were more than the house could contain, I felt dismayed when it was first proposed to hold the meeting out of doors, fearing I could not bear the heat of the sun; but being shaded by trees, I did better than I expected, believing the renewings of divine regard were towards the multitude as formerly, to feed with that food which He saw best for them. To Him belongs the praise of His own works, both now and for ever.

CHAPTER VIII.

Further labours in America in the year 1796.

WE proceeded to Stephentown, about eight miles of such extremely rough, hilly road, as was very fatiguing to the body; and the appearance of the people at a meeting appointed in the evening, was not less discouraging to the mind; for they seemed to come as if to merriment, rather than to a religious opportunity; yet there was cause to hope that, through a trying labour, some minds were reached and brought into quietude by the power of Truth; but as in the outward, so in the inward, cultivation is much wanting.

On third-day, at East Hoosack, in the renewings of gospel authority, Truth was declared, tending to encourage the rightly exercised, and awaken such as professed with us, who were too much settled on the lees of formality. We proceeded that evening, about twenty miles, on our way to White creek, lodged at a poor tavern, and got in time for their meeting next morning; in which things appeared very low. This was also the case at Pittstown, where we attended meeting next morning; but we were comforted in the company of a young woman, who had been confined to her bed nearly eleven years, through bodily weakness, which she seemed to endure with much cheerfulness; her mind being conversant with the Spirit of Truth. She had a much clearer sense of the state of Society, than many who are able to attend meetings. We parted with her in near affection; and reached Saratoga that evening, where we rested sixth and seventh days, at the house of very agreeable Friends, to recruit bodily health, having taken cold.

3rd of seventh month, first-day. We attended meeting at Saratoga, which was large, and

a time of close searching labour; but in the faithful discharge of duty, I was favoured with the reward of peace, which is a support under bodily trial. We got to Easton next morning, in time for the meeting, a very large mixed gathering; and great was the desire of the people to hear the gospel preached, that for a considerable time I was led to apprehend it would please Infinite Wisdom, to permit a peaceful release in silence; but when we had sat nearly the usual time, I rose with little expectation of saying more than what had been my feelings, respecting the strong desire to hear the sound of the gospel through instrumental labour, rather than to attend to that by which it is preached in every mind; but before I could feel at liberty, many things opened, setting forth the purity and spirituality of the principle we profess; and that those amongst us who were got no farther than form or tradition, would be no better than such among other professors.

On fifth-day, the monthly meeting at Danby, tended much to the relief of my oppressed mind, the Spirit of Truth opening counsel, in a close testimony against wrong things; also for the information and encouragement of those who were truly seeking after the knowledge of it. The meeting for discipline held very long. By the minutes, the number that had applied for membership appeared great; which I was glad I knew nothing of, before the preceding meeting, wherein I had to remind Friends that it was a time of much requesting to become members of our Society, and that a very ready admission of such, might multiply the numbers, but not increase the church's true joy; which could not be promoted by any means short of coming in at the right door, by Christ, the way, the truth, and the life.

I had been for sometime willing to hope, that Danby monthly meeting would be the extent of our wilderness travel in this yearly meeting; but I found my mind still drawn forward, and in desiring resignation to the divine will, was strengthened to proceed. Next morning soon after sunrise we journeyed on, and rode by moonlight in the evening, before we could get to a suitable lodging place. The people were gone to bed, and unwilling to let us in, but by entreaty were at last prevailed upon; and though we got very little for ourselves or horses, we paid a higher price than for much better fare in England, which is often the case.

10th of seventh month, first-day. We attended meeting at Ferrisburgh, and in the evening one at Monkton; in both which were a considerable number not of our Society, to whom the way of Truth was opened; and those who made profession of it, were reminded of the necessity of walking consistently there-

with. We went a few miles that evening, on our way to the Grand Isle, in Lake Champlain.

On our way, much rain having fallen, the prospect was discouraging, of travelling through the woods, where in many places it was difficult for the horses to pass one after another: we had left our carriage at Ferrisburgh. On the third day's journey, after riding about eight miles, my companion, myself, and a woman Friend in company, were obliged to take to a boat, though very small and poor, not much bigger than a canoe, having three miles to go on the water, part of which was a disagreeable swamp, that sometimes our shattered bark seemed ready to stick fast. Our men Friends had also much difficulty in getting along with the horses, being sometimes nearly plunged to their shoulders in sloughs, and having a mile to ride in deep water.

We could not but esteem it a great favour, that during our passage it did not rain, but when we got to the other side, it came on heavily, and continued several hours. We set forward again when it cleared; and being favoured with a secret evidence, that the Lord had a seed on that Isle, which he designed to visit, and bring to the knowledge of Himself, I was therefore thankful that resignation was wrought in me, to obey his will in going there; some being already measurably convinced of the principle of Truth. My way seemed opened to call on these in their families, as we passed along: a Friend and his wife being along with us, who were under appointment to visit one of the meetings, could inform us where they lived.

Rising early next morning, and going down the lake in a canoe, we sat with most of them before meeting, which began at eleven. Public notice being given, a large number came, among whom, as I was afterwards informed, was a Presbyterian minister, who lived about eight miles distant, and had been much prepossessed against women's preaching, but was observed to sit very solid and attentive. Feeling the word of life to arise, I had early to point out the opening of the gospel day, and the memorable conference between our blessed Lord and the woman of Samaria. A humble trust was raised, that things opened as the Spirit gave utterance, to the information and instruction of many present. When clear of those not yet of our fold, I requested such as professed with us, and any of their families that inclined, to stop a little; when caution and counsel farther opened, respecting those acquainted with the teachings of the Holy Spirit, pointing out the importance of attending thereunto, that they might witness preservation themselves, and become as way-marks to others.

After dinner, we left them in near affection, and took a boat to cross another part of the

lake, about four miles over; in which Friends were kindly assisting, taking our horses in a scow, and us in a sail boat. We went about six miles further that evening, towards another settlement of Friends, and lodged at a poor tavern. We set off about sun-rise in the morning; but our way being through thick woods, and many deep sloughs, we were more than five hours, in going what was called fifteen miles. A Friend who led the way, on one of our carriage horses, got so deep in the mire, that he had but just time to dismount, before the horse sunk to his shoulders; but by the care and activity of men Friends in company, he was got out without receiving much hurt; and we did not meet with another place so bad, though we had to dismount several times, and walk on logs.

The meeting at eleven, proved a trying time of heavy exercise; but it felt right to appoint another in the evening for those not professing with us, which was also a laborious season, and seemed as though little ground was gained on the right side; that I wished to experience that situation of mind the Apostle mentions, who had learned in all states to be content. Next day, we had another rough trying travel, and lodged at a tavern, near the lake, which we crossed next morning; and in the afternoon reached Ferrisburgh again.

17th of seventh month, first-day. We attended their meeting, in the afternoon had religious opportunities in some of their families, and on second-day morning proceeded towards Queensbury. On fifth-day many not of our Society assembled; an exercising season it was, in silent suffering with the seed, under a painful sense, that too few were sincerely desirous of becoming acquainted with the nature and spirituality of Christ's kingdom, or the religion he teacheth, which makes the tree good, and washeth clean the inside of the cup and platter. Of this, near the usual time of concluding a meeting, I found an engagement to point out the necessity, in the ability received, and to hold forth the language of encouragement to Zion's travellers; hoping there were a few names that had not denied the faith, but who desired to love the Truth above all other things; with whom I felt fellowship in the bonds of the gospel.

24th of seventh month, first-day. At Greenfield, a small number of Friends, and a great number of other people attended, who seemed strangers to the nature of religion, that my spirit was much oppressed among them for some time; but, through a painful exercising labour, I got a degree of relief; and on silently pondering as we rode along, the cause of such deep wading on account of others, an instructive intimation opened on my mind, that those

who are filling up their measure of suffering which is yet behind, for the body's sake which is the church, have a portion to bear of the deviation of others, among whom their lot is cast; and to wait the appointed time, until help is renewed by a superior power, is indispensably necessary; so I much desired in all states to be content, if only favoured with the blessing of preservation to see and do right.

The next day, at Galloway, a large number attended not of our Society; and on first sitting down I was ready to feel dismay, lest it should prove such a meeting as the preceding; but a profitable quiet spreading over us, I had to believe there were many seekers after Truth; and in the renewings of gospel light and love, I had to point out what it was, where to be sought, and how to be found; and that it would be exalted in man, above all outward and shadowy performances, by giving victory over sin and evil, which none of these could do.

The next day at Ballstown, a small exercising meeting, too much of a self-righteous spirit was prevalent. That evening, we returned to Saratoga, and attended their monthly meeting. After sitting in silence some time, a remark or two impressing my feelings, I stood up; and my way was altogether unexpectedly opened, in a close searching testimony, tending to lay waste that righteousness which is no better than filthy rags. I had to point out some particular things, on which many were in danger of laying greater stress, than in attending and directing others, to the inward cleansing Spirit of Truth, the power whereof would lead to a consistent walking in all respects; but the form without it would do little. I was sensible such plain dealing went hardly down with some; but my peace consisted therein, of which I largely partook from my blessed Master, whose secret power upheld and sustained, beyond all that could oppose, within or without.

That evening, we had a humbling precious opportunity, in the Friends' family where we lodged; and early in the morning, took leave of them in tender love, proceeding to Albany, about thirty miles, where we had a meeting the same evening. My bodily frame was greatly oppressed with the heat of the weather, and during the night there was an awful storm of thunder, lightning, and heavy rain, that I was ready to query whether there was any sinner in Zion, that would not be made afraid? or hypocrite, that fearfulness would not surprise, at such a display of the Omnipotent Hand?

31st of seventh month, first-day.—We sat two meetings, both deeply exercising in silent wading, till near the time of breaking up the latter, when I felt a commission to speak. The

remembrance of the prophet being sent to visit the children of the captivity; and sitting where they sat, in silence and astonishment, for the space of seven days, had been much opened in my view. Some close expostulations were dropped, and the tried travellers Zion ward, encouraged to hold on their way. We purposed leaving early next morning, but my health did not admit of it. On third-day after a humbling opportunity at our lodgings, we set forward for Crum Elbo, where a meeting was appointed next morning, and was fully attended by Friends and others. The Shepherd of Israel was graciously pleased to own us, by the breaking of bread, to the encouragement of Zion's travellers, and instruction of others.

That afternoon, we proceeded on our way to Clinsophus, and next day attended their meeting, in which I was engaged to labour in the ability received, to feel with the seed and to administer such counsel as Truth opened; and though it was a low exercising labour, I felt inward quiet. After dinner we had a stony, rough travel, towards Newburgh Valley, where a meeting next day seemed fully attended by Friends and others, though in the height of their harvest; and my mind became early humbled under a secret sense of the hovering of divine regard, in accepting and owning the dedication of the people, in leaving their outward callings to wait upon Him.

We went that evening to New Marlborough, where a meeting was appointed next morning, in which for a time, my mind was exercised in a low travail, I believed, with the seed and for its sake. As preservation was witnessed to abide therein the appointed season, the consoling evidence of Truth arose in this language: "Zion knoweth her rest:" which remains the dwelling place of the righteous; and in due time, my way was opened to enlarge thereon, in communication, I trust to the help and encouragement of the true travellers; also in expostulation to the different states of the people: and my spirit bowed before the throne of grace, for the continuation of Holy help, to carry forward his own work.

7th of eighth month, first-day.—We attended their meeting; and after a season of much inward poverty, my empty vessel witnessed a fresh supply of the divine anointing, and I was enabled to speak of things as the Spirit gave utterance; opening counsel to the learned and unlearned in religious matters; with a call to such as are living from under the fear of God. On second-day, was a select meeting at the same place, in which the members of two monthly meetings united; some encouragement to the tried travellers was given to communicate. On third-day, the select quarterly meeting was held at Nine Partners, wherein further

counsel was opened to that part of the body, which I believe was well received. Next day that for transacting the affairs of the church, was held; a large number of Friends assembled, and Truth opened my way in discharge of duty, I humbly trust, to the instruction and encouragement of divers, and to the relief of my own mind; though it was very unexpected when I left these parts, that my lot would be cast there again.

On fifth-day was held a public meeting, largely attended by those not of our profession, wherein divers testimonies were borne; yet it felt an exercising season, both in silence and while engaged in communication; leaving a secret impression heavy on my mind, that though many loved to hear the gospel preached, it might be said as in former days: "Who hath believed our report? &c." the painful evidence continuing with me, that divers were much in the state of the people, among whom our blessed Lord did not many mighty works, because of their unbelief. That evening we left Friends in nearness of spirit, proceeding some miles on our way. Next morning we parted with Abraham Underhill, a valuable elder, who had accompanied us many weeks. Feeling near regard, the separation was a fresh trial; yet believing the right time was come for his leaving us, we were enabled cheerfully to resign him, under those tendering impressions that unite the children of one Father.

14th of eighth month, first-day.—We were at Cornwall, the particular meeting of which David Sands is a member, who is now on a religious visit in Europe. In the early part, through the renewings of gospel fellowship, and under the influence of that love which many waters cannot quench, my spirit was united to his; and contrited in considering, how it pleased unerring Wisdom to call forth his servants from one part of the vineyard to another, to publish the gospel of peace; yet through the remaining part of the meeting, I was made fully sensible that unless there was a willingness in those that heard the sayings of Christ, to become doers thereof, all the labour bestowed would be unavailing. I was engaged to press home to the consideration of those present, the importance of the subject; and in the discharge of my duty felt peace; parting with some individuals in much tenderness of spirit.

The next settlement of Friends being seventy miles distant, we went part of the way that evening, and on third-day morning, were at meeting at Hardwick, in New Jersey; which was a season of deeply exercising labour, but in resignation thereunto, sustaining hope was granted, that fragments necessary to be gathered up, were offered to the people. On fourth-

day at Kingwood, in the meeting my mind became humbly impressed with a belief, that gracious regard hovered round a backsliding people, in order that they should return, repent and live; and through a renewal of strength, I was enabled to discharge my duty, and was favoured with a secret hope that the labour would not be wholly in vain.

21st of eighth month, first-day morning at Trenton meeting, many attended not of our religious Society, divers of them esteemed of the higher rank; among whom a renewal of strength was vouchsafed, to open the Truth as professed by us; to exalt its power above all the contrivance of men; and to remind our own members, what manner of men and women we should be, if we acted consistently therewith, agreeably to our holy profession: and I was favoured with a sustaining hope that the cause did not suffer. In the evening at Bordentown, I had again to labour in a mixed gathering, having to believe there were some tenderly visited minds; yet that others present were tainted with infidelity. That evening we went home with Nathan Wright, husband to my endeared friend Rebecca Wright, before mentioned.

On second-day at Crosswicks, we had a very large meeting, which gathered into quietude becoming the dignity of such assemblies; and a tender spirited handmaid, young in the ministry, was commissioned with a call to come out of Babylon; when suddenly was opened, the remembrance of Mystery Babylon, where was the harlot and false prophet; and as my spirit became weightily baptized with the impression, I trust I was enabled to speak as the Spirit gave utterance; and through an exercising labour in the discharge of duty to the different classes of the people, I experienced inward quietude.

From Crosswicks we went to a meeting called Robins's, and on third-day morning were at Upper Freehold, a large meeting, particularly of young people, wherein the humbling display of divine kindness was graciously manifested, in a peculiar manner; and I trust it will be a memorable day to some. In this meeting my dear companion, who had been for some time under the preparing hand of her Heavenly Father, for the work of the ministry, yielded resignation to his will, in publicly espousing his cause, to the humble rejoicing of my spirit.

That evening we went home with M. Newbold, a living minister of the gospel. On fourth and fifth-days, we were at Upper Springfield, Shrieve Mount, and Vincent Town. The greater part of the last meeting were not of our Society; and through divine regard it was an open time of labour, though under much bodily trial, from the extreme heat. On sixth-day

morning, we were at Mount Holly, the particular meeting of which that dignified servant of Christ, John Woolman, had been a member; but low indeed is now the state of it, and painfully exercising was the labour; yet not without a sense of near sympathy with the lowly travellers. In the evening, we were at Rancocas, wherein a solemn call was proclaimed, to remember their latter end, with many gospel truths pointing out the danger of delay; which I hope had a humbling effect on some. On seventh-day, we attended the select quarterly meeting at Burlington.

28th of eighth month, first-day.—At Burlington we attended two meetings for worship; and I was thankful to feel quietude in silent waiting, while other servants were employed in bearing testimony to the Truth. On second-day the meeting for business not beginning till the eleventh hour, which I think a great loss of precious time, the heat was so extreme, and the air so oppressive, that my bodily frame seemed scarcely able to support its feelings; yet I was favoured with patient resignation, and before the meeting ended I got some relief, by a renewed display of the Omnipotent hand, though awfully exhibited in thunder, lightning, and heavy rain, which appeared to bring solemnity over many minds; when my way was opened to bear testimony to His Sovereign Power, whose dispensations are all in wisdom; and the meeting closed in supplicating his High and Holy name, that the blessing of preservation might attend His flock and family.

We went home with my dear friend Rebecca Wright, and attended their meeting at Mansfield, on fourth-day, a very large gathering, the more so on account of a burial. My mind became exercised before the Lord; and under a sense of the great cause I was engaged in, my cries were strong to Him in secret, for preservation in the discharge of duty. When rising on my feet I felt it to be in fear and trembling; for while sitting under the renewal of baptism, I had to believe, that the state of the meeting was very complicated. But it is only for thee to read, Oh! fellow-traveller, thou who art able to do it, in a similar line, what it is to be so engaged, and how great the care and watchfulness which is necessary, even when under the holy anointing. The states of the people are opened like flowers in a garden, some appearing beautiful to the eye, and affording a pleasant savour; others of a contrary appearance, yielding an offensive smell; others having little or no scent. To know how the culturing hand should be turned upon these, in order to help, is indeed a weighty matter; and nothing short of that adorable Wisdom, which alone is profitable to direct, can accomplish it according to the divine will.

Having laboured in the ability received, I felt the reward of relieving peace, which marvelously supported the outward frame; a great solemnity was over the meeting, and a becoming attention to what was delivered. If any good was done, I am thankful in knowing, the praise is due only to the blessed Author of all good.

It being their preparative meeting day, women Friends were left to transact their part of the business, when I found it further my duty, to expostulate with the mothers of children, and such as had them under care, that no undue liberty or wrong indulgence, might be allowed on their parts; some of which were pointed out and closely cautioned against; and the great Name was supplicated for the preservation of the lambs of the flock, who are brought under the forming care of the Heavenly Shepherd.

On fourth-day, at Old Springfield, many attended not in profession with us; and the truths of the gospel were again opened, and I trust, had a reaching tendency in some minds; yet there seemed a painful prevalence of the spirit of unbelief in others. I was afterwards informed that some then present, had openly declared such sentiments; but a hope was expressed that they might at that season be a little reached. In this neighbourhood we lodged at Nathan Wright's; and we had the company of some of my companion's near relatives from New England, which seemed like a little encampment by the wells of water, and palm trees; but for the work's sake we had now to be separated. On sixth and seventh-days we were at Mansfield Neck and Makefield, both seasons of close exercise, in sympathy with the seed under suffering, and of labouring to awaken carnal professors.

4th of ninth month, first-day. At Plumstead, in a large mixed gathering; in the early part of it my mind was afresh brought under close inward exercise; the remembrance of our blessed Lord's enquiry concerning his servant John, "What went ye out for to see? A reed shaken with the wind, &c.," seemed so applicable to my inward state, that I felt much bowed in renewed desire, to know and do the divine will, if any opening should arise therefrom, to communicate to others; which after a time of silent waiting became my engagement, and though laborious, I was enabled to discharge my duty to several classes of the people; for which I felt the consoling evidence of peace, the only sure reward of those who desire to be faithful.

On second-day at Buckingham, a very large monthly meeting, was an open time of labour, previous to transacting the discipline of the church.

We then attended the following monthly meetings, in the same county, viz.: on third-day, Wrightstown; fourth-day, Falls; fifth-day, Middletown; all which were seasons of exercising labour, both in worship and discipline: the latter appearing to me painfully unsettled, in part occasioned by the admission of those not of our Society to see the passing of marriages, and the great aptness of too many of our own members to go in and out. I endeavoured faithfully to discharge my duty, in warning the unruly, and encouraging those who are concerned for the welfare of Zion; enjoining parents of children, and those who had the care of them, in much sisterly sympathy and affectionate solicitude, to be more religiously engaged to have them under right government and subjection at home, and then I believed they would conduct themselves better at meetings.

On sixth-day morning, a meeting appointed for the black people, under the care of Friends in that quarter, was fully attended, and I trust was a time of instructive, sympathetic labour; through which I hoped some would be encouraged to do well. That evening we were at a meeting at Bristol, largely attended by those not of our religious Society, wherein, I trust, the doctrines of the gospel were opened, and reached the witness in many minds. We crossed the river to Burlington by moonlight; and for want of sufficient hands to row, were about an hour on the water, but were favoured to land safe, and were again kindly received by the family of our valued friend John Hoskins, who had been acceptably and encouragingly with us, in our travels in that neighbourhood. Next morning, we rode fifteen miles to the monthly meeting of Upper Evesham, rather a newly settled one; and I rejoiced to find Friends under the weight and exercise thereof, that things might be rightly conducted; and a testimony went forth to animate and encourage them, in the continued discharge of duty, that none might grow weary or faint by the way.

11th of ninth month, first-day. At Old Evesham, we were at a very large mixed gathering, wherein many minds felt to me to be greatly afloat, far from being gathered to the house of prayer; and for a considerable time, the heavens seemed to me as brass, and the earth as iron, and my way was shut up as in thick darkness; but after the dedication of some others, in giving up to the pointings of duty, light broke forth, and counsel was opened in a close line, yet encouraging to the faithful, to the relief of my own mind. We went home that evening, with Martha Allinson, a valuable Friend, who was left a widow with a large family of children; and being religiously con-

cerned for their welfare, the divine blessing hath attended, so that it was pleasant to be under her roof. A religious opportunity with them was in a very encouraging line.

On fifth-day, the 22nd, we were at the monthly meeting at Byberry, where the children of a large school under Friends' care were requested to attend. Towards them and others much counsel was opened by several strangers then present, and a hope was raised that some part at least, might be as bread cast on the water.

On sixth-day, we attended the quarterly meeting at Haddonfield; that for worship was a large mixed gathering, which has often appeared to me to obstruct the opening of counsel to the members of our own Society. I found nothing with clearness to communicate, till in the women's meeting, when my mind became much dipped into sympathy with a number, exercised for the cause of Truth; and I trust there was great openness to receive, what appeared right to spread among them.

On seventh-day morning, we crossed the Delaware to Philadelphia, in company with divers Friends, and got in time, to the meeting of ministers and elders, being the commencement of the yearly meeting, 24th of ninth month, which held by adjournment till the evening of 1st of tenth month; and such meetings as I attended among brethren and sisters, were mostly conducted in a solid, weighty manner, tending to the help and instruction one of another. The women's meeting was much larger than I had ever before seen; and there was great openness to labour therein, both in ministry, and for the well ordering of the discipline of the church. At this season, the further consideration of admitting black people into membership with Friends, was revived; and a large committee was appointed, wherein concerned women Friends were admitted. Their weighty deliberations felt to me to be evidently owned of Truth; the result whereof was, that no distinction of colour should be an objection, when such as requested to be joined with us, appeared to be convinced of the principles we profess. This being spread before the yearly meeting, was united in, without a dissenting voice.

Friends had also under their notice, the continued care of the native [Indians,] as opened the year before; likewise the establishment of a large boarding school for Friends' children. Divers women Friends with myself, attended these committees; and great appeared the care and benevolence of many, on these interesting accounts; wherein they had my near sympathy and sincere solicitude, that they might be strengthened for the work. I attended about thirty sittings, and was renewedly supported beyond expectation; divers more select oppor-

tunities at our lodgings, were preciousy owned with the renewed offers of heavenly love.

2nd of tenth month, first-day. We staid the morning meeting at Pine street, then had a tendering opportunity with many near and dear Friends, and proceeded on our way to Baltimore. On third-day, we crossed the Susquehanna; on fourth-day we were at meeting at Deer creek; fifth-day, at Fawn; and sixth-day, at Gunpowder; and reached Baltimore that evening, in company with dear John Wigham, who fell in with us at the last meeting; and we were enabled to labour together in gospel fellowship. On seventh-day, was the meeting for ministers and elders preceding the yearly meeting, wherein I had very close labour, having to point out, in much plainness of speech, the neglect of parental care and authority over the children; so that many of those belonging to that rank of the family, were stumbling blocks, instead of ensamples to others. I believe the evidence of Truth so made its way, that none were offended; but I hope were rather animated to greater watchfulness over their families.

Several of the sittings, in transacting the discipline, were so oppressive, and the life so low, that secret mourning was the portion of many exercised minds; until it pleased Infinite Wisdom to disperse the cloud, in favouring with ability to discover the hidden things of darkness, and to point out the cause, why Israel could not journey forward. It appeared convincingly clear, that, among other things which wanted searching into, the young children, and those more grown up, among the black people under Friends' care, were greatly neglected; from a sense whereof, it became the judgment of the meeting, to appoint a committee to visit the families of such, in order to feel after the pointings of Truth for their help every way; which prospect was laid before the men's meeting, and so made its way, that a number of men and women Friends were appointed.

Much labour was also bestowed, for the help of the young people assembled with us; though the minds of many appeared so afloat, as scarcely to admit of any impression; but some were much tendered, affording ground to hope it would tend to their lasting profit. On seventh-day the meeting concluded, under the renewed prevalence of our Heavenly Father's love.

CHAPTER IX.

Her Travels in America, during the remainder of the year 1796.

16th of tenth month, first-day morning. We attended a large gathering of our own Society

and others. In the afternoon, a meeting for the black people was a very exercising time; yet a humble trust was raised, that it would be rendered profitable to some. In the evening, many Friends being at our lodgings, the renewed offers of heavenly regard were manifested among us.

On fourth-day, we were at West Nottingham. The meeting was attended by Friends, and many not of our Society; the reaches of heavenly love went forth, to the varied states and classes of the people, in order to gather such as were afar off, to an acquaintance with Truth; to strengthen those who were near, to acknowledge the Lord's might and seek after the knowledge of His will on all occasions, not leaning to their own understandings.

On fifth-day, we were at Little Britain, a painful, exercising season; little relief was gained either in silent travail, or in public labour. On sixth-day, at East Britain, a quiet opportunity, held mostly in silence.

23rd of tenth month, first-day. We were at East Nottingham, where also was dear John Wigham; it was a very large gathering, such a one as George Churchman thought he had not seen for seven years; and it was graciously owned by the Shepherd of Israel, in opening counsel, tending to draw the attention of the people, to seek after the knowledge of His holy way, manifested by his pure Spirit in their own minds; and his great name was supplicated, on behalf of those who profess the Truth, as it is in Jesus.

On second-day, we were at West Grove, a large meeting. It was a time of deep wading, both in the silent part, and while speaking, under a sense that many were willing to hear what the poor exercised servants had to say, but very few to be baptized with the baptism, or drink of the cup, that such have to partake of; and through reluctance to come to the practical part of what is pointed out to them, they remain hearing, but not doing the sayings of Christ; so that the truly anointed ministers have almost to stand alone; few to hold up their hands, even in the exercise of their gifts. The minds of many of the hearers being afloat, and others at ease, makes it hard, dragging work to get along, in the faithful discharge of duty; which seemed in a distinguished manner to be the state of that meeting; yet with a few lowly travellers my mind was nearly united.

On third-day, at Fallowfield, a newly settled meeting, not quite so trying as the last, was much hurt by the late coming in of many. Through the renewings of holy help, strength was administered to open counsel to those professing with us, and to such as were not of our

fold, setting forth the one effectual baptism which now saveth.

On fourth-day, at London Grove, a large meeting, the labour was exercising, yet not without some feeling, that the Holy Shepherd was near, to help those that put their trust in Him, and to gather the wanderers to the fold of rest. It was their preparative meeting, in which the queries were answered in writing: and though there appeared a considerable number likely to be active in discipline, they got slowly forward, which is often the case to a trying degree, by having so much dependence on those in the station of overseers. I have been much exercised for the help of Friends in many places; which labour has generally been well accepted.

On sixth-day at Kennet, a great number attended, mostly professing with us, there being few others in that neighbourhood. While sitting in silence, the only availing saving principle of Truth was opened, and raised in my view, beyond the power of words to set it forth, though a painful sense attended, that many had gone from it. I was engaged, in an exercising labour, yet not without a consoling hope that there were a number preserved, among the several classes of the people, who are seeking the way to Zion, with their faces thitherward. That evening, we had a religious opportunity in a large family where we lodged, which was graciously owned by the Shepherd of Israel.

On seventh-day, at Birmingham, a very large meeting, in the settling down of it, was remarkably covered with solemnity; and the spirit of prophecy, or preaching (see 1 Cor. xiv. 3.) was poured forth on sons and daughters; opening counsel to the varied states of the people. Thanksgiving was returned to the blessed Author of all good, to whom alone tribute is due.

30th of tenth month, first-day. At Bradford, a large crowded meeting, more than could get in, were assembled before we got to the house. On looking over the people in taking my seat, perhaps I may safely say, my heart was touched with a measure of the same compassion, which our blessed Lord had on the multitude that followed Him into the wilderness. Strong were the desires raised in me, that their gathering might be to seek after Him, in his spiritual appearance, the true teacher and bishop of souls; which subject I had to open in gospel authority; great was the stillness and attention that appeared in the meeting, though many stood the whole time; and a secret hope attended, that the witness for Truth would be availingly raised in some minds.

On second-day, we were at West Caln, a

poor meeting, almost worn out every way. On third-day, at East Caln, much labour was extended; but did not seem to have that reach on some, which would have been grateful to feel; yet I trust the exercised part, were in some measure encouraged to hold on their way. On fourth-day morning we were at Willistown, a small meeting of Friends, but a large collection of other professors, among whom the gospel was preached, tending to bring to an acquaintance with the Spirit of Truth, through the manifestation thereof in every mind, as the only way to witness saving help. In the afternoon at Newtown, was a mixed gathering of careless professors, and of others who were exercised for the cause of Truth; that it required much care in dividing the word: but through the renewings of divine help, such as were waiting for the consolation of Israel, were encouragingly recommended to be often waiting in the temple; and floating minds were invited more steadily to seek an acquaintance with Truth, that good part that would never be taken from them.

On fifth-day at Springfield, was a large meeting of young people; some elders wanted stirring up to more faithfulness in the discharge of duty towards God and man; the young people were closely expostulated with, and strongly recommended to become of the humble, whom the Lord would teach of his ways. On sixth-day, at Merion, I had a time of close labour, setting forth the religious duty of parents, to children and those placed under their care, in endeavouring by example and precept to acquaint them with the principle of Truth; for want of such a care many when seen in the vision of light, resemble those spoken of by the prophet, when he saw Israel scattered on the mountains, like sheep having no Shepherd. This appeared to be much the state of the meeting in a general way; yet I had to believe that a few were preserved, desirous to walk consistently with the profession we make, and to support the testimony thereof; such were encouraged to hold on their way, and not to cast away their confidence in the sufficiency of that divine power, which can yet heal breaches, and restore paths to walk in.

We got to Philadelphia that evening, in company with several Friends who came to meet us, by whom I was informed, the meeting we had been at was once large, and in a flourishing state, lively in the best things; but of late years had greatly declined.

On third-day evening, 5th of eleventh month, was a meeting for the black people, towards the close of which I had some close remarks to make to them, fearing their different situation in regard to the outward, from many of their sorely afflicted race, had not had the effect de-

sired by many minds who were nearly concerned on their account. They were tenderly yet earnestly recommended to greater circumspection, and care in life and conduct; and to watch over one another for good.

On seventh-day, we attended the select quarterly meeting at Concord, a season mercifully owned by the head of the church, who engaged some of his servants in close plain communication, among that part of the body, which appeared to be well received; a humble trust was raised that it would be to some, as bread cast on the water. At this meeting we had the unexpected, but acceptable company, of my valued fellow labourer John Wigham. In going to our lodgings I observed many small houses, inhabited by workmen employed in iron-works, belonging to the Friend to whose house we were going; and feeling the spring of gospel love flow towards them, I inquired if there was a place where a meeting could be had with them next evening; to which the Friend readily resigned his own house, and took care to have general notice given.

13th of eleventh month, first-day morning. We attended the meeting at Concord, an exercising time, both in silence and in public labour. We returned in time for the meeting before mentioned, at which dear John Wigham and some other Friends met us. Through the renewed compassion of Israel's Shepherd, counsel and encouragement was opened, and the gospel preached to the poor. The tribute of thanksgiving was returned to the Lord, who is everlastingly worthy. On second and third-days, we were at the quarterly and youths' meetings, wherein divers servants and hand-maids, were exercised in communicating caution and counsel, to the different states of the people; and a hope was raised, that through the continuation of heavenly regard, it might by some be remembered to profit. We parted with divers Friends, in much nearness of spirit, and took several meetings, the last at Reading, a very small one of Friends; but many of the town's people coming in, it was an open time of labour; though in close expostulation, tending to advance the pure principle of Truth above every shadowy performance, name, or profession of religion, as the only means of salvation to man.

20th of eleventh month, first-day. At Maiden creek; in the early part of the meeting, a sense of that emphatical declaration, "Holiness becometh the Lord's house," was opened in my view; and though little more than a lively impression was received, I felt it right to stand up with it, having a comfortable hope, there were those present, who understood the meaning of it, both within and without, so that all their ways were to be ordered of Him. To

such the language of encouragement went forth; yet others seemed much in the mixture, so as scarcely to understand the preaching of the gospel—that upon the whole it was a trying labour; but feeling the evidence of peace I was strengthened therein.

Early on second-day morning, we began our journey towards the mountains, two kind Friends accompanying us, who provided a change of horses, and some other necessities. We had very poor cold lodgings the first night; the second we did much better, and on fourth-day evening, got well to Muncy, a settlement of Friends; we attended their meeting on fifth-day, in the early part of which, my mind was impressively opened to see what it was in the creature, that stood opposed to the will of the Creator; that it was the divine power alone that could subject, and give resignation, and enable to overcome all that stood in the gain-saying nature, as there was a co-working with its operation. On this deeply interesting subject, my tongue was loosened to speak, I humbly trust, as the Spirit gave utterance.

We went to dine with a family who seemed to have all in possession, but the one thing needful, which I had felt it so forcibly my duty to impress upon the minds of all, as the pearl of great price. My spirit was secretly oppressed while with them; and finding no way for relief, I was glad to return to our lodgings, where the heads of the family felt to me, to be labouring after a growth in the Truth, and desirous to bring up their innocent children consistently therewith: a young woman was also there, to whom we felt much love.

On sixth-day afternoon, we had a meeting at Fishing creek, rather a suffering time; yet I felt nearly united in the seed, to a lowly, tried remnant. Next morning we set out very early, having sixteen miles of rough road to Catawissa, and the river Susquehanna to cross, which was so full of ice that it was difficult to get the boat along. Some Friends were detained more than an hour at the water side, but, through providential care, all got safe, and I was glad I attended that monthly meeting, feeling much dipped into sympathetic labour; and I had to communicate such counsel as was opened, which afforded relieving quiet. In returning to our lodgings, the air was so piercing, as almost to deprive me of breath, and it was some time before the shivering ceased—that Friends seemed afraid it would become an ague, a complaint prevalent in the country; but through favour it went off.

27th of eleventh month, first-day morning. We went to Roaring creek, sat a pretty large meeting there, a time of close exercise, both in silence and while led to open counsel, caution, and encouragement; yet it was so far reliev-

ing, that I felt at liberty to descend the mountains; and through favour we got safe back to Maiden creek, on third-day afternoon, which felt cause of humble thankfulness to the great Preserver of men.

Next day we attended their monthly meeting, and had cause rejoicingly to believe it was in best wisdom our lot was again cast among Friends there. On fifth-day, at Exeter, on sitting down and entering into silent retirement, I was made somewhat sensible of the opening of life; but how painfully did it get closed up, through the too ready admittance of ease and luke-warmness, by many who profess the Truth as it is in Jesus. I found it my place, towards the latter part of the meeting, low and tried as I was, to speak of things as I felt them, in near sympathy with the wrestling seed; and was favoured to feel some relief thereby. On sixth-day, at Potts-Town, we attended what is called an indulged meeting, i. e. one not fully established. It was a season, which the gracious Shepherd of Israel owned, in manifesting his renewed loving kindness to his little ones.

4th of twelfth month, first-day. At Richland, a large particular, and also a monthly meeting; too many appeared unconcerned about the weight and importance of what they met together for, by their conduct expressing more care how to accommodate the body, than to profit the mind. I had to labour closely among them, and through a faithful discharge of duty, felt relief: my soul was prostrated before the throne of grace, that the faith of the mourners in Zion might be increased; that the hope of the righteous might not fail, but that their trust might be renewed in the sufficiency of that power, which is not of us, but of God.

At Gwynedd, on third-day, a large gathering, for want of the foremost rank taking their proper places, was long in settling into that quietude becoming religious occasions; but as my mind was engaged to labour after that stillness, wherein the Lord is known to be God, the interesting salutation of the apostle was livingly opened in my view: Grace mercy and peace from God the Father, through our Lord Jesus Christ, be with your spirits: Amen." This, from its remaining impressively, attended with a secret prayer, that that meeting might be found worthy of the like blessing, it became my duty to communicate. Many things were opened, I humbly trust, in the light of Truth, and under gospel authority, to the different states of the people; yet it was rather a season of digging and pruning, than of finding many plants ready for the watering. But I was instructively impressed, that I must be a faithful labourer in the discharge of duty, and content with my wages.

On fourth-day, we were at the Valley, a small exercising meeting; on fifth-day, at Plymouth, in the early part, my mind was gathered into a humbling feeling, that our great Creator was graciously waiting on the workmanship of His hand for good, to enable mankind to become acquainted with the measure of his own gift in themselves; in grateful acknowledgement whereof, I was led to bear testimony; and from the relieving peace afforded to my own mind, I felt a sustaining hope, that the witness for Truth was raised in many present.

On sixth-day, at Providence, I was early impressed, that it was eternal life to the soul, which all mankind stood in need of; on which subject I was opened, to point out the way whereby it might be experienced; and I humbly trust, through best help, many were made measurably to feel the truths of the gospel. After a religious opportunity in a Friend's family, we proceeded towards Radnor. On seventh-day, was a large meeting there, wherein I was dipped into suffering, in silent travail with the seed oppressed in many minds, not feeling any expectation I should be able to gain relief, until the gentle movings of life, accompanied the revival of the gracious promise formerly given: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation;" and the language of encouragement went forth to the sincere hearted; yet on the whole it was a very exercising time, and there was not so much relief gained, as at some other seasons.

11th of twelfth month, first-day. At Haverford, many assembled not of our religious profession. It was a season of searching labour, in close expostulation and caution, against a spirit of unbelief, and every thing that tends to separate from the divine harmony. I had much greater openness to declare the truths of the gospel, than the day before; and my mind was renewedly humbled in thankfulness to the Author of all good, for his unspeakable gift to the children of men.

We reached Philadelphia that evening, and attended the morning meeting of ministers and elders next day; in the afternoon, had a religious opportunity in a Friend's family, and in the evening, one with divers Indians of two different tribes, collected at a Friend's house. Several expressed their gratitude to the good Spirit, and wished to have in writing what they had heard, that they might communicate it to their brethren, when they returned home: after a pause in silence I told them, through an interpreter, if the good Spirit should put any thing further into my mind towards them, I would endeavour to comply with their request; which I did a few days after.

We staid in Philadelphia nearly four weeks; in which time we visited divers who were ill and infirm, also some of the schools, and attended about thirty religious meetings. In the last, for children, about seven hundred were supposed to be present, who are in some sort under Friends' care, in obtaining learning, though the greater part are not members. Much salutary counsel and caution was communicated to them and others, from divers Friends, which I hoped might profitably impress some of their minds.

CHAPTER X.

Conclusion of her first visit to America.—1797.

On leaving Philadelphia, we crossed the river Delaware in our wagon on the ice, accompanied by our valued friend Samuel Smith; and after taking some other meetings, we were on 15th of first month, first-day, at Woodbury. The people of other societies being informed that strangers were there, the meeting was very large; and through the renewings of holy help, I humbly trust, the gospel was preached, reaching the witness in many minds. On second-day, we returned to the city, and after attending three meetings for worship there, and three monthly meetings for ministers and elders, we went to Germantown, where we again met my nearly united fellow labourer John Wigham. At the close of a meeting with Friends next morning, I was impressed with a concern, to have another in the evening, for those not professing with us, which was fully attended, and I trust mercifully regarded by the compassionate Father.

5th of third month, first-day. We were at a meeting at Moorestown, which was largely attended by those not professing with us, to whom the gospel was preached, in the renewed ability which Truth furnishes. On third-day we got to Philadelphia again, where further labour presented divers ways, with much openness for it, both in public and private. The latter end of this month, in the general spring meeting for ministers and elders, (since discontinued,) my valued fellow labourer John Wigham, informed Friends of his prospect of being nearly released from further service in these parts, and obtained testimonials from them, of near concurrence with his acceptable labours. But the time did not appear to be come for me to give the like information, which felt no small trial to the natural part; yet I found resignation was the way to peace. During our stay in the city, in company with several other Friends, we paid two visits to the prisoners, going to some in their cells, and

others more at large. We had cause to hope the witness of Truth was raised in many minds, and that, through true repentance and amendment of life, their sins would be forgiven.

The 16th of fourth month, first-day. Under the renewed humbling prevalence of our Heavenly Father's love, which unites his flock and family wherever scattered, we parted with our near and dear friends there, having again with us our valued companion Joseph Whitall. We went to Burlington, from whence we were accompanied by our much esteemed friend John Hoskins, to Shrewsbury quarterly meeting, the several sittings whereof were times of close searching labour indeed; but in the upright discharge of duty, I was favoured with a renewed portion of that precious legacy, our blessed Lord left with his immediate followers: (see John xiv. 27.) From thence we went to Plainfield, where on second-day afternoon, we had a large satisfactory meeting. We got to New York on third-day evening; and early next morning crossed the river to Flushing, on Long Island; the quarterly meeting for ministers and elders beginning at ten. A renewal of strength to labour in the several sittings was furnished, much to the relief of my own mind, and I believe the satisfaction of Friends. We then proceeded to take the rest of the meetings as follows: Cowneck, Westbury, Jerico, Matinicoek, Bethphage, Hollow-hills and Newtown, visiting some who were sick in their families; and we felt united to the faithful labourers of every class. Through divine favour we got safe back to New York on sixth-day evening.

7th of fifth month, first-day. In both meetings, I was strengthened publicly to labour in the discharge of duty. On third-day our nearly united friend and companion Joseph Whitall left us to return home; my prospect being to stay mostly in the city, till the yearly meeting. During this time we visited some who were indisposed, and divers Friends' families as way opened; and attended a small meeting at West Chester, where were many not professing with us; some, as I was afterwards informed, were great men, two of them judges, of what is called the Supreme Court; but the Great Judge of all the earth being near to help, I was enabled to discharge my duty, so that I trust His cause did not suffer; but that His holy name was magnified before the people.

During the yearly meeting, great was the travail of my spirit, that tenderly visited minds among the younger part of our Society, might not take up a rest in any outward form, however supported by tradition; or have any bonds laid upon them, other than through the influence of His pure Spirit, who remains to be the infallible teacher, and who declared his

yoke to be easy, and his burden light; and blessed be His name, those who like Him are meek and lowly of heart, will assuredly find rest to their souls.

On sixth-day evening the yearly meeting concluded. Next day we parted with many brethren and sisters, in the nearly uniting cement of gospel fellowship.

4th of sixth month, first-day. We staid the morning meeting, and on returning to our lodgings, I felt the secret arising of gospel love towards the servants, in the family, though not members of our Society; and in giving up thereunto, could feelingly bear testimony, that as is the soul of the master, so is the soul of the servant, in His sight who is no respecter of persons. It was a contriving season; and in much tenderness at parting, they wished the Lord might bless us. Many Friends coming in, the heart-tendering love of our Heavenly Father was again felt, and his great and holy name supplicated for the continuance of his preserving power, that it might be round about His heritage; and that his grace might be manifested to be sufficient, in every trying season. Being thus renewedly favoured to partake of the wine of His kingdom, the tribute of thanksgiving and praise was offered; for unto Him it belongs, both now and for ever.

We then took a tender and solemn leave, and embarked for Rhode Island, in company with our valued friend Charity Cook, from South Carolina, and divers other Friends. We sailed about fifteen leagues that night, when a thick fog coming on, we cast anchor. About midnight the wind blew very hard, accompanied with thunder, lightning, and heavy rain, which appeared awful, our situation considered; but, in humble confidence that we were under the notice of Israel's Shepherd, my mind was favoured to be staid upon Him. About two o'clock, the storm abating, we weighed anchor, and through divine favour, got to Newport before six in the evening without being much tried with sickness.

The different sittings of the yearly meeting for New England, were seasons of heavy exercise, yet, through divine help, a little strength was renewed, to labour with other concerned brethren and sisters, for right order in the discipline of the church; and a general concurrence prevailed, that their meetings beginning at an earlier hour, would tend to more profit; and the ninth was concluded upon instead of the eleventh; which, for the cause's sake, was relieving to my mind; the heat having been frequently so oppressive at that late hour, that the body was scarcely able to support its feelings, and the best life was thereby greatly borne down; and nothing could be advanced for the continuance of that late hour, but the

bias of old custom, which many exercised members were religiously engaged to break through.

We staid the week-day meeting, and on sixth-day, after a humbling opportunity with divers young people at our lodgings, we went to Portsmouth; and next day to New Bedford, in company with my valued fellow-helper John Wigham. My dear companion having been absent from her near connexions two years, and preserved through many trials, both within and without, her being now favoured to return in usual health, was cause of mutual thankfulness to the blessed Author of all good.

18th of sixth month, first-day morning.—Our Divine Master graciously condescended to own us together, in our religious approaches before Him; which, with the quiet retreat after attending so many large gatherings, was peculiarly grateful. On seventh-day we went on board the packet with many other Friends, to attend the quarterly meeting at Nantucket; the several sittings whereof were times of heavy exercise, though in one of the meetings for discipline I got some relief. I staid a week longer on the island, and attended other meetings that came in course, wherein the life of truth was mournfully low; and my spirit was much exercised in silent travail, and in sympathy with the few living members, though the number in each meeting seemed so small, as scarcely to be able to bear the weight of the dead. We left a Friend there visiting families; and though there appeared little fruit from former labours of that sort, I was willing to hope it might tend to stir up the pure mind in some, and quicken others to more diligence in the most important business.

Having sometime felt my mind drawn, to see Friends once more of Salem monthly meeting, on the 8th of eighth month, I set out with my beloved companion, and went there. We paid a religious visit to a Friend confined by illness, and returned with Friends to Lynn, where the monthly meeting was largely attended, and proved a relieving season, though a time of close labour, in trying to awaken those who were at ease; but much encouragement was handed to the exercised part of the family.

A meeting being appointed for us at Boston next day, we attended it. Though on our sitting down, my spirit was deeply exercised under a weight of discouragement, so as almost to repent of our coming, yet, by sinking low and waiting in patience, I was preserved in humble dependence on the Lord. After some time divers not of our Society came in, who appeared to be of the higher rank, and one, if not more, I understood afterwards, was of the order of Priests. He that is mighty opened counsel, tending to raise his own blessed prin-

ciple of light and life, above all outward forms; and true gospel ministry over that which is attained by man, through any other channel.

At Bedford monthly meeting, held 22nd of eighth month, I had a further relieving opportunity of opening counsel, as my mind was religiously impressed with it. Great indeed had been my solicitude for the welfare of every class, appertaining to the flock and family; being strengthened to believe, that if divers peculiarly visited minds, are found faithful in the discharge of their duty, rendering to God and man their due, the present and rising generation, will become more and more like a field which the Lord hath blessed.

In the evening at my lodgings, when divers Friends were present, my heart was renewedly humbled, under a sense of our Heavenly Father's love, uniting like bone unto bone, in the spiritual kindred, of which I had to make some mention, in much contrition of spirit; also to commemorate the time of my first entering their borders, when a baptism as unto death was witnessed, and every pleasant picture so marred, that I seemed unable even in the common line of affection, to love those, I had before known and loved. Read this, fellow-traveller, thou that canst! and know thereby, that times and seasons are in the Lord's hand; and the return thereof is to be waited for in the abasedness of self. Then shall we be strengthened, in the ability received of Him, in all His dispensations to rejoice evermore, to pray without ceasing; and in every thing to give God thanks.

Next morning I was enabled to part cheerfully with some, who seemed to feel as near to me as my natural life; indeed I fully believe, united in that fellowship that will last beyond time; and, accompanied by my beloved companion, her father, brother and sister, went to Providence, where we attended meeting next day. On sixth-day the two latter returned home, and our kind friends Moses and Mary Brown, went the first stage with us towards the city of Hartford, in Connecticut. We lodged at a tavern there on seventh-day night, at which the people appeared well disposed; so that way opened to have some religious conversation with them, and to leave some books, which were gladly accepted.

27th of eighth month, first-day morning. We sat meeting with the newly convinced Friends at West Hartford, with whom we had been two years before. I was thankful to feel they had made some progress in the way and work of Truth, wherein I had to encourage and bid them God's speed. At four in the afternoon, a meeting was appointed about a mile distant, for those not of our Society; which was largely attended. Soon after taking my

seat, the word of life accompanied the opening of this passage, recorded in the Scriptures of Truth: "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldst go:" and it became my religious duty to revive it. Through the renewings of Holy help, the gospel was preached, and the pure truth exalted beyond all forms.

On second-day morning early we pursued our journey, not making any other stop in a religious line, than to have conversation with serious individuals and to leave some books. So peaceful a release from more extensive labours in this part of the vineyard, was rather unexpected to me; my mind, in first passing through Connecticut, having felt much exercised on account of the people—the disposition of whom is greatly altered towards our Society, and there is now an open door to labour, where a spirit of opposition and persecution in earlier times, had strongly barred the way. My desire was to stand in entire resignation to the Divine will, and this at present appeared the accepted offering in his sight; whether He may see meet, in any future day, to call me again to labour there, or on any part of this continent, remains among his hidden things; but all within me craves that His holy will may be done, and that every day I live may be unto Him, in entire subjection and dedication of will.

With close travelling we got to Friends' meeting at Purchase, in York State, on fourth-day, which proved a satisfactory one, where we unexpectedly met our valued friends John and Catharine Murray, of New York; with whom we returned to the city next day, after attending the meeting at Mainaroneck, which was a time of close labour, in laying judgment to the line of the transgressing nature, and in feeling with and for the oppressed seed. After a religious opportunity in a Friend's family, we went on to New York, and got safely there late in the evening. Here we received affecting accounts, of the yellow fever having broken out again in Philadelphia; but feeling my mind pressed forward to pursue the prospect in view, we proceeded to Rahway, in New Jersey, on seventh-day.

3rd of ninth month, first-day.—We sat two meetings with Friends and others, which through Divine favour, proved relieving seasons: and in the evening I was particularly refreshed, under a fresh sense of the gracious extendings of the love of Christ, when he told his immediate followers: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom." I had to make some mention of this for the encouragement of those present, to faithfulness in following the Lamb whithersoever he might lead; not so

much with a view to any reward here or hereafter, as to manifest our obedience to his pure law, who is just in all his ways, and righteous in all his doings.

Next day we went to Mendham, and on third-day were at an appointed meeting there, in the early part whereof, the precious incomes of love and light appeared to be opening. My spirit suffered much hidden exercise for a considerable time, lest the Lord's opportunity should be in any wise frustrated, through the unsettledness of the meeting in its long gathering, and some disturbance from young children; but through the dedication of my dear companion, in giving up to the pointings of duty, the door got a little opened for my standing on my feet; and through unmerited mercy, strength was given to preach the gospel to the poor, and to exalt the testimony of Truth above all opposition.

Being a fine moonlight evening we got safe back to Rahway about nine o'clock. Next day we visited divers Friends in their families, and on fifth-day I was favoured with a further relieving time in their meeting, peculiarly towards the youth: also in a parting opportunity with divers Friends in the afternoon. We then went home with a Friend three miles into the country, where divers came to see us next day; and before we separated in the evening, we were renewedly contrited together, under a fresh sense of our Heavenly Father's love, wherein I had to express a belief, it would be a season to be remembered, when the great deeps might divide us one from another outwardly.

10th of ninth month, first-day.—We attended meeting at Stony-brook, a time of close labour, having a threshing instrument to lift up against the transgressing nature in man; yet the language of encouragement went forth to the mourners in Zion; that such might so steadily hold on their way, as to know Him in whom they have believed, to be a covert from the heat and from the storm, and as the shadow of a mighty rock in a weary land.

The same evening about sunset we got to Nathan Wright's, where I found my endeared friend, his wife, in better health than when we left her. I had for some days been weightily brought into feeling with Friends, under the solemn prospect of attending the yearly meeting in the city of Philadelphia, the disorder there making a more rapid progress; and some considerations occurred respecting the propriety of solid Friends meeting, and feeling together after the pointings of Truth, whether to hold it at the usual time, in the city, or at any other place, or to adjourn it to a future period. This I particularly wished two valuable Friends, who were under appointment as representatives from their quarterly meeting, and who had come with

us from Rahway, to weigh in their minds; and if spared till morning I should be willing to accompany them to Burlington, to consult our elder brother John Hoskins and others, on a matter of so great importance.

The proposal appeared relieving to them, also to our friend William Rotch, who was dipped into much exercise on that account, he accompanying us. We had a solid conference together, the result whereof was, for J. H. to go next morning to Frankford, where some Friends who came out of the city had lodgings, to spread the matter farther, as way might open. The concern being thus far moved in, we returned in the evening to Nathan Wright's, and the Friends from Rahway expressing great satisfaction in the steps taken, went homeward early next morning.

On fourth-day we attended Mansfield meeting, where, on taking my seat, my spirit was soon covered with solemnity, in secretly viewing the design of the Lord's judgments being again on the earth; and strong were my secret cries to Him, that the inhabitants might thereby learn righteousness. My dear companion giving up to supplicate His holy name, under an impressive similar sense thereof, my way was made more easy to discharge my religious duty, in close expostulation; wherein our valued brother and fellow-labourer John Cox, who came there to meet and conduct us to his house, was a co-worker, and fellow-helper in the Lord.

Next day we were at Burlington, where many families of Friends from the city were residing, on account of the malignant fever; among whom I had again to labour after a close manner, to remind them of the only refuge for the righteous, and that those who are living in a state of forgetfulness of God, not remembering their latter end, would be in great danger of not finding this sure hiding place in the day of trouble; in which line of labour our before mentioned friend and brother, was led nearly to unite, bearing further testimony thereunto; so that, as formerly, it might be hoped, "that in the mouth of two or three witnesses, every word may be established." However, whether those that hear will obey or not, it becomes stewards to be found faithful, and such as the Lord anoints for watchers on the walls of Zion, not to keep silence, when his voice says: "Cry."

Next morning we set out to attend the conference which Friends had concluded should be held at Frankford; to which place I can truly say, I moved forward under great weightiness of spirit; and on taking my seat there, the desire of my heart was granted, in feeling myself as one without purse, or scrip, or change of dress; that the fresh impression and sense

of Truth then opened, might be singly and solely my director, if I should have any sentiment to drop in that opportunity.

The conclusion to hold the yearly meeting in the city at the usual time, was neither unexpected nor uneasy to me; indeed any thought or part I had taken on my own account was very small, compared to the exercise I had been dipped into, for many tender-spirited Friends in the country, who I believed, were as much concerned for, and dedicated to, the cause of Truth, as those who had felt themselves bound to stay in the city; but who, from the numerous inhabitants of it fleeing through their borders, and the affecting accounts daily brought, that the disorder was spreading, looked upon themselves somewhat as sheep preparing for the slaughter, in attending the yearly meeting there at that time.

May I never outlive the season of fellow-feeling with members in suffering, from whatever cause it may arise; for I believe this will never have a tendency to shake the confidence of any, in Divine superintendence, and the all-sufficiency of the Lord's Arm to preserve; while it may bow them to the root, and like accepted Gideon, bring them to try the fleece, both wet and dry. I wish the number of such to increase in many other matters of importance, as well as the present; for then I believe fewer would move on the shallow waters, or confide in the form or profession of Truth, short of the power, which is of God, and not of man. We went home with Nicholas Waln, who resided at Frankford; and in the evening had a tendering opportunity, in addressing one of his sons. I was also on my own account desirous to know, and do, what was right, in regard to my religious movements, in this critical and trying juncture; that nothing might move me on the right hand or on the left, short of the secret intimation of His pure Spirit; which I have much cause to believe I was mercifully favoured with, in directing my course to the city.

17th of ninth month, first-day morning.—We attended Market street meeting, and my way was opened to labour among the remnant that was left, as also at the North house, in the afternoon. Friends at both places expressed their gladness to see me; particularly some, who had, through mistake, been informed that I did not feel liberty to come among them, even to attend the yearly meeting, on account of the prevailing disease; but so far from having had any such sentiment, when favoured to feel the pointings of Truth to direct my course, my mind was preserved both from terror and fear; yet I humbly crave, both for myself and others, a careful seeking after that wisdom, which dwells with prudence; and not to run unbid-

den, through any presumption of the creaturely will.

On second-day we attended the monthly meeting at Frankford, I was engaged to encourage and strengthen Friends to stand faithful in their testimony against wrong things, even in their nearest connections, and thereby to manifest they loved truth above all. That evening we went to Byberry, and next morning, in our way to Abington, called to visit a beloved Friend, and fellow-labourer in the work of the ministry, who was brought into a very weak state through bodily illness; that her recovery was doubtful. We were humbled and comforted together, under a fresh sense of our Heavenly Father's love, of which she expressed a grateful and thankful feeling. We then proceeded to a meeting appointed on account of a burial there, wherein gospel truths were opened, in close expostulation among those gathered, many of whom appeared much unacquainted with the way and work of truth; yet I trust some feeling minds were encouraged to persevere in well doing, that thereby they might be made meet for the kingdom of heaven.

We had a religious opportunity in the Friends' family where we dined, with whom I could feelingly sympathize, in the trial they had recently met with, of their only son, a hopeful youth, losing his life in the water. Our lodgings were at our kind friends S. and H. Fisher's, who were residing at a country house, about four miles from Philadelphia; and next day they with us attended Pine street monthly meeting, wherein I had to believe that as sufficient for the day might continue the evil or trial of it, so by an indwelling with the pure seed, or word of life, renewal of strength in the inner man would be equally witnessed, in every afflictive dispensation, whether from within or without; some hints whereof I had to mention, for the encouragement of the poor in spirit. On fifth-day my dear companion, her father, and myself, again attended the meeting at Market street, and on sixth-day, a public one appointed at Germantown, where divers came besides those of our religious Society; and I humbly trust, through holy help, the gospel was preached, and the great name of our God was praised.

On seventh-day morning the yearly meeting for ministers and elders began in the city—a solemn season indeed, wherein my spirit was early bowed to supplicate the Lord on high, that the courts of his house might be the hiding place of His Israel; where all would be preserved, in such childlike dependence upon Him, that self could have no room to boast of its own strength, or dare unworthily to judge those, whose hearts might meditate terror, or through

fear of taking the prevailing disease, did not assemble; and there was some cause to believe the petition was in a good degree answered. The religious state of Society, respecting that part of the body, was weightily entered into.

24th of ninth month, first-day.—The meetings for public worship were reported to be small, but solid, instructive, edifying seasons, which I fully believe was a just report; and it livingly sprang in my heart to express a sentiment then revived, as one part of the cause; that most who assembled, had felt deeper after their motives for coming, than when no uncommon obstruction appeared, and so had somewhat experienced a fulfilling of the declaration: "Every one shall be salted with fire, and every sacrifice salted with salt." The women's meeting opened as usual at Market street, and though very small, I thought not more than a tenth part of the number that assembled the year before, it was flavoured with much solemnity, under which covering the affairs of the Society were entered into; and I trust it will be safe to say, were conducted in the wisdom of Truth. In the afternoon a Friend from the men's meeting came to inform us, that they had adjourned to the large part of the North house, being in a district of the city in which the disorder had not made so much progress; which was acceptable tidings to some of us, the desire of being near together having previously prevailed.

Our meeting accordingly met next morning in the small part, which was much more than sufficient to hold us, on the ground floor. In the second sitting of the select meeting, the certificates of our friend Gervas Johnson, from Ireland, were read, and much sympathetic encouragement spread towards him; after which it appeared to be the time to open my prospect to Friends, of having a peaceful release to return to my native land, when the yearly meeting was over, if life and health permitted; and some were appointed to prepare a certificate respecting me, which was brought to the next sitting; and appearing to be cordially united with, was signed by the clerk. Our closing select opportunity was on fifth-day morning, when, through the fresh extendings of our Heavenly Father's love, our spirits were contrited, and enabled to say farewell! in the Lord.

After this was held the meeting for worship at Market street, in which, almost on taking my seat, the word of life arose in me to say: "Fear not, daughter of Zion, behold thy King cometh, meek and lowly, &c." on which subject I was enlarged, much to the relief of my own mind, and I trust to the encouragement of many present. Several of my fellow labourers were also engaged to preach the gospel. This

was the last public meeting I was at in the city; and I believe will be remembered as a solemn one, to many minds. The remaining sittings of the women's meeting were weighty: the holy Head of the Church being near, strengthened to labour, for the help and edification thereof; also to part from one another on sixth-day, 29th of ninth month, under the humbling sense of the prevalency of His heart-tendering love; wherein His holy name was praised, who is eternally worthy.

After contriving religious opportunities in several families, we left the city; and on the way to our lodgings in the country, called to take leave of our endeared friend, Rebecca Jones, who was under the weight of bodily indisposition; with whom, and the Friend she was with, we were again favoured with the precious ownings of Heavenly regard; and thereby I trust enabled as formerly, to put one another forward after a godly sort. On seventh-day morning, we proceeded on our way to New York; from whence a prospect had previously opened, that I might embark. We called to take leave of the widow of our worthy friend John Pemberton, with whom, and her sister Sarah Zane, we had a religious opportunity, as we had also at our friend M. F.'s, where we dined, several families of their connections being present; among whom were some tender plants of our Heavenly Father, who had often felt, and now at parting did feel in a peculiar manner, very near to my natural and spiritual life.

We got well to New York, where to our comfort we found that my endeared fellow labourer John Wigham, had returned from Nova Scotia, in order to embark for our native land. Having a prospect of taking passage in the ship *Severn*, bound for Liverpool, we went on board, and found our minds easy to engage places therein; our friends Charity Cook and Mary Swett, going on a religious visit to Europe, intending to embark with us; also E. W. returning home. During our stay, we attended meetings as they came in course, and one appointed for the black people. On second-day evening, our farewell opportunity took place, with many I dearly loved in the Truth, and I trust was nearly united to therein, particularly my endeared companion and her worthy father, with our very kind friends John Murray and wife, and their dear children; but had renewedly to experience bitter cups to nature and spirit sweetened, through the humbling, yet strengthening influence, of our Heavenly Father's heart-tendering love; in which we were enabled to greet, and bid one another farewell! May his ever worthy name be praised, by all his called and chosen children, is the renewed fervent prayer of my heart.

CHAPTER XI.

Her voyage from America.

17th of tenth month, 1797.—I embarked with the dear Friends before mentioned, and when the loved objects of tender regard had left us, and were no longer to be seen, after a little retirement, I was fully employed in helping to arrange matters, for the accommodation of my dear friends and fellow passengers. Mary said, it did her good to see me so lively, but feared I should be overdone. I told her I was doing that then, which perhaps I could not do to-morrow; and so it proved, for towards evening the ship began to roll, and my head somewhat to roll with it, that I was glad to return to bed. The wind has been rough, and sometimes a-head, yet we got along pretty well in a tossing way.

On seventh-day afternoon, we were somewhat alarmed by the appearance of a frigate at some distance; which chased us, and fired several times, so the captain lay to. She proved English, going to the West Indies; the captain came on board, examined the ship papers, and then returned to his own vessel. I felt a good deal tried when I first heard the report, but was soon favoured to remember, that One mightier than man ruleth; and my dependence became more firm upon the right support, and fortitude was replaced; for which I felt thankful. It was also strengthening to know, that I had fellow servants on board; though our weapons were not carnal, the hope was revived that they would be found mighty through God, to sustain in the needful time.

I have not been in the cabin since the day we came into the ship, but hear and see enough, to make me sympathize with my beloved brother J. Wigham, who is nearly surrounded by sons of folly; though they behave pretty civilly as men, but appear to have as little claim to Christianity as most I have met with, that don't esteem themselves among the profane. Dear Mary Swett I am informed, has given them a little counsel once or twice, which seemed to have no other effect, than to raise ridicule in some of them, and in none more than an Englishman, who declares himself an Universalist. The captain is civil and attentive, and I believe would be more so, if he had not such a company about him, towards whom he seems ready to yield. The mate appears a steady man; and the sailors as quiet as most I have known.

How different our situation to what it was in the *Barclay*, when fellow-helpers made way for, and loved to come together to wait upon the Lord, for the renewal of strength; and when, as iron sharpeneth iron, so did our countenances one another's! We have such a company

now, that no way seems to open for even the little band coming together. On first and second-days, we went most of the time nine knots an hour before the wind, with only three sails up, and the sea running high, tossing and rolling almost incessantly. On fifth-day, the clouds gathered, the wind was very high, and the sea dashed over the vessel, more than any day before; which verified the impression I had pleasantly mentioned to Charity Cook, before its coming on. In the evening, I sat up a little, and was favoured to witness the beloved of my soul coming to his temple; (truly his reward is with Him!) contriting my spirit, and enlarging my heart in his love, which sweetly flowed towards my beloved friends on both sides the great deep; who seemed brought near, in a manner scarcely to be expressed: my soul was poured forth in prayer, for the flock and family of our God wherever scattered; and faith renewed, that the little band within this trying inclosure, would in his own appointed season, be safely conducted to the desired port; in which hope I retired to bed.

On seventh-day, I sat about an hour in the cabin; some of the company professed to be glad to see me, said I was a great stranger, &c. I told them I did not know but I should have oftener come a little, but they made so much noise, laughing and talking, that my head had enough of it in my own apartment. One of the young men from Carolina, made some excuse, alleging that there were many of them, and sometimes conversing on subjects they did not well understand; and so the matter ended, for they seem so much strangers to serious things, that little ground can be gained by expostulation; and I believe it is best to labour for patience to have its perfect work.

29th of tenth month, first-day.—The vessel going with a steady motion from five to seven knots an hour. About half past ten, our little band went into the cabin and sat down quietly together. I believe some of the young men were aware of our motive; one of the elder, and if possible more light and talkative than the rest, kept asking them questions, till Mary Swett said something to them, and they became more still, but did not wholly refrain from conversing. I was favoured with an inward quietude, attended with a secret hope, that Truth would rise so as to gain some present victory. Soon after dear Charity Cook appeared in solemn and reaching supplication; she had also something further in close testimony, during which time they were quiet. Then did the secret fire kindle in my heart, and I had to seal and strengthen what had gone before; and to speak to the elderly man in particular, of the example he set the younger, telling them plainly, that nothing short of becoming the followers

of Christ, would make us Christians; to the truth of which some of them openly acknowledged. What cause of thankfulness have those, who are taught in a different school, to become the followers of Christ in the regeneration, and who as dear children, unfeignedly desire to serve him, according to the manifestation of His holy will.

On deck a little after dinner; the sea very smooth, scarcely any wind. The mate thought we did not get forward at all; I reminded him, what daily dependent beings we are, on a power superior to that of man; which I believe he had a mind capable of acknowledging.

Third-day.—Unstable is the element we are upon; the calm was succeeded by what I have been ready to call a storm; however, we get fast on our way, which is a comfort. On fourth-day, the sea ran very high, broke over the quarter deck, and the companion doors. By the log we have come one hundred and thirty-six leagues, in forty-eight hours. Last night, one of the yard-arms was taken away, but no other damage done that I have heard of.

Fifth-day.—The ship still keeps rolling, though we have not gone so fast to day, as for some time past. I have felt rather more relieved from bodily trials: my brother J. Wigham thinks I am abundantly better this voyage, than before. He is not so well, which I marvel not at, his surrounding shipmates being of such a different class. Dear Charity Cook is much the best sailor of us three women, and frequently visits me, when she can get across the stairs. The present state of my mind is well suited to my situation; for I feel it no trial to be much alone, and in silence; yet have no desire to be thus living to myself, when the All-wise disposer of events, seeth meet it should be otherwise.

Sixth-day.—It was calm part of last night; but I awoke about four o'clock with the usual feelings, preceding a change: the wind soon blew hard, and the sea rose so high, that the main deck has been knee deep most part of the day; yet notwithstanding these commotions without, my mind has been favoured to feel as perfect a calm, as at any season I remember. The captain thinks we are about twenty degrees from Liverpool.

Seventh-day.—A very trying time indeed till the early part of this morning, when, for the first time, I felt a petition raised in my heart that bodily suffering might be mitigated by a stiller getting along; and though I dare scarcely think I am worthy that such a desire should be granted, I am thankful in knowing we had a very favourable day, so that I got into the cabin after five days retirement in my little dark apartment; for such it is, except when the

lamps are lighted. Some of the passengers are ready to hope we shall land in a few days; but that I resign, and leave among the hidden things, not knowing what trials may yet overtake us.

5th of eleventh month, first-day.—I awoke from a trying dream, with thoughtful reflections; remembered it was the first-day, and considered how we should get together, and whether any of the ship's company would be religiously desirous to sit with our little band; but all seemed wrapped up in such a mist, I could gather nothing from it; so concluded to leave it till nearer the hour. I was informed a ship of war was in view, with English colours, only little wind at the time, and that in their favour. The captain discovered it to be a French-built vessel. They presently boarded us, and showed themselves Frenchmen, not by any uncivil act, for they did not so much as fire a gun. When they came into the cabin, E. W. who was with me in my little room, thought if I would go it might have some reach upon them; to which I had no objection; for my mind was favoured, through Divine help, to witness much quiet resignation; and I entered the cabin with as much calmness as I had done at any time. I knew it was the Lord's doing, thus to strengthen; and it was marvellous in mine eyes, for I think no one can feel a greater trial either of nature or spirit, than the prospect of falling into the hands of unreasonable men, was to me.

Soon after I sat down, poor James, the cabin-boy, who set up a lamentable cry when they came on board, followed: I called him to me, for I pitied the child, and in a whisper gave him some advice which seemed to quiet his agitated mind; and desired E. W. to tell the other Friends where I was, who presently came. The men who examined the papers appeared about middle aged, and rather docile than hostile, and spoke English easy to be understood. They seemed satisfied respecting the vessel; said they were out on a three months cruise from Bourdeaux, had only met with three small vessels—were going towards the Western islands—and had forty days still to be out. Fearing their bread would fall short, they requested the captain would let them have some. After some consideration, most of the passengers appearing willing, he consented, letting them have as much biscuit as he could spare, and one cask of flour; for which they paid hard money.

When the boat returned with sacks for the bread, a young man came along with them, who had an innocent countenance, who could also speak English. He said we looked like the Nuns in France. I told him we were Friends or Quakers, and inquired if they had

heard of such in their country. They replied, yes. I asked if they knew any there. They did not know of any yet, but believed they would some time. I further inquired if it was not very disagreeable to be sailing about on such business? whether it would not be much more pleasant to be tilling the land, and reaping the peaceable fruits of it, or following other useful employments? to all which they pleasantly answered in the affirmative, and thought peace was best for all. They asked us to certify at the bottom of the receipt for the money, that they had behaved civilly on board our vessel, which was done on behalf of the passengers and captain.

This event somewhat accounts for the cloudy prospect of our meeting, which was not obtained in a collective capacity; yet there is room to hope a small renewal of strength was felt in private retirement; and we were renewedly helped to bear the trials of the day, by hearing E. W. read a part of the journal of Job Scott; which peculiarly sets forth his deep and manifold exercises, with his hope and confidence in God, through them all. Indeed, concerning what the Lord is pleased to allot to us for our refinement, it becomes every resigned follower to say: "Not my will, but thine, O Lord! be done."

Second-day. A strong head wind and foaming sea, were our attendants last night, worse than any time before. I was very much tried with pain in my head and stomach, and could scarcely keep myself in bed, from the violent motion; but the trials of the night were followed by greater, and repeated ones in the day; a French privateer came up with us, and fired for us to lay to, which was done accordingly; when four men armed with cutlasses came on board, two of whom searched the cabin, while the others took our captain on board the privateer. We knew not for a time but he was taken close prisoner, and we soon likely to follow. I believe our feelings at that time can scarcely be described; yet, through adorable mercy, all confidence in the unfailing arm of the Lord, was not lost; whereby I was enabled to sooth and encourage dear E. W. who sat by me weeping.

I thought it was almost impossible for me to rise; but hearing that the man called the prize-master was searching our trunks, I went into the cabin, with the keys of mine in my hand, and what money I had; I thought I had hardly ever seen a man of more savage, or fierce appearance. My innocent fellow servants were all in the cabin. When I sat down, he asked if J. Wigham was my husband. I told him no; but a fellow labourer in the gospel of Christ, and that to preach it was the errand we had been upon in America;

that we with the rest of the women, were of the people called Quakers, and that our peaceable principles were known in France. He made a reply, which I did not well understand, for he did not speak so good English as those who came yesterday, neither was his conduct or disposition at all like theirs; however, he did not ask for our keys, or do more than just lift the lid of J. Wigham's chest; though he routed to the very bottom of several others, and took a very curious spy glass, and some other valuable articles from two of the passengers.

Just about this time the captain returned, said they were satisfied with his papers, and had given him liberty to proceed, which was very grateful information to us, but seemed much to disappoint the menacing usurper, who had repeatedly said, that by their laws all the English should be made prisoners; but he went off pretty quietly with his booty, to the great relief of our minds. To be in some measure tried after this manner, has not been altogether unexpected to me; my mind being invariably impressed with such a prospect before I left New York; and my greatest solicitude under these emotions was, that we might not be taken to the West Indies; which continued prayer of my heart, I yet hope will be mercifully granted; and though one woe is past, and another should be permitted to come quickly, yet I have a humble trust, that the Lord in his own time will deliver us out of them all.

Third-day morning. On waking early, my mind became seriously impressed with considerations on various subjects; under which I was led deeply to mourn over the fallen state of man, few appearing desirous to seek after, or accept the terms of redemption, though so freely offered by the Saviour of men.

Fourth-day. On waking I remembered it was our week-day meeting; and desires were raised, that our little band might retire together, to wait on the Lord for renewal of strength—which proposition was acceptable to those acquainted with silent waiting; but a little before the time for our meeting came, so great an alarm was again given to our ship's company, there was no retirement for us in the cabin; so that my sister in tribulation came into my little room, and I believe we laboured after quietude, endeavouring to put our trusts again in the only sure Helper. A ship had been observed for some time at a distance, which appeared to follow us, and by her motion to be a ship of war; but a thick fog arose, and hid her from us two hours, when she was seen going to the southward; which tidings were thankfully received.

This afternoon the top-gallant sail was carried away by the wind, which has been a-head four days.

Fifth-day. The wind still a-head. Last night and to-day the sea has run very high. This afternoon while Charity Cook was paying me a visit, the sea broke in so suddenly upon us, it seemed like the bursting of a water spout. When we had got things put to rights, we had a second attack as heavy as the first, which seemed to try our steward's patience; but I had rather have two such swells every day, than see one French privateer.

Seventh-day. Yesterday and to day nearly calm; the little wind we have continues a-head. This disappointment in our progress, I think, has had a tendency somewhat to quiet our too often noisy shipmates; but having been favoured not to have any additional trials from without, my mind is mercifully sustained with resignation and quietude; for which I desire to be thankful: also for being recruited in my bodily health; the rest of my companions are also partakers thereof.

12th of eleventh month. The ninth day since the wind has been a-head. Though to continue thus is not desirable, my mind is favoured with resignation to the All-wise disposer of events. My fellow sufferers and myself, retired religiously into the cabin this morning; but our desire of quietude was much interrupted by the unbecoming conduct of a young man. We were told before we sailed, that their company would not be agreeable to us, and more light and vain men than some of them are, I think could scarcely have been met with; that I never felt more strongly the force of that sentiment: "Silence is wisdom where speaking is folly;" wherein my brother in bonds cordially unites. We speak a little of our present and former situation on the great waters; and mournful indeed is the case, where the sons of men so strikingly manifest, that they are lovers of pleasure, more than of God; though it is to Him we owe our life, breath and being.

Fourth-day. On second-day the wind began to turn in our favour, and has continued gradually increasing. We are now within soundings; and from the top-mast, some parts of Ireland have been seen; which has much elated some of our company.

Sixth-day. From about eleven last night, we have had again a head wind, several of the company talk of trying to get ashore at Milford-haven, of which the captain thinks there may be a probability to-morrow, if the wind continues in the present state; and if all the male passengers go, except our brother, I believe they will have our free consent. The day being calm, and the sun shining very pleasantly—the face of the water so serene, that scarcely a bubble was visible—the mountains of Ireland and Wales in view, and several ships

at a distance, our female band were longer on deck than at any other time.

Seventh-day. How great a change since yesterday. A strong wind and high swelling sea began last evening, and have continued all day. Our captain hoisted his colours about ten o'clock this morning for a pilot; but none has yet ventured to come to us. They suppose we are about thirty five miles from Liverpool.

19th of eleventh month, 1797, first-day. A very trying night indeed! all hands were on deck; there was so strong a gale that the ship was kept almost constantly on the tack to prevent her from going out to sea or running ashore. I felt much sympathy with the mariners, believing they were toiling hard, under much dismay—which proved to be the case; the captain said this morning he had wished us not to know the difficulty and danger we had been in: but I believe I was as sensible of it as if he had told me at the time; yet my hope and confidence in the preserving hand of Power were unshaken.

About day-break the wind abated; and a pilot soon came on board, but brought tidings that greatly disturbed some of the passengers, and one of them in a particular manner; informing us we were likely to perform quarantine. This report did not in the least move me; but a thankful sense of Providential care so filled my heart, that I could have proclaimed aloud the following tribute: "Rejoice oh ye Heavens! and break forth into singing, all ye that can praise the Lord, on the banks of deliverance."

At ten o'clock we cast anchor about three miles from the town; and at twelve the health officer came on board, and said it was only vessels coming from Philadelphia, that they had orders to detain; but the wind or tide not serving, we did not go on shore till third-day; when we were all favoured to land safe. May gratitude and dedication to serve the Lord faithfully, ever be the clothing of my spirit.

I was three years, three weeks, and three days on the continent, and travelled about eleven thousand miles; and was so far favoured with bodily health, as not to miss one meeting appointed, or intended to be appointed; for which, and every other mark of unmerited favour, from the bountiful hand of Israel's God, may my soul bow before Him, who lives for ever and ever. Amen.

CHAPTER XII.

Her travels in England, and second voyage to America.

After my return home, many trials and exercises fell to my lot, fully known only to Him

who seeth in secret, and who can sanctify every allotted or permitted trial. And if through much tribulation we are made meet for the kingdom, the great and blessed end will be answered.

From this time I did not travel any long journey for some years; but after the yearly meeting, in 1800, I felt an opening prospect of visiting some meetings in the southern counties; and when the time appeared to be drawing near, I was about to address a young woman, an acceptable minister, on the subject of bearing me company; but the prospect I had had, seemed rather suddenly to close: and in waiting to know the Master's will, the inspeaking voice was clear to my understanding; "Thou may'st resign the southern prospect, and look towards the north, and join my deeply tried handmaid Elizabeth Coggeshall." I was not left in the least doubt respecting the intimation; so when our monthly meeting came on, I informed Friends what had been my prospect, and what it then was; and if united with, I wished it might be mentioned, that my concern was to join the said Friend from a sense of religious duty; which was accordingly inserted in my certificate.

I received a letter from her dated at Ulverstone, stating that the Friend who had accompanied her for some weeks was so ill, that her recovery was very doubtful; and having no companion in view she was much dismayed; so in the twelfth month I met her at York. She was then and during the remaining part of the journey, under deep exercise of mind, in which according to my measure I nearly partook with her; that the cement of our fellowship was much in suffering, and as I have found this to be as strong a bond of union, as any part of the gospel travail, so I trust the bond will not be broken through time. She took such meetings in her way to London, as she had not been at before; and after visiting those in that city, and being furnished with a certificate from the morning meeting, as a committee of the yearly meeting of ministers and elders, we returned northward, and in the latter end of the fourth month, 1801, I went with my endeared friend and companion, on board the vessel about four miles from Liverpool, in which she embarked for her native land.

Several months before leaving America, the mind of Martha Routh appears to have been attracted homeward, under painful apprehensions of the approach of a domestic affliction, which afterwards fell out as she had anticipated. On this occasion she conceived the returning home, pretty speedily, to be the most proper step; and she entered into covenant with her Heavenly Father, that if He would be pleased

to permit her return to her outward habitation, and should afterwards call her forth to labour further in that part of the vineyard, she would, through his renewed assistance, obey His will. Accordingly, in about three years after her return, she informed her friends how it had been with her, and how it still remained, as to her going again to America.

Respecting this voyage she gives the following brief account.

I felt more easy to be certified of, as going to reside in America for a while, than singly on the ground of religious duty as heretofore; because, being under the care of Friends there as a member, if preserved to keep my habitation in the Truth, I might obtain their certificate for any further religious movement that should open; and when the time appeared fully come, my certificate was, at my own request, addressed to the monthly meeting of Friends at New Bedford, in Massachusetts.

We (my husband and self) took our passage on board the Alleghany from Liverpool to New York, in company with our valued friends Charity Cook and Mary Swett, returning from their religious mission in Europe, a Friend from Liverpool, intending to settle in America, and a little orphan child, who descended from Friends. On this voyage, of which I sent an account to my cousin Susannah Hadwen of Liverpool, my spirit was often deeply wounded with the dark state of our captain, who had once been a member of our Society. After a passage of sixty-six days, we arrived safely at New York, where we were kindly received by our friends John and Catharine Murray; and after stopping some time we proceeded to New Bedford, where we were welcomed with the greatest cordiality.

In about three months after our arrival, my mind was much turned towards Friends' school at Nine Partners, on account of which I had felt nearly interested in my first journey; and my former dear companion L. R., with her brother, accompanied me thither, through a part of Connecticut, taking meetings as we passed along, till we came into the state of New York. We attended two quarterly meetings, and stopped about three weeks in that seminary; her brother leaving us there, to attend the yearly meeting at Philadelphia, where he had opportunity to be at the burial of my endeared fellow labourer Sarah Stephenson. He again met us near the time of the yearly meeting at New York; which having lately been the field of that beloved Friend's gospel labour, was a very solemn and interesting season. We then journeyed towards New Bedford, taking meetings as our way opened; and to find my husband and the families favoured

with health, was cause of renewed thankfulness. In this little journey we travelled about seven hundred miles. The yearly meeting on Rhode Island coming on soon afterwards, I attended it, in company with several of W. Rotch's family, with whom I returned; staying pretty much in the neighbourhood of New Bedford for some time, except going to the island of Nantucket, accompanied by my friend E. Rotch the elder.

Now a more distant prospect opened before me; but trials and difficulties seemed so in the way, that I scarcely knew how to move. After some time of weight and exercise, I requested to be recommended to the monthly meeting of the middle district in Philadelphia; and I found I had not missed my way in going thither, for an exercised female minister [Elizabeth Foulke] had a little time before, spread a concern to visit such individuals, as from one cause or other, had been disowned by that monthly meeting, originally the only one in the city, and who remained separated. Some had been disowned as far back as thirty years. A man Friend, a minister of the same meeting, feeling near sympathy, offered himself to accompany her, but after paying two or three visits told her, he believed his free-will offering was not accepted by the Master, and that he could not go forward under this apprehension.

Elizabeth Foulke feeling the weight too great without a fellow labourer, could not proceed. Thus deeply exercised, she wrote to James Simpson, a valuable minister in the country, adopting the language of the man of Macedonia, to come and help her. He informed her, that he believed it was not his business; but in a dream or vision of the night, he had seen a female Friend, who he was persuaded was designed to be her helper. Still remaining under the burden, which she scarcely knew how to support, she had informed my dear friend Phebe Pemberton, of her tried situation, a little time before our arrival; and two days after came to my lodgings, with a deeply exercised countenance. I wished her to say nothing to me on the subject till after the monthly meeting was over.

It was held the next day; when I desired her to accompany me to the men's meeting to present my certificate. After the brethren had accepted it, and expressed their satisfaction at my being amongst them again, Elizabeth Foulke informed them, she had made little or no progress in the visit, on account of being left alone. After a silent pause, I told Friends, if it did not seem too hasty, and was united with by them, I felt a willingness to accompany her; which was more approvingly spoken of, than may be needful for me to remark. Our valued friend David Bacon, in the station of an elder,

was appointed to attend us, and proved indeed our fellow helper in Christ. Before we proceeded, I felt most easy to have the before mentioned friend, Peter Andrews, enquired of, if he was quite clear in giving up the visit; he said he was, and thankful I was sent instead. We then moved forward as way opened; and the united band had cause to commemorate the mercy and kindness of Israel's Shepherd, whose crook was held forth to gather the lost sheep: some of whom have since returned to his fold, and become public testimony bearers of His goodness, and that His mercy endureth for ever.

Our kind friend Phebe Pemberton acceptably accompanied us to divers meetings adjacent to the city, till near the yearly meeting, at which a Friend spread his concern, to pay a religious visit to Friends in Great Britain and Ireland, which was fully united with; and my husband being desirous of returning with him to England, he sailed in the same ship; and they were favoured with a quick and safe passage.

As my way opened, I had suitable companions to many meetings round about; my valued friend Anna Mifflin accompanied me into the Jerseys, as far as Egg Harbour and Cape May; also our kind friend and attendant Samuel Cooper, of Pleasant View, with his carriage, another Friend being on horseback. Through best help we got along without any accident, though some of the roads were getting bad. Returning safe to Philadelphia, I continued there about two months, attending meetings almost every day, as they came in course; and some others out of the city, with the schools at West-Town.

About this time my feelings were awakened to look homewards; and finding I was not clear of some meetings in New England, my kind friend Sarah Zane, a younger sister to the pious widow of that meek and suffering disciple of his Lord, John Pemberton, being certified of by Friends of Philadelphia, we set forward in the twelfth month, when the river Delaware was so full of ice, that some of our Friends on shore were anxious how we should get through; but being met by our affectionate friend Samuel Cooper, with his own boat, I felt no fear of our safe landing, or dismay at the apparent danger; though it took a much longer time than usual. We were so cordially received at his pleasant home, that the difficulty was soon compensated; and next day, with our kind attendant George Williams from the city, we proceeded for New York, which we entered the last day of the year 1804.

The weather was extremely cold, with a considerable fall of snow, though not so deep as afterwards; for before we got to Hartford, it was scarcely safe for wheels to pass; yet we attended the meeting next day at West Hart-

ford. After a public meeting in the city we went in a sleigh to New Bedford; our before mentioned friend returning to Philadelphia. We went pretty swiftly along on the snow; but the motion brought on something like sea sickness: looking very pale when we arrived at the inn, the landlady said many were affected in like manner; but in due time we got safely to New Bedford.

After again attending several meetings in that neighbourhood, my way was impressively opened, to go to a few meetings eastward, as far as Boston, Lynn, and Salem, with female companions, and Joseph Austin. We did not stop a meeting at Boston, but gave expectation to the Friends where we lodged, of being at one there on our return. During our absence, a Friend from Nantucket came there on business, and being well acquainted with a wealthy merchant of great repute, named Samuel Parkman, informed him of our intentions. At the time expected, he sent a servant to meet us on our way from Salem, to take us the best and nearest road to his house. When we got into the parlour, a large room, I thought of Cornelius the Centurion; for he seemed to have gathered up his relatives, and connexions, young and old, who received us as though we also had been their near of kin; that my heart was contrited in the recollection of the very different reception our suffering brethren and sisters had formerly met with at that place. Though nothing further opened than a liberty for social conversation, and answering the enquiries made of us, it appeared to be a mutually satisfactory interview.

My mind was however secretly under weight respecting the public meeting: I had thought of the tenth hour; some proposed eleven o'clock. I said, I had mostly left these matters to those resident in a place, but at that time, ten o'clock seemed to fix with me. After a little pause, Samuel Parkman replied: "And I believe you are right; for it is our Quarter Sessions here, which open at twelve o'clock; it will give more liberty for such as incline to attend, than a later hour." So after desiring those who were to give notice, to request punctuality to the hour, we went to our lodgings. The meeting collected very fully and punctually, and Samuel Parkman appeared to have brought the numerous company we had been with at his house the evening before, whom he seated in a suitable manner, and then sat down in the gallery, by the Friend who attended us. Seeing divers come in who seemed of the great of the earth, my spirit was awfully bowed before the Throne of Grace, for help and direction.

The meeting was scarcely more than fully gathered into quietude, when the word of life arose, with that authority which I durst not dis-

pute, though on leaving my seat I saw little more to express, than: "With the word of a King there is power." And may my soul ever bear in grateful remembrance the truth of this assertion, as applicable to the King of kings, who graciously condescended to be mouth and wisdom, tongue and utterance, till I felt clear of apprehended duty, in bearing testimony to the all-sufficiency of His power, for every good word and work.

I had only taken my seat a short time, when the spirit of supplication was poured forth, to beseech the Lord on high, that in his own time, the blood of the martyrs which had been shed in that place, might prove as the seed of the kingdom; that the children then unborn, might become acquainted with the pure and holy principle of grace and truth, which cometh by Jesus Christ; for the support of which, his faithful servants loved not their lives unto death. A great solemnity appeared over the meeting; and after a little pause, the public clock struck twelve, when one of the great men went out, but in a very quiet manner: and in a short time the meeting broke up.

S. Parkman came, and took me by the hand in a very affectionate manner, saying very gravely: "You have indeed manifested, that 'With the word of a King there is power,' or you could not have been supported; for you were just an hour and a half on your feet, before you offered the prayer to God; and that he may prosper you in every future work and service, is my sincere desire." I felt then like a worm; and could hardly tell what answer to make, more than just to acknowledge his kind attention. Many tender persons near the door of the meeting-house, offered grateful acknowledgements to the blessed Author of all good, that they had had the opportunity of being at meeting; expressing a hope they should not soon forget it. In the afternoon we journeyed forward; and next day got safely back to New Bedford.

My feelings now began to be awakened more and more, to look towards my native land; not that I felt a full clearance in some places; but having done what I could, it felt best to pack up the chest which contained the accommodations for a voyage, and to settle such goods as were to be left behind, &c.; that if increasing liberty should be obtained, and way open to take shipping from some distant port, I might have them in readiness; though as before, it seemed safest for me to say little about it, till it became needful to request a certificate.

About the latter end of third month, taking a near and affecting leave of my beloved friends there, one of them accompanied my companion and self to New York, by water about two hundred miles. We had a pretty favourable passage for the time of year, and were as usual

very kindly received by our friends John and Catharine Murray. Having a prospect of attending some meetings on Long Island, and a quarterly meeting at Purchase, my faith was greatly tried, through a permitted accident. Going into a friend's house in New York, a plank broke under me, and caused a severe wound on the shin bone, which gave me great pain; but not feeling liberty in spirit to omit these meetings, our dear friends J. and C. Murray, with worthy Thomas Dobson, father of Lindley Murray's wife, accompanied us to Long Island, when being clear of meetings there, the former Friends went with us to the quarterly meeting at Purchase; and though I travelled along with great difficulty, my mind feeling a peaceful acquittance, I was mercifully enabled to move forward.

When about to leave New York, I felt so nearly and tenderly affected towards Friends there, that a secret impression attended me it might be the farewell opportunity; which proving the case, my way opened, under the influence of the same cementing love, to salute their women's yearly meeting, which began about the time of my embarkation, with an epistle; which a Friend was commissioned to inform me was so acceptable, that copies were circulated to the quarterly meetings.

Journeying forward, taking some meetings in our way, we were met at Frankford by our valued friends James Pemberton, and Elizabeth Foulke. The quarterly meeting coming on at Philadelphia, I was very desirous to attend it, though with considerable difficulty; yet my mind being relieved thereby, I was favoured with quietude to remain under the hospitable roof of my dear friends James and Phebe Pemberton.

During this time of confinement, I had opportunity steadily to look homewards, and hearing of a vessel called the *Rose*, of which the captain, Caleb Hathaway, was in part owner, likely to sail for Liverpool in about three weeks, I felt quite easy to have my passage taken in her; though divers of my kind friends thought it was running a risk for me to go to sea before the wound in my limb was healed, and I a stranger to all on board. Before my departure, my endeared friend Rebecca Wright, and two precious young women, came to take leave, and stopped two nights with me.

On the morning of my embarkation, many Friends coming in, a farewell religious opportunity opened, and our separation was attended with such tenderness and contrition, as was humbling beyond the power of expression. After which my beloved friends Phebe Pemberton and Elizabeth Foulke, with divers others, accompanied me to the ship: three of whom staid two nights with me on board, returning with the pilot.

Here may be inserted an extract of a letter from Rebecca Jones, written on the occasion of Martha Routh's return home.

Philadelphia, Fifth month 29th, 1805.

My dearly beloved friend and sister Martha Routh!

Feeling my heart this morning renewedly bound to thee, in the precious fellowship of the gospel, in the afflictions whereof I have also often been thy companion, I have called for pen and ink to salute thee on board the Rose; and perhaps it may, soon after thy arrival on thy own shore, be put into thy hand.

My feelings on parting with thee at J. P.'s last seventh-day, amidst such a concourse of thy friends, were indescribable; fully believing that, though we may never more meet in mutability, our spirits will not be separated by distance, either of time or space. I don't dare to say that thou wilt never see America again; that and all future events, I desire to leave to thy blessed Master, who hath often made a way for thee, even where thou couldst see no way: and He will not forsake thee, nor suffer thee to become desolate: "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name: he shall call upon me and I will answer him, &c. &c." (read 91st Psalm.) This gracious promise, so replete with mercy and goodness, springs sweetly in my remembrance, as a portion especially designed for thy inheritance, now after thy retreat from our laborious field, wherein thou hast not fainted.

Well, my dear friend, count it no strange thing if thy faith and patience be again proved. Thou knowest too well the danger of pleasant things, to look for or desire them further than in the will of Him, "who doeth all things well;" and who hath, in the promise alluded to, given thee the fullest assurance of his care and protection, through thy painful pilgrimage. The "Alpha" indeed, will also reward thy unwearied endeavours to promote His blessed cause and testimony on earth, with a peaceful admission among His faithful servants, when thy tribulations and labours are over: and be thy ever blessed "Omega," thy "evening song."

I was now left in the Rose entirely with strangers, who were very kind and civil in their way; but I felt the trial so great of having no member of our Society on board, that I thought even a lamb out of our own flock, would have been a precious companion; yet I was mercifully preserved in quietude, and my wound gradually healed. I found captain Hathaway a serious man, much inclined to look towards Friends; and when with me he spoke and acted

like one; but he was then too weak to take up the cross when in company with others, though he has since become a member of our religious Society.

I suffered while at sea as heretofore, from sickness, yet not so heavily as in former voyages, and in about six weeks was favoured to land safely at Liverpool.

CHAPTER XIII.

Her further travels—her last illness and decease—the Testimony of Hardshaw East monthly meeting, concerning her.

TOWARDS the close of the year 1808, Martha Routh was visited with a painful cough and affection of the lungs, which confined her to the house, and mostly to her bed for many weeks. Under this affliction, it appears, she was favoured with a degree of quietude, in which she could feelingly adopt the acknowledgement of having been an unprofitable servant, in the cause of righteousness.

She had had a previous prospect of attending the half-year's meeting for Wales, held at Carmarthen, and the quarterly meeting for Bristol and Somerset, &c. and she was favoured to recover her strength, in time to obtain a certificate from her monthly meeting, and accomplish the service. Of the half-year's meeting she remarks: "The number of Friends belonging to the principality was small, but divers from England were there, and the united little band was mercifully owned with the descendings of the dew of heaven."

In 1809, she accomplished her last journey with a certificate, by attending the four northern quarterly meetings as they fell in course, and taking such other meetings as could be visited by the way. On this occasion she was accompanied by her friend Mary Cockbain, being herself in so delicate a state of health, as to be obliged frequently to sit up several hours in the night, to relieve the oppression of the lungs. She attended meetings at Preston, Kendal, Cockermouth, Whitehaven, Wigton, Newcastle, Darlington, Colthouse, Yealand, and Lancaster, some of them large public gatherings, a number of meetings for discipline being also included. "On returning home," she writes, "I was led to take a secret survey of the continued dealings of Divine kindness, in thus furnishing me with a renewal of strength, to labour in His vineyard; and fervent desires were raised to bless His holy name for ever."

After mentioning circumstances connected with the decease of her friend Sarah Stephenson, which happened in America, while they were both engaged on that continent in religious service, though at a considerable distance

from each other, Martha Routh concludes her Journal (in 1814) as follows: "And I am now often ready to say on my own account; Lord! now let thy poor servant also depart in peace; for mine eyes, through thy adorable mercy, have seen thy salvation."

The account of her illness and decease, are comprised in the following testimony.

Testimony from the monthly meeting of Hardshaw East, concerning MARTHA ROUTH, deceased.

Our beloved friend Martha Routh was born at Stourbridge, in Worcestershire, the 25th of fourth month, 1743, O. S. Her parents Henry and Jane Winter, were steady religious Friends, from whom she had the advantage of a guarded education; and through the merciful visitations of our Heavenly Father's love, religious impressions were early made upon her tender mind. As she advanced in years, the same Divine power followed her; by which she was preserved from many of the evils which abound in the world; and as she submitted to the further discoveries of the Divine principle of light and grace in her own heart, she was made an experimental witness of its cleansing and sanctifying operation.

About the seventeenth year of her age, with the approbation of her father, her surviving parent, she removed to Nottingham; where first as an assistant and afterwards as principal, in a boarding school for Friends' children, she manifested much concern and watchful care for their preservation and religious improvement.

She had, for several years, been impressed with a view of being called to the work of the ministry; and in the thirtieth year of her age, she first appeared in that service. In the year 1775, in company with that valuable minister of the gospel, Ruth Fallows, she visited the meetings of Friends in some of the northern counties, and Scotland. In the following year, she was married to Richard Routh, of Manchester, and became a member of that meeting. After her settlement there, with the concurrence of Friends, she visited at different times, the meetings of Friends in this nation, Scotland, and Ireland, also those in the United States of North America; labouring diligently in that country for three years; and on her return, brought satisfactory certificates of her services there.

When at home, she was a diligent attender of meetings for worship and discipline; and was, therein, frequently and fervently engaged, to labour for the promotion of truth and righteousness. Indeed, this our beloved friend, was eminently devoted to discharge whatever she

believed to be required at her hands, whether at home or abroad.

Unwearied in promoting the cause of Truth, a good example of plainness and Christian moderation in her manner of living, diligent in visiting the widow, the fatherless, and the afflicted, whether in body or mind; with whom she was a sincere sympathizer, having often, to such, to communicate a word of comfort; also according to her ability, she extended pecuniary assistance to those who were in need.

During the winter preceding her decease, her bodily strength was on the decline; yet she continued to be diligent in attending meetings. In the fifth month she left home to attend the yearly meeting in London; and was favoured to perform the journey without much apparent fatigue. Soon after her arrival there she became unwell, but was able to attend most of the sittings of the yearly meeting. Her illness increasing, she was confined at the house of our friend Simon Bailey, in London.

During the time of her confinement, which was about seven weeks, we are informed that she did not communicate much, but sufficient to evince that her mind was centred on the Rock of ages; though at seasons under great conflict. Her utterance was very feeble and broken, so that it was difficult to preserve the connection in what she expressed; yet in substance it was strong and lively. To a Friend, she said her mind was fast anchored in the beloved of souls; and at another time said: "I want my fellow pilgrims to know that there is a rest prepared for the people of God."

Alluding to her many and close provings by sea and land, she rejoicingly acknowledged, that she witnessed a state comparable to a morning without clouds. At another time she said: "I have known many plunges. I think the end cannot be far off." And the repeated solemn request to those about her was: "Crave the release of my spirit in the Divine will, and not otherwise."

Her departure was scarcely perceptible; a short time previous to which there was a sweetness on her countenance, and a prevailing solemnity, which was a support in that awful season, to those present; and we have no doubt that she is entered into that rest prepared for the righteous.

She departed this life, the 18th of the seventh month, 1817, at the house of Simon Bailey aforesaid; and was interred in Friends' burial ground at Bunhill Fields, the 25th of the same, after a solemn meeting at Devonshire-House; aged seventy-four, and a minister near forty-five years.

Given forth at our monthly meeting of Hardshaw East, held at Manchester, the 27th of the eleventh month, 1817.

A MEMOIR OF
RICHARD SAMBLE,

A MINISTER OF THE GOSPEL, IN THE RELIGIOUS SOCIETY OF FRIENDS.

RICHARD SAMBLE, a faithful servant of God, and minister of Jesus Christ, was born at Penhall, in the parish of Enoder, in Cornwall, and baptized in the manner of the Church of England, the 24th of the fifth month, 1644. He was educated in that profession, in which he walked in his youth, seeking the Lord with earnest breathings and cries to him; being sensible of something within his own mind that manifested sin, and kept him from some evils. But he knew not what it was, till the Lord called him by his grace, and revealed his Son in him; and then he saw it was the light of Christ which shined in darkness, though the darkness comprehended it not. He came to the knowledge of the Truth about the year 1666, at which time the Lord sent some of his messengers into those parts, to make known the way of salvation and to turn the people from darkness to light. He received and closed in with their testimony, and like Ephraim lamented his mispent time, under a form without the power of godliness; saying, "What have I to do any more with idols?" Now he joined himself to the Lord and his people, as in a perpetual covenant never to be broken, and in humility sat down in their assemblies for several years, in tenderness, fear and trembling; waiting upon the Lord for wisdom, till his heart was filled with the power of the Lord, like a vessel with new wine. Sometimes he would break forth with a few sentences, which gradually increased, and improving in his gift with great diligence, he had a large and living testimony to bear in the authority of Truth.

He travelled much in England and Wales for about six years, and was well received from the evidence and demonstration of the spirit and power of God that attended his ministry, to the comfort and confirmation of many in the Truth. On his return he worked diligently at his trade, being a taylor, for the support of his family, though he was much drawn forth to travel; missing no opportunity, as he said, where he saw life's way clearly open before him, knowing his time was but short; giving

himself up, though at times in weakness, to spend and be spent for the gospel's sake.

He wrote many epistles to Friends; in the first of which he commemorates the goodness of the Lord in visiting them when they were in darkness, and in a state of separation from God; in a sense of which they went mourning without the Son of righteousness; their candle did not shine, their day was not dawned; they were shut up in the night of apostacy, where God is forgotten, and his wondrous works not known. "Can a remnant, says he, forget the Lord, who appeared to their comfort in the time of grief and desperate sorrow; who were like the doves of the valley, every one mourning for the loss of his beloved; crying out in the night because of fears, and in the day time very heavy, and the cheerful countenance and beauty passed away, and the sun as it were gone down at noon." And as we considered the blessed estate of the church in time past, and the soul satisfaction which they enjoyed, when they ate their bread with joy and singleness of heart, we were like them of old, that wept when they remembered Zion, hanging their harps upon the willows by the rivers of Babylon, and could not sing the Lord's song in a strange land; and were ready to say, we shall not see the goodness of the Lord in the land of the living. But the Lord caused his day to dawn, and the sun of his eternal love to arise upon them.

John Whiting says, "I knew him from his first coming forth, and was affected with his ministry in my young days, having as sweet a testimony as any that came out of the west." He adorned his testimony, by a circumspect life: he was very temperate; and all things were so sanctified to him in the fear of the Lord, that he was a sweet savour in his day. His wife did not remember that ever she heard him speak an unsavoury word during the twelve years she was his wife, and contented in every condition; exhorting his wife and children to live in God's fear. And in the church he was as a nursing father; never sparing his labour, though many times through much difficulty, to

visit the people of God; both in season, and out of season, rebuking some, exhorting others, and comforting and confirming many in that heavenly power, that did accompany him; being willing to serve the Lord, with all his heart, mind, understanding and strength.

About the first month 1680, in his travels, he was taken sick at Poole, in Dorsetshire, where he wrote an epistle to Friends in Cornwall, to comfort them in relation to his departure, being likely as he said, to see their faces no more..

TO FRIENDS IN CORNWALL.

DEAR FRIENDS,—I send this salutation, as though it were my last unto you; wherein I take my leave of you in the Lord Jesus Christ, desiring you all may obey the Truth, and live and die in it. And the many sweet and heavenly opportunities which my soul hath had with you, are fresh in my remembrance. And now, dear hearts, my body grows very weak; but my soul is strong in the Lord, who hath greatly renewed the lasting seal of his love unto my soul this morning. Oh! how could I sleep, when my heart was so awakened unto the blessed sense of my acquaintance with the Lord, which sounded through my soul, that my name should not be blotted out of the book of life, and of the holy city, the heavenly Jerusalem, whose foundation is full of precious stones, and the river of the water of life flows; where the gates are not shut all day, neither is any night there: which, when my soul heard, my heart was dissolved and broken within me, and my head was as it were turned into water, and mine eyes gushed out with tears, in the consideration of the endless love of God, to such a poor creature as me.

Now, dear Friends, who are truly near me in the Lord, you know the time of our first knowledge and acquaintance, which was a time of love, and to this day my heart is filled with the same towards you; though I am like, as to the outward, to see your faces no more.

Oh Friends! be not ensnared nor entangled with the things of this world, nor let your minds go out of Truth, and so lose the everlasting stay and support of your souls in the last day; but rather let all go, and hold fast the Truth, and keep your hearts from being over run with the world's spirit; and so will the Spirit of Truth spring up in you, as a well to refresh your souls.

And all you, whose hearts are truly tendered to the Lord, whose trials and exercises are not a few, be not daunted nor discouraged, although the enemy may seek to frighten you with many temptations, and would seek to lead you out of the fellowship with, or sweet remem-

brance of, your dying day, which exercise my soul has sometimes passed under. But blessed be the Lord for ever, the enemy is found a liar; for the Lord has been pleased to make this sick bed to me better than a king's palace; and I have great fellowship with my last day; and do rejoice in the Lord, who doth so sweetly visit me with the glorious light of his countenance. It is with me, as it is with one who has travelled many weary journeys, and at last is come to the sight of his desired end; which, when he sees, greatly rejoices, in a sense of a further satisfaction which he shall after enjoy; even so it is with me, who have passed no opportunity, where I saw the way of life clear and open before me, but have been ready night and day to do the will, and answer the requirements of the Lord; and so running, as in a race, knowing my time, that it is but short. And blessed be the Lord, I have great peace and satisfaction in this my weak and low condition; and satisfied, seeing my lot was not at this time among you, that it is here in this place; and I hope it will be well, whether I live or die.

And so my dear and well beloved Friends, dwell in love one with another, walking in the unspotted life, so shall you grow up as pleasant plants in the garden of the Lord, and the dew of life will more and more descend upon you, and this you will feel from day to day; and when you shall come to your latter end, your reward will be sure with the Lord.

I have much in my heart towards you, but my strength fails me; only this I desire of you, seeing I am like to leave my wife and tender babes with you, whom I know not whether I shall see more, great is my love and tender respect to them, for we have lived from the beginning as two joined together by the Lord, who gave us victory over the world; believing, that when I am gone, the care of my God will be over them; and I have been a tender father to them, and they have been to me tender children, and my wife hath been to me, as bone of my bone, and flesh of my flesh, yet I must leave both her and them unto the Lord.

And this I would leave with you, my dear brethren and sisters, who have known me from the beginning, that you esteem of her, when I am gone, as one who was wife to him, that was made willing in his day, to spend and be spent for God's truth, and his church's sake; and I desire you in the Lord Jesus Christ, that my dear wife may meet with no discouragements from you; she is a tender woman; and that you will be encouragers of her. I know when this comes to your hands, there will be no want of sorrow; but I trust in my God, that both my dear wife and you will be so endowed with the power and presence of the Lord, that if you

should hear of my going hence, that you will conclude, as becomes true Christians, that you must come to me, and that I cannot come to you.

And so my dear Friends, in the opening free love of God, which this morning my soul is visited withal, I dearly salute you, desiring the Lord may be a husband to my dear wife, and a father to my children, and you friends to both.

And whereas I have never been wanting in my labour and service for the glory of the Lord, and your good, when with you; and if the Lord yet lengthen my days, I trust I shall be as ready and as willing as ever I have been. So conclude in a sweet and living sense of that love, which will never die. Your friend and brother in the immortal seed of life.

RICHARD SAMBLE.

Poole, the 1st of the First month, 1680.

After six or seven weeks, having recovered a little strength, he was desirous to return home to his wife and children in Cornwall; and in order thereto, he travelled, though weak, to Topsham, where he was kindly received and entertained; and resting a few days, he proceeded about ten miles further westward, to a

place called Clampet, near Moreton in Devonshire, where he had a relapse.

His wife came to him; and the day before his departure, taking leave of her, he said, oh! my dear wife, the Lord will be to thee an husband, and a father to our little children, as thou abidest faithful to Him. Then after a few words more to her, he prayed a considerable time; yea, as long as life did last, he was praising and magnifying the Lord. And to a Friend, who visited him a little before his death, he declared how well it was with him that he gave up to the Lord's requirings, to spend and be spent for the church's sake; and said, he knew his time would be but short, and labours, travels and exercises would have their end, and be no more; with many more heavenly expressions, in much tenderness, with tears running down his cheeks; which was a great comfort to the Friends present. And on the 15th of the third month 1680, he finished his testimony and slept with his fathers, in the thirty-sixth year of his age, and is entered into rest from his labours, and his works follow him, having left a sweet savour behind him. His body was accompanied by many Friends, about 26 miles to Kingsbridge, and buried there the 18th of the same.



